

A NEW
HISTORY
OF
Ecclesiastical Writers:
Containing an ACCOUNT
Of the LIVES and WRITINGS of the
PRIMITIVE FATHERS;
A
Judicious Abridgment
AND
A Catalogue of all their WORKS;
WITH
Censures Determining the GENUINE and SPURIOUS:
AND A
Judgment upon their Style and Doctrine:
Also their various Editions.
Together with
A Compendious History of the COUNCILS.

Written in FRENCH
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VOLUME the FIFTH,
Containing the AUTHORS that Flourished in the
SIXTH CENTURY.

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BIBLIOTHECA PATRUM:
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TOME IV.

CONTAINING

An Account of the LIVES and WRITINGS of the
Primitive FATHERS, that Flourished in the Sixth Century of
Christianity, with *Censures* upon all their *BOOKS*, determining
which are *Genuine* and which *Spurious*.

Pope *SYMMACHUS*.

AFTER the Death of Pope *Anastasius*, which happen'd at the end of the Year 498, there was a fierce contention in the Church of *Rome* between *Laurentius* and *Symmachus*, which of them two was duly promoted to that See. *Symmachus*, who was Deacon, was chosen and ordain'd by the far greater number, but *Festus* a Roman Senator, who had promis'd the Emperor *Anastasius*, that his Edict of Agreement with the Bishop of *Rome* should be sign'd, procur'd *Laurentius* to be chosen and ordain'd. This Schism divided the Church and the City of *Rome*, and the most eminent both of the Clergy and the Senate took part with one of these two Bishops: but at length both Parties agreed to wait upon King *Theodoric* at *Ravenna* for his Decision in the case, which was this, That He should continue Bishop of *Rome* who had been first chosen, and should be found to have the far greater number of Voices for him. *Symmachus* had the advantage of *Laurentius* on both these Accounts, and so was confirm'd in the possession of the Holy See; and he ordain'd *Laurentius* Bishop of *Nocera*, if we may believe *Anastasius*. At the beginning of the next Year he call'd a Council, wherein he made a Canon against the ways of soliciting men's voices, which were then us'd for obtaining the Papal Dignity: But those who oppos'd the Ordinance of *Symmachus*, seeing him possess'd of the Holy See against their mind, us'd all their endeavours to turn him out of it; for which end they charg'd him with many Crimes, they stir'd up a part of the People and Senate against him, and caus'd a Petition to be presented to King *Theodoric*, that he would appoint a Delegate to re-hear the Cause. He nam'd *Peter* Bishop of *Altina*, who depos'd the Pope from the Government of his Diocese, and depriv'd him of the Possessions of the Church. This Division was the cause of so great disorders in *Rome*, that from words they came many times to blows, and every day produc'd fighting and murders: Many Ecclesiasticks were beaten to death, *Virgins* were robbed, and driven away from their habitation, many Lay-men were wounded or kill'd in tumult that not only the Church, but also the City of *Rome* suffer'd

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fer'd very much by this Schism. King Theodoric being desirous to put an end to these disorders, call'd a Council; wherein the Bishops being possess'd with a good Opinion of Pope Symmachus, would not enter upon the examination of the particular Articles alleg'd against him, but only declar'd him Innocent before his Accusers, of the Crimes that were laid to his Charge: And they prevail'd so far by their Importunity, that the King was satisfy'd with this Sentence, and both the People and the Senate who had been very much irritat'd against Symmachus, were pacify'd, and acknowledg'd him for Pope. Yet some of the discontented Party still remain'd, who mov'd a Crying against this Synod, and spread their Calumnies, forg'd against Symmachus, as far as the East: The Emperor Anastasius objected them to him, which oblig'd Symmachus to write a Letter to him for his own Vindication: But notwithstanding these Efforts of his Enemies, he continued in peaceable Possession of the Holy See until the Year 514, wherein he died.

The first Letter of this Pope is written to *Arles* Bishop of *Arles*, which is dated *Septemb. 29.* in the Year 500. In this Letter he declares, that his Predecessor had unjustly taken away from the Bishop of *Arles* the Right of Ordaining Bishops to some Churches, and given it to the Bishop of *Vienna*, contrary to the Custom and the Canons of his Predecessors. Upon this occasion he says, *That the Priesthood being one and indivisible, altho' it be administr'd by many Bishops, the Successors can make no Innovation contrary to the Canons of their Predecessors; and moreover, That it is of great importance to Religion, that no difference of Judgment should appear among the Bishops, and chiefly among the Bishops of the Church of Rome: from whence he concludes, That Bonitus should follow the ancient Custom in Ordaining Bishops, and that the New Canon of Anastasius ought not to take place.*

The second Letter written to the same Bishop ought to be plac'd before the former, not only because of the Date, which is written *Octob. 30. 499.* but also because it is a Citation of the Bishop of *Vienna* to come and defend his pretended Right, which ought to precede the Judgment given against him which is contain'd in the first Letter. There is also a third Letter on the same Subject written to *Arles* Bishop of *Vienna*, *Octob. 12. 501.* published in the fifth Tome of the *Spicilegium* of *Luc Dachera*, and is there reckon'd the twelfth, wherein he answers that Bishop, and tells him, *That the Judgment he had given should be no ways prejudicial to him, if he could prove that the Canon made by his Predecessor was lawful, altho' it was not regular; because what is done for a just cause is not against the Law, and one may depart from the Rigor of the Law for the Good of the Church, since the Law it self would have excepted such a case if it could have foreseen it; and he adds, That it would be oft-times cruel to adhere to the Letter of the Law, when the strict observation of it is found prejudicial to the Church, because the Laws were made to serve the Church, and not to do it any prejudice.* After this he exhorts the Bishop of *Vienna* to produce his Reasons and Defence in a Letter to himself.

At last in the Year 502 he ended this Difference by confirming the Canon made about this matter by *S. Leo*, who had subjected *Valentia*, *Tarentasia*, *Genova* and *Grenoble* to the Bishop of *Vienna*, and left the other Churches under the Jurisdiction of the Bishop of *Arles*. *Casarius* was at *Rome* when this Canon was made, as appears by the ninth Letter dated *Novemb. 13th.* in the Year 502. But let us return to the former Letters.

The third is a Letter of Complement to *Patrius Liborius* upon the Election of a Bishop of *Aquila*. It is dated *Octob. 15.* in the Year 499, but the Date appears to be addess'd: this is the first Letter of the fifth Book of *Ennodius*, and it may be that he compos'd it for this Pope.

The fourth is not a Letter of Symmachus to *Laurentius* of *Milan*, as the Title supposes; but it is the third part of the Rhetorick of *Ennodius* of *Pavia*. Any one may be satisfy'd by reading it, that it was never a Letter.

The Letter or Memorial of *Casarius* Bishop of *Arles*, contains four Requests which he made to Pope Symmachus. In the first he remonstrates to him, that among the *Gauls* the Possessions of the Church were easily alienated, from whence it came to pass, that the Goods design'd for relieving the Necessities of the Poor were daily diminish'd: He prays that this Alienation may be wholly forbidden by the Authority of the Holy See, except what shall be thought convenient to be given to the Monasteries. He requests in the second place, that it may be declar'd also, that the Judges and Governours of Provinces cannot be appointed until they have been try'd a long time before. 3. He desires that it may be forbidden to marry the Widows who have wore a Religious Habit for a long time, and the Virgins who have been for many years in Monasteries. 4. He requests that care may be taken to hinder all Canvassing and giving of Bribes for obtaining a Bishoprick.

The Pope answers these Requests in the following Letter of *Novemb. 6th.* which is the fifth, and says, *That altho' the Ecclesiastical Canons have provided for these things which he desires, yet it is good to renew them.* 1st, Then he forbids the Alienation of the Possessions of the Church by any Contract, and upon any Pretence whatsoever; but yet he allows some part of them to be given to Clergy-men, to Monasteries, and to Strangers who are in necessity, provided always, that they shall only enjoy the Profits of them during their Life. 2. He threatens those with the rigor of the Canons who endeavour to promote themselves to the Priesthood by promising to give away the Possessions of the Church. 3. He ordains that Lay-men shall observe the Times appointed by the Canons, before they be promoted to the Priesthood. 4. He declares that he abhors those who ravish Widows or Virgins consecrated to God, and that he condemns even those who marry them, altho' they who are married mean well. He ordains that such shall be cast out of the Communion of the Church, and he forbids Widows who have liv'd a long while unmarried, and Virgins who have been a considerable time in Monasteries, to marry. 5. He forbids all Solicitations and Promises which are made for Promotion to a Bishoprick.

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The sixth Letter of Symmachus is his Apology, wherein he vindicates himself from the Crimes charg'd upon him by the Emperor *Anastasius*. In it he writes to this Emperor with great boldness, and shews him, that he ought not to take in ill part his Answer to the Reproaches spoken against him; That if he be consider'd in the quality of Roman Emperor, he ought to hear patiently the Messages of the People, and even of the Barbarians; and if he be consider'd as a Christian Prince, he ought to hear the voice of the Bishop of the Apostolick See: That for his own part he could not dissemble these Calumnies, altho' he ought to bear with them; and that it was even the Interest of the Emperor to have the falshood of them discover'd, that the scandal might be remov'd. He taketh the whole City of *Rome* to witnes, that he was no *Manichean*, and that he had never warp'd from the Faith he had receiv'd in the Church of *Rome* since he first left *Paganini*. He accuses the Emperor in his turn of being an *Eutychian*; or at least of favouring the *Eutychians* and communicating with them: He reproves him for despising the Authority of the Holy See, and of the Bishop who was Successor to *St. Peter*. He maintains that his Dignity is higher than that of the Emperor. *Let us compare*, says he to him, *the Dignity of a Bishop with that of an Emperor. There is a great difference between them, as between the things of this Earth, whereof the latter has the administration, and the things of Heaven, whereof the former is the Dispenser.* O Prince! you receive Baptism from the Bishop, he gives you the Sacraments, you desire of him Prayer, you wait for his Blessing, and you address your self to him, that you may be put under Penance. In a word, you govern the Affairs of Men, and he dispenses the Blessings of Heaven. Wherefore the Office of a Bishop is at least equal, if not superior to yours. After this he proposes, That as the Emperor would undoubtedly make him lose his Dignity, if he could prove the Articles of Accusation alleg'd against him; So he should hazard the loss of his if he could not prove it. He admonishes him to remember that he is a Man, and that he can no ways avoid the discussion of this Cause before the Tribunal of God; That 'tis true, due respect ought to be paid to Secular Powers, but then they ought not to be obey'd when they desire such things as are contrary to the Laws of God: in fine, That if Obedience is due to Superior Powers, it is chiefly due to those that are Spiritual. *Honour God in us*, says he, *and we will honour him in you; but if you have no respect for God, you cannot claim that privilege from him whose Laws you despise.* You say, adds he, that I have Excommunicated you with the Consent of the Senate; In this I have done nothing but follow'd the righteous Example of my Predecessors. You say that the Senate has excommunicated you: If you think that you are abus'd by exhorting you to separate from Heretics, can it be said that you would have created us well, when you would have forc'd us to join with Heretics; You say that what *Acacius* has done does not at all concern you; If it be so, trouble your self no more about him, join no more with his followers. If you do not this, it is not we that Excommunicate you, but your self, by joining your self to one that is Excommunicated. He concludes with a smart Remonstrance, wherein he exhorts the Emperor to return to the Communion of the Holy See, and to separate from the Enemies of the Truth and the Church.

The seventh Letter is the fourteenth Epistle of the eleventh Book of *Ennodius*'s Letters. It may be he wrote it in the Pope's Name.

The eighth Letter of Symmachus is address'd to the *Orientalists*, wherein he does earnestly exhort them to suffer all sorts of Persecutions, rather than communicate with the Complices and Followers of *Eutyches*, *Disgorgus*, *Timothy*, *Peter* of *Faulon* and *Acacius*. This Letter is dated *Octob. 8.* in the Year 512.

The ninth Letter is a Letter of the *Orientalists* to Pope Symmachus. They pray him to put an end to that Schism which had now continued many years upon the account of *Acacius*'s Disobedience. They remonstrate to him that their Faith is Orthodox, that they condemn the Errors of *Nestorius* and *Eutyches*, and those of their Followers, that they approve the Council of *Chalcedon*; That those who separated from the Communion of others upon the account of *Acacius*'s affair, did not take sufficient care of the Flock of Jesus Christ. That on the contrary, those who overlook'd that formality, had made Churches for the Publick Good; that both the one and the other are Orthodox, and that he ought not to refuse Communion to either of them. To prove that they were Catholics in their Judgment, they propose an Exposition of their Faith, wherein they do clearly reject the Errors of the *Nestorians* and *Eutychians*.

We have already spoken of the tenth Letter which is the Definitive Sentence that pass'd about the difference between the Churches of *Arles* and *Vienna*.

In the eleventh he confirms to the Bishop of *Arles*, upon the Request of that Bishop presented to him, the Right of Citing the Bishops of *Gaul* and *Spain* to the Synods that were necessary to be held for Judging of Ecclesiastical Matters. He orders him to give an account to the Holy See of those Causes which should want his Authority to determine them.

The twelfth Letter wherein it is suppos'd that Pope Symmachus gave the *Pallium* to the Bishop of *Laurea* in *Pannonia*, appears to me to be a Forgery: It is no where cited; it is taken from a place of little authority; the style is different from that of the other Letters, and does plainly discover that it is very late. In short, it is stuff'd with thoughts so mean and impertinent, that it cannot be attributed to any man of sense. You need only read it to be convinc'd of the Truth of what we say, and that it is a supposititious Piece.

The style of Symmachus's Letters is harsh, but it has smartness and vehemence.

SEXTUS ALCIMIUS REDISIUS AVITUS Son to the Senator Isthmus, and Brother to Apollinaris Bishop of Valentia, was promoted in the beginning of the Sixth Century to the Episcopal See of the Church of Vienna, which his Father had also governed for some years. This Bishop laboured very much in the Conversion of the *Arrian*; held many Conferences with *Gondebaud* King of the *Burgundians* who was an *Arrian*, converted his Son *Sigismund*, and vigorously opposed the Heretics of his time. Dr. Clee says, he converted King *Gondebaud* to the Catholic Faith, and made him publicly profess it, when he endeavour'd to conceal it from his Subjects. *Hist. Lit. p. 374.* He wrote also in defence of Pope *Symmachus*, he presided in a Council held at *Epaon* in 517, he died in 523; he wrote Letters, Sermons and Poems. His Letters are the most curious and most beautiful of all his Works, and they are in number 89.

The first is address'd to *Gondebaud* King of the *Burgundians*. In it he first explains two places of the Gospel, and takes occasion from the former to remark that the word *Messy* is used in Churches, in Palaces and Courts, to diminish the People. Afterward he proves that the Holy Spirit is not a Creature, and that the Breath of Life which God breathed into the first man, is not the very Substance of the Holy Spirit.

In the second Letter, address'd to the same Prince, he treats of the Incarnation, and opposes the Errors of *Nestorius* and *Eutyches*; but he was so ill informed of their History, that he attributes to the latter the Error of the former, although it be perfectly contrary to his Opinions.

In the following Letter he appears to be no better informed of the Transactions in the East which happened in his own time; for there he accuses the Bishop of *Constantinople* of having cut off, in the year preceding, these words from the *Trisagion*, *O thou that was crucified for us, have pity upon us*; and he defends this Expression as being very ancient. Now it's certain that it was *Peter of Foulon* who had added these words to the *Trisagion* a little while before; and the Bishop of *Constantinople* was so far from cutting them off, that on the contrary he approved this addition, and caused the *Trisagion* to be sung after this manner; which caused a Tumult in the Church of *Constantinople*, mention'd by *Avitus* who is mistaken in attributing the Disorder to the cutting off of these words, which had not happened but because they were added.

In the fourth Letter he examines two places in the Writings of *Fauslus* Bishop of *Regium*. One is about a very short Penance which is done at the point of Death; and the other is about the unprofitableness of Faith without good Works. *Avitus* maintains, in speaking of the former, That it's false and very harsh to affirm that the Penance which is granted at the point of Death, does not at all profit a man: But he confesses, that if those who have received it relapse afterward into their former Debauchery, it was unprofitable to them, and that hereby they render themselves unworthy of the Communion. Nevertheless he does not think that they can be obliged to renounce altogether the use of Marriage. After this he remarks upon the second place of *Fauslus*, That it cannot be said that Faith without Works is altogether unprofitable, since Infants are justified by Faith without Works; and That the Faith of Adult Persons is commonly accompanied with Good Works.

In the sixth Letter address'd to *Victorius* Bishop of *Grenoble*, *Avitus* maintains, That it is never lawful for Catholics to use the Altars, Oratories, or Churches of Heretics. He procur'd this Prohibition to be made in the Council of *Epaon*, altho the contrary had been establish'd in the first Council of *Orleans*.

The seventh Letter is written to the Patriarch of *Constantinople*, wherein he congratulates his Reconciliation to the Bishop of *Rome*. This Patriarch was *John of Cappadocia*, who was reconcil'd to Pope *Hormisdas* in the year 519.

In the eighth Letter he praises *Eustorgius* Bishop of *Milan* for his Charity to the Captive *Gauls*, whom he had caus'd to be redeem'd.

In the ninth he recommends to *Cesaris* Bishop of *Arles*, a Foreign Bishop, call'd *Maximianus*, who was come into his Country to see a famous Physician, who could cure him of a dilemma in his eyes wherewith he was afflicted. There are two things remarkable in this Letter; the first is, That a Catholic Bishop, in whatsoever place he is, ought not to pass for a Stranger: the second is, That a Bishop is oblig'd to take care of his health, that he may be capable of discharging his Episcopal Function.

The tenth Letter is from *Apollinaris* Bishop of *Valentia*, Brother to *Avitus*, wherein he acquaints him with a Dream which he had in his sleep, on the night of the Anniversary of their Sisters death. He takes this Dream for an Admonition which his Sister gave him that he should do her this service, and informs his Brother of it; who answers him in the next Letter, That he had discharg'd this Duty at Vienna, and that the Fault he committed in forgetting it was very pardonable.

The fourteenth Letter is from *Victorius* Bishop of *Grenoble*, who had consulted *Avitus* his Metropolitan, what he should do as to a Man call'd *Vincomalus*, who had espous'd the Sister of his Wife deceas'd, and liv'd with her afterwards for many years. He asks *Avitus* what Penance he should impose upon them, and whether or no he ought to part them. *Avitus* answers him, That he ought not to suffer this Disorder, but should enjoy them to part from one another, and also Excommunicate them if they continued

in this way of Living, until they obey'd, and did publick Penance for the Fault. *Vincomalus* coming after this to wait upon *Avitus*, endeavour'd to excuse his Fault by the length of time which he had liv'd with this Woman; but *Avitus* gave him to understand, That this Circumstance did rather aggravate than any ways diminish his Fault, and made him promise to part with this Woman immediately. And after he had extorted this Promise from him, he wrote to *Victorius*, that he should dissolve this unhappy Marriage by an innocent Divorce, that nevertheless he should punish this Man according to the utmost rigor of the Canons; and in the mean time he should not altogether trust his Word, nor pardon him but upon the Security of those who had interceded for him: That he should advise him to do Penance, but not impose it upon him against his will.

The seventeenth Letter is address'd to the Priest *Viventius*, who was afterwards Bishop of *Lyon*. He exhorts him to take upon him the Government of the Monastery of St. *Claude*, and wishes him a higher Preferment. This Letter is without an end, and the next is without a beginning; it may be there were some things between them which are wholly lost. 'Tis not known to whom the last is written: Father *Sirmondus* thinks that it is to Pope *Symmachus*. He tells him, That altho there be some Reliques of the Holy Cross, yet he ought to desire them of the Bishop of Jerusalem, who keeps this precious Depositum in its purity.

The nineteenth is a short Note from King *Gondebaud* to *Avitus*, wherein he puts a Question to him about two passages in Scripture. *Avitus* answers him in the twentieth Letter.

The one and twentieth is address'd to *Sigismund* the Son of *Gondebaud*, wherein he speaks of a Conference which he had with his Father about Religion.

In the three and twentieth *Avitus* thanks the Bishop of Jerusalem for the Reliques of the Holy Cross which he had sent into his Country. This Letter begins with this fine Complement, *Your Apostolical Eminence exercises the Primacy which God has granted you, and means to show, not only by his Prerogatives, but also by his Merits, that he holds the first place in the Universal Church.* Some may think that this Letter is address'd to the Bishop of *Rome*, but the Title and Body of the Letter do plainly discover that it is to the Bishop of Jerusalem.

The four and twentieth Letter is address'd to *Stephen Bishop of Lyon*, about a *Donatist* who was in his Country. *Avitus* advises him to labour after the Conversion of this Man, to hinder this Error from taking root among the *Gauls*; and acquaints him, That he ought to receive this *Donatist* by Imposition of Hands, since it is certain that he had received the Unction of the holy Chrysm with Baptism. In the Churches of the *Gauls* they made use sometimes of Chrysm to receive Heretics, as appears by many Examples related by *Gregory of Tours*. But probably it was not us'd, save only to those who had not receiv'd it at their Baptism, as this passage of *Avitus* invincibly proves.

In the five and twentieth Letter he promises his Brother *Apollinaris*, to be present at the Dedication of a Church, and commends the charitable Gifts that were design'd for the Poor at this Feast.

The six and twentieth Letter is address'd to a Bishop, whose Name is not known. *Avitus* rebukes him for his easiness in discovering our Mysteries to the Enemies of Religion. He proves afterwards that an Heretical Bishop, who is converted, may be promoted to the Dignity of the Priesthood in the Church, provided there be nothing in his Life or Manners which hinders it. For why, says he, may not he govern the Flock of Jesus Christ, who has acknowledg'd that the Sheep which he fed there, not the Sheep of Jesus Christ? Why may not he be promoted to the Priesthood among us, who has quitted that which he had for love of the Truth? Let him become of a Lay-man a true Bishop; who of a false Bishop which he was, was willing to become a Lay-man.

The following Letter was written by *Avitus* under the Name of King *Sigismund* to Pope *Symmachus*. It is an acknowledgement which he made to the Pope for the Reliques he had sent him, praying him at the same time to give him some other Reliques. This Letter is fill'd with high Compliments to the Pope, to whom he gives the Title of Bishop of the Universal Church.

In the eight and twentieth Letter address'd to King *Gondebaud*, he proves by express places of Scripture, That Jesus Christ did subsist in his Divinity before he was made Man. *Florus* the Deacon call'd this Letter a Treatise of Divinity.

The one and thirtieth Letter to *Fauslus* and *Symmachus*, who were the two chief Senators of *Rome*, was written by *Avitus* in the Name of the Bishops of France on the behalf of Pope *Symmachus*, who had been acquired in a Synod held at *Rome* by the order of *Theodoric* King of *Italy*. *Avitus* takes it very ill, that a Council had undertaken to judge the Pope. He maintains that the Bishops ought to assist, but not judge him, because there is neither Law nor Reasons which allows Inferiours to judge him who is above them: And he adds, That if any call in question the validity of the Ordination of one Pope, it would seem that not the Bishop but Episcopacy is self were in danger; As if *Papa Urbis Romae* posset in dubium, Episcopatus jam videtur, non Episcopos, ac illarum. 'Tis difficult to understand what *Avitus* means by this, for what if one Pope fall into Idolatry or Heresy; if he become a Symoniac, and commit many enormous Crimes, is the Apostolick See ever the less worthy of Honour upon that account? May not this Pope be reformed without endangering Episcopacy? *Avitus* did not sufficiently reflect upon what he said, and the Honour which he had for the Holy See, made him propose such Maxims as are not only very difficult to prove, but which are even confuted by the authentick Examples of Antiquity.

Avitus relies also his respect for the Pope in the six and thirtieth Letter, to *Senarius*, a Minister of King *Theodoric*, where he says, That the Laws of Synods enjoy the Bishops to have recourse to the Bishop of *Rome*, as Members to their Head, in those things which concern the state of the Catholic Church; that

Avitus Bi-
shop of
Vienna.

therefore he had written to Pope Hormisdas to know the success of his Embassy into the East, and did wait for his Answer about it. He prays Senarius also to communicate to him the Particulars of that Affair. In the next Letter he desires of Peter Bishop of Ravenna to know what News there is.

The Letter which he wrote upon this Subject to Pope Hormisdas is among the Letters of this Pope. Father Sirmondus hath plac'd it in the last place among Avitus's and subjoin'd an Answer to it; where-by it appears that Hormisdas was not satisfy'd with the Greeks. We shall speak more of this when we come to give an account of the Life and Letters of this Pope.

In the eight and thirtieth Letter Avitus speaks of one of his Writings which he had found again, and dedicates it to Apollinaris the Son of the famous Sidorius.

The nine and thirtieth is written to King Gondabaud about a Slave who had detain'd a Deposition. Avitus had remov'd the cause from the Church of Vienna to that of Lyons, where Process should have been made against him. This Slave confess'd that he had this Deposition, but he accused Avitus of bidding him detain it. Avitus purg'd himself of this Accusation with much Modesty and Submission, testifying to the King, that he was ready to do whatsoever he would. The small Possessions, says he, which belong to my Church, and even those which belong to all our Churches, are at your service, 'tis you that have given or profus'd them to us.

The one and fortieth Letter to King Clodius is very remarkable. Avitus congratulates this King upon his Baptism, and describes the pomp and advantages of it. This Letter informs us that he was baptiz'd on Christmas night.

In the nine and fortieth Letter he speaks boldly against a Man who hath deserv'd a Maid, and declares that he could not receive him until he had done Penance; that it was in vain for him to threaten that he would cite him to Rome, and accuse him of having Children; for this threatening should not any ways hinder him in doing his duty. He adds, That if he does not submit to a voluntary Penance, he shall be cast into Prison, and not be suffer'd any longer to live to licentiousness.

There is nothing very remarkable in the other Letters of Avitus: they are for the most part written to invite Bishops to be present at some Festival Solemnity.

Avitus had compos'd many Homilies whereof he himself made a Collection; but there is none of them remaining, except one entire Homily upon the Rogation days. In it he relates the Origine and Institution of this Solemnity. The Province of Vienna being afflicted by Earthquakes and continual Tempests, and the Fire taking hold of the great Church on Easter-Eve, St. Mamertus stop't it by his Prayers, and from thence he took occasion to appoint these Rogation days, for giving thanks to God, and preventing the like Calamities for the future. He chose for this Solemnity three days between Easter and Ascension, and made solemn Processions on these days. The other Churches of the Gauls followed the example of the Church of Vienna, and us'd Prayers at the same time, and after the same manner. Avitus reckons it to be one of the greatest Advantages of this Institution, that then all the faithful joy'd together to bewail their sins, and to beg pardon of the Lord. He compos'd also other Homilies upon the Rogation days, whereof we have not saw so much as any extracts. Father Sirmondus relates afterwards the Titles of eight Sermons of Avitus which were preach'd at the Dedication of Churches, and are taken from an ancient Manuscript of the Bibliothick of Mr. de Thou, where are also some Fragments to be seen. He hath also found in Gregory of Tours and Apollinaris some Extracts of the Conference of Avitus with King Gondabaud, but the most considerable Fragments of the Works of this Author, are those which he hath taken from the Explication of St. Paul's Epistles written by Florus a Deacon of the Church of Lyons.

The Works from which these Fragments were taken, are the Books against the Arians, and against those who say that the Flesh of Christ was nothing but a Phantasm, two Sermons upon Easter, three Sermons upon the three Rogation days, one Sermon upon the Assumption of Christ, one upon Whitsunday, one upon the Cup of the Lord's Supper, a Discourse upon the Creed, a Sermon upon the Ordination of a Bishop, a Homily upon James, another upon the Assumption of Elias, one upon the Passion of Jesus Christ, a Sermon at the Dedication of the Church of St. Michael, and a Sermon upon King Ezechias.

Avitus compos'd also many pieces in Verse, but he himself could not find them to make a Collection of them, as he testifies in his Letter to Apollinaris: so that he could only publish the five Poems which he had made upon the History of Moses, six upon the Creation of the World, upon the Fall of Man, upon the Sentence which God pronounc'd against him, upon the Deluge, and upon the Passage through the Red-Sea: To which he added afterwards some in Praise of Virginitie, address'd to his Sister. There are also found in the Bibliothick other Poems upon the Continuation of the History of the Old Testament, which go under the Name of Avitus, and may, well enough be, his, although Gregory of Tours, and St. Sidore of Avion mention only six Poems which we now have. Howsoever this be, these Works are neither beautiful nor useful.

The style of Avitus is harsh, obscure and intricate. He had Wit enough, but little of greatness and elevation of Mind; he was moderately Learned, and never shaid as to his Legreity and good Intentions.

The Poems of Avitus have been already, repeated by themselves at Frankfurt in 1507 at Collin and Paris in 1508. and 1509. at Lyons in 1536. and in the Bibliothick of the Fathers; but Father Sirmondus is the first who published his other Works. He caus'd them to be printed at Paris by Cramoisy in 1643. with Notes well worth the reading.

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Since this time Luc d'Achery hath publish'd, in the fifth Tomb of his *Spicilegium*, the Conference which Avitus had with the Arian Bishops in the presence of King Gondabaud. Here follow the Contents of it: Avitus Bishop of Vienna, Aetius of Arles, Apollinaris of Marfeille, the Bishop of Valentia, and some others, being present at the Feast of St. Justus, to which they had been invited by Stephen, went from thence to the Court of King Gondabaud, at Sabinaicum. Avitus propos'd to him a Conference with the Arian Bishops. The King told him with a stern Countenance, If your Religion be good, why do you hinder the King of the Franks, your Sovereign, from making War upon me. Avitus answer'd, That he did not know the Reasons which his Prince had to make War upon him; but if he would submit to the Law of God, he did not doubt to obtain a Peace for him. The King answer'd, That he did acknowledge the Law of God, but he would not acknowledge three Gods. Avitus gave him to understand, that the Catholics do not acknowledge but one God only; and then he fell prostrate at his Feet. The next day the King told them, That his Bishops were ready to enter into a Conference with them; but that it must not be held before the People, but only in his presence, and before such Senators as he should choose. To Morrow is appointed for the day. The same Night the Leuthens were read which mention'd the hardening of Pharaoh's heart, and of the Jews, which was a bad Omen. When the time for the Conference was come, the Bishops of both Parties were present at the Place appointed. Avitus explain'd the Faith of the Church about the Mytery of the Trinity and prov'd it by Testimonies of the Holy Scripture. Boniface being the Arian Bishop that was to speak, answer'd nothing to Avitus's Discourse, but only propos'd many subtil and entangling Questions about the Mytery of the Trinity, and then broke forth into reproachful Language. The King replied the Answer of Boniface till to morrow. An Officer call'd Aredius, would have perwaded the Catholics to retire, telling them, That this sort of Conferences did nothing but exasperate mens minds. Bishop Stephen answer'd him, That on the contrary, it was the only means to clear up the truth, and to reconcile men to one another, and bring them to a good understanding. But notwithstanding this Admonition, the Catholic Bishops enter'd into the Place. King Gondabaud seeing them, came to meet them, and spoke reproachfully of the King of the Franks, whom he accus'd of soliciting his Brother against him. The Bishops answer'd him, That the way to make Peace was to agree about the Faith, and that they themselves would be Mediators for it; and then every one took his place. Avitus being desirous to wipe off the Calumnies of Boniface, who had accus'd the Catholics of worshipping many Gods, prov'd that the Catholics acknowledg'd one God only. Boniface instead of answering, continued still to reproach them. The King seeing that this would not put an end to the difference, rose up with indignation. Avitus insist'd, that he should either answer his Reasons, or yield: But to shew clearly on whole side the Truth was, he propos'd, That he should go immediately to the Monument of St. Justus, and ask the Saint about the truth of the one and the other's Belief, and then report what he had said. The King approv'd this Proposal, but the Arians refus'd it, saying, They would not do as Saul did, who had recourse to Charms and Divination, that the Scripture was sufficient for them, which was much more powerful then all other means. The King going away, carried with him to his Chamber Stephen and Avitus, and bidding them farewell, he embraced them, and intreated them to pray to God for him: Which discover'd to them, says the Author of this Relation, what a perplexity he was in. But because the heavenly Father had not drawn him, he could not come to the Son; that this word of truth might be fulfill'd, 'Tis not he that wills, nor he that runs, but God that sheweth mercy. After this day many Arians were converted, and baptiz'd some days after, and God exalted our Faith by the Intercession of St. Justus. These are the very words of the Acts of this Conference.

ENNODIUS Bishop of PAVIA.

Magnus Felix Ennodius, defended of an illustrious Family among the Gauls (a), was born in Italy (b), in the Year 473 (c). Having lost at the Age of Sixteen an Aunt, who gave him Maintenance and Education, he was reduc'd to low Circumstances in the World, but by marriage to a rich Fortune, he was restor'd to a plentiful Estate. He enjoy'd for some time the Advantages and Pleasures which Riches afford, but knowing the danger of them, he resolv'd to lead a more Christian Life. He enter'd into Orders with the consent of his wife, who for her part embrac'd a chaste and religious Life. 'Twas at this time that he became famous for his Letters and other Writings. He was chosen to make a Panegyrick upon King Theodoric, and undertook the Defence of the Council

(a) Descended of an illustrious Family among the Gauls, says in many places of his Works, that his Parents were Gauls. He was a Kinsman to the greatest Lords in his time; as to Paulus, Aetius, Avienus, Olybrius, Sernarius, Flavianus, &c.

(b) In Italy. 'Tis certain that he pass'd his first years in Italy.

(c) In the Year 473. In the Panegyrick which he made upon Theodoric, he declares that he was sixteen years old when that King enter'd into Italy in the Year 489.

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of Rome which acquitted Pope Symmachus. For his Merits he was promoted to the See of Pavia about the Year 510 (4). After this he was made choice of to endeavour the Re-union of the Eastern to the Western Church: Upon which occasion he made two Journeys into the East; the first in the Year 515, with Porfirianus Bishop of Catania, and the second in 517, with Peregrinus Bishop of Milana. These Journeys had not the success which he desir'd, but they discover'd his Prudence and Courage: For the Emperor Anastasius did all he could to seduce or corrupt him, but not being able to compass his design, after many affronts, at last he caus'd him to put to Sea in an old rotten Vessel, and forbade all persons to suffer him to land at any Port of Greece, whereby he was expos'd to manifest danger. Nevertheless he arriv'd safe in Italy, and return'd to Pavia, where he died a little time after, on the first day of August in the Year 521, aged 48 years.

There are many Writings of this Author which have no relation to Ecclesiastical Matters. Among his 297 Letters which are divided into nine Books, there are but very few from whence any weighty observation can be made about the Doctrine or Discipline of the Church. The fourteenth Letter of the second Book is one of this number. It is written to the Christians of Asriek, whom he comforts under the Persecution which he had suffer'd for a long time, and the loss of their Bishops. Fear not, says he to them, because you see your selves destitute of Bishops; you have amongst you him who is both the High-Priest and the Sacrifice, who seeks not honours, but hearts. The Confession of the Martyrs is more honourable than the Episcopal Dignity. Many times favour persons of little merit to the Episcopal Throne, but nothing but Grace can confer the honourable Title of a Confessor. He acquaints them afterwards, that he had lent them the Reliques of the Martyrs S. Nazarius and S. Romanus, which they had desir'd. This Letter is among those of Symmachus, and 'tis very probable that it was written by Ennodius in this Pope's name.

The nineteenth Letter of the same Bishop is also remarkable. There he rejects the Opinion of one who had affirm'd that Man has no liberty to choose any thing but evil; he calls this a Schismatical Proposition, and one that borders upon Blasphemy. For what kind of liberty would it be to will nothing but what deserves punishment? and how can it be said that one has a choice, when there is but one side to take? If this were so, the Laws of God would be unjust: for how can he be oblig'd to do good, after he hath taken from in the desire and power to do it? What means then the passage of St. Paul, which gives testimony to free-will? To will is present with me, but how to perform that which is good I find not? Is not this the meaning of it: I can choose the good way, but presently I leave it, unless Grace assist me? No body doubts but the Author of Grace opens to us the way of Righteousness by his Assistance; no body condemns this Doctrine: for Grace leads good men, and prevents their good actions. In Jesus Christ that calls us, and invites us to Salvation by his Exhortations, when he says unto us, Come my Children, hearken unto me; but if our Free-will does not obey his Admonitions, if our Industry does not follow his Commands, we throw our selves headlong into Hell, without being constrained to it by any necessity. We owe therefore our Vocation to Grace; 'tis Grace that leads us to Life by secret ways, unless we resist it, but 'tis by our own choice that we follow that which is good where it is shew'd unto us. There are the Sentiments of Ennodius about Grace, which come near to those of Faustus and the Priests of Marcellus, and which do not agree with those of St. Augustine and his Disciples.

Although there be some Christian thoughts in the other Letters of Ennodius, yet we have found nothing in them remarkable enough to be related here: His Panegyric of King Theodoric does not at all concern Ecclesiastical Matters, but only profane History. His Apology for the Council which acquitted Pope Symmachus, was written by Ennodius against a Paper made by the Enemies of this Pope, entitled, Against the Synod which pronounced an absurd Sentence of Absolution.

This Paper was written with very much Artifice. He oppos'd the Authority of this Council; 1. Because the King had not summoned all the Bishops, and all those who came there had not consented to this Absolution; he adds, that those who were the Accusers of Symmachus were excluded, and could not be heard, and that those who were at the Synod had believ'd that they were old and weak. Secondly, Because the Bishops of this Council had not followed the Intention of King Theodoric, and durst assert his Right to call a Council. Thirdly, Because this Council had asserted a false Proposition, viz. That there is no remedy for the Disorders of Popes; as if it were one of the Privileges of the successors of St. Peter to have an unbounded licence to sin. Fourthly, Because this Proposition of the Council, That the Pope cannot be judged by his Inferiours, is very dangerous; for if this were so, it were needless to call a Council, and the Council being call'd should not cite the Pope, nor bring his Accusers before them; nay, the Pope himself ought not to come there, nor approve the meeting of this Synod as he had done. Fifthly, Because that the Pope, after he had presented himself before the Council to be judged, went away, and would not come there again, although he was cited four times, which was a sign that he had abandon'd his Defence. In fine, he says that they could not Absolve him unless he had answer'd the Accusations that were laid on his Charge. Sixthly, Because that this Council had advanced false Doctrine; viz. That the Council ought to be summoned by the Pope; for, says he, the Provincial Synods which are held

(4) About the Year 510: Father Labbe says that not yet Bishop when his Book was approv'd in he was made Bishop of Pavia in 490, but this cannot. Synod of Rome in 503, for the Title of Bishop is not be, since he was not then fifteen years old. He was given him.

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every year without consulting the Pope, are a convincing evidence of the falshood of this Doctrine. Seventhly, Because the King having named a Delegate for the Church of Rome, he had acknowledg'd that the Pope's administration might be reformed, and that he had no reason to complain, since he himself had appointed Delegates for other Churches.

Ennodius answers these Objections with much subtilty: First, That it was not necessary to call all the Bishops to this Synod, and that it was false that those who were not present at it, were against Pope Symmachus; that it was ridiculous to make the Bishops of the Council pass for Fools and Sots, because they had said they were weak in Body; that they would not hear the Accusers of Symmachus, because the Persons produced could not be admitted to give testimony against Bishops according to the Canons. Secondly, That the Bishops had reason to declare to King Theodoric, that the Council ought to be call'd by his Authority, because in effect he had this Privilege. Thirdly, That the Pope had no need of Reformation, because he that was promoted to this Dignity was holy, and God would not suffer, that he who held a place so eminent, should be corrupted. Fourthly, That although in strictness the Pope could not be judged by a Council, yet he had voluntarily subjected himself to its Judgment. Fifthly, That he had not withdrawn himself from it, but because he could not come to it more freely. Sixthly, That it was true, Provincial Councils might assemble without the consent of the Pope, but not a Council whose business it was to judge the Pope himself. Seventhly, That the King was surpris'd in naming a Delegate, who neglected the chief Duties of Piety in discharging that Office; that the Pope had a Right to name one for other Churches, but not to name one for his own, because God would have the Causes of other men determined by the Judgment of Men; but as to the Successors of St. Peter, they are only subject to the Judgment of God. Ennodius concludes his Answers with three Propositions. In the first he brings in St. Peter speaking, who exhorts the Romans to obey Symmachus, and put an end to the Schism. In the second he brings in St. Paul speaking, who thunders against the Schismatics. And lastly, Rome Christian comes upon the Stage, who gives also her Suffrage in favour of Symmachus, and for the benefit of Peace. I leave it to others to compare together the Objections and Answers contained in this Apology of Ennodius: But I do not think that there are many who will pass this Proposition, that a Man being promoted to the Papacy becomes holy, and that this Dignity either finds or makes him such. 'Tis a Paradox which may be overthrown by many contrary Examples. Yet Ennodius had no other way to exempt the Pope from the Jurisdiction of a Council, and in effect there is no other way to do it; for it is against Order, that there should be no Remedy to hinder the excesses and exorbitances of the first Bishop of the Church; and therefore if all men be agreed that this way is indefensible, and that the Popes may be corrupted and disorderly, is it not necessary that a Council should be able to remedy this Inconvenience; and how can this be done unless it has a Right to judge the Pope?

The Life of St. Epiphanius Bishop of Pavia, and that of St. Anthony Monk of Lerina, contain not any thing very remarkable, no more than the Prayer of Ennodius about himself, or his Eucharistic upon his own Life. The instructive Exhortation written in Prose and Verse, is a Book of Morality about the Virtues and Sciences. In another Book he praises the Canon lately made, viz. That all the Bishops should have a Clergy-man dwelling with them, to be a witness of all their actions, that all occasion of suspicion may be removed. This Canon was indeed new, but the Custom was more ancient. This sort of Clergy-men are called by the Greeks Synelli; and by Ennodius Collatani.

Ennodius is also the Author of some Formularies, as of that of the Manumission of Gronorius, Slave to one named Ageperus, and of two Benedictions of Easter Wax-Candles, and of the Prayers before and after Mass.

Among Ennodius's Pieces of Rhetoric, there are six upon Sacred Subjects: The first upon the Day of the Promotion of Laurencius to the Bishoprick of Milan; the second upon the Dedication of a Church of the Apostles; the third upon the Election of a Coadjutor; the fourth upon the Dedication of a Church; the fifth in behalf of a Bishop who takes possession of his See; the sixth in behalf of the Catholic Councils against the Eastern Heretics. There is nothing at all remarkable in these Writings. The other Pieces of Rhetoric are upon profane Subjects, as well as all the Epigrams, and the greater part of his Poems: Some Hymns indeed are to be excepted, of which it were needless here to give a Catalogue.

The Style of Ennodius is obscure, yet he has a vigorous and lively Imagination; but his Reasonings are not good. Some of his Works had been printed apart, but all of them were collected together and publish'd by Schottus and Father Sirmondus, who caus'd them to be printed within a year one of another, viz. Schottus at Turnay in 1610, and Father Sirmondus at Paris in 1611. His Edition is very correct, to which he has added Notes that explain the Names and Qualities of the Persons mention'd in Ennodius, and contain many Observations very useful for clearing up the History of that time. At Basil almost all his Works were publish'd amongst the *Orthodoxographia*, in the Year 1569. Cave Hist. lit. p. 390.



HORMISDAS.

POPE SYMMACHUS dying in the Month of July in the Year 258, some days after *Hormisdas* was chosen in his Room. His Pontificate, which lasted nine years and some days, was famous for the great Negotiations which he managed for the Reunion of the Eastern and Western Churches, which had all the hopes that could be expected, for the Holy See obtain'd at last of the Greek the Condemnation of *Achæz*, which they had refus'd to grant for many years before. The Abridgement of his Letters will show us the principal particulars of this History.

The first is address'd to *St. Romanus Archbishop of Rheims*, who had written to him upon his Promotion to the Popedom. He thanks him, and appoints him his Vicar in the Kingdom of *Clusis*; he empowers him to take care that the Canons be put in execution, and to call Synods of all the Bishops in the Kingdom, as often as any business should require them to meet. "I plain that this Letter was written by *Hormisdas* within a little while after his Promotion. Dr. Cave says that this Letter is manifestly supposititious, because in it *Hormisdas* congratulates *Clusis*, whom he calls *Ludovicus*, as being lately baptiz'd by *Severinus*. But *Clusis* was baptiz'd in the Year 495, and died in the Year 509, at least in 511, before *Hormisdas* was made Pope. *Hist. Lit. p. 392, 393.*

In the same year *Vitalianus*, General of the Cavalry to the Emperor *Anastasiu*, rose up in Arms against him, and came with his Army towards *Constantinople*. He made Religion the pretence of his Revolt, and declar'd that he had taken Arms for no other reason but to protect the Catholics, and to restore *Macedonius* to the See of *Constantinople*. The Emperor was forc'd to make Peace with him, upon condition that a Council should be call'd to regulate the Affairs of the Church by the Advice of the Bishop of *Rome*. This oblig'd the Emperor to write to Pope *Hormisdas*, to pray him that he would be Mediator for pacifying these Commotions, and that he would labour to restore the Unity of the Church. He observes in this Letter that the harshness of former Popes, his Predecessors, had hinder'd him from writing to them, but his Reputation for goodness had invit'd him to have recourse to the See of *St. Peter*. But the true reason of his doing so, was his own Interest. This Letter was sent Jan. 12. and receiv'd April the 1st, in the Year 515.

In answer to this Letter, the Pope tells him, That he thanks God, who had mov'd the Emperor to write to him, after he had kept silence so long, and that he joyc'd in the hope he had to see the Church of Jesus Christ in Peace and Union. He shows how advantageous it will be to the Church, and wishes it may quickly be finish'd. He desires to know for what reason he would have a Council call'd. This Letter, which is the second to *Anastasiu*, is dated April 4th, in the Year 515.

Dioscorus Bishop of *Alexandria*, wrote also to the Pope, exhorting him to labour for the Peace of the Church, and declares to him that he wishes the Heretics were condemn'd, and that all due Respect and Honour were paid to the Holy See. The Pope in his Answer commends his Zeal, and exhorts him to contribute his endeavours towards the Re-union of the Churches. *Dioscorus's* Letter is plac'd before the third Letter of *Hormisdas*, which is an Answer to it.

The Emperor design'd precisely the time and place where he would have the Council held, in a particular Letter which he wrote to the Pope, wherein he tells him, That the Council should be held at *Heraclea*, about some Differences concerning the Faith which were risen in *Syria*. He prays him to come there with five Bishops of the Churches committed to his care. This Pope judg'd it not convenient to go to the Council, nor to send thither; but he sent as Deputies into the East *Emodius* and *Forgerius* Bishops, with *Peregrinus* a Monk, *Nicetas* a Deacon, and a Secretary. He gave them a Memorial of Instructions as to what they should do, which contains, That when they came to *Greece*, if the Bishops came to meet them, they should receive them; That if they invited them to a Feast they should not go, but answer them, That they must first communicate at the Holy Table, before they communicate with them at the table of the *Agape*; That they should receive nothing from the Bishops; That when they arriv'd at *Constantinople*, they should receive whomever the Emperor should order them. That they should not suffer themselves to be seen by any body but those that came in his Name. Nevertheless, That after they had Audience of the Emperor, they might reconvene the Orthodox of their Communion who should come to visit them. That when they had receiv'd Audience of the Emperor, they should tell him, That the Pope his Father salut'd him, that he beseech'd God every day for him, and recommended his Empire to the Intercessions of *St. Peter* and *St. Paul*; That they should speak of nothing till the Pope's Letter was read. That after this they should exhort the Emperor; that they had a Letter of *Vitalianus*, who had sent two Deputies to the Pope by the *Perseus* of the Emperor; That they should not deliver it into the hands of the Emperor; but if he should deliver it, they should tell him what they had orders to deliver it to none but *Vitalianus*, and assure him that it contain'd nothing but what concerns the Peace of the Church; That if any one should speak to them of a Council, they should say, that they must hold to the Letter of *St. Leo*, and the Council of *Chalcedon*. That in case it were answer'd, that the Eastern Bishops had acknowledg'd them, they should say, Why then do they differ from them? That if they were press'd to communicate with the Emperor, since he had acknowledg'd the Doctrine establish'd in the Council of *Chalcedon*, they should remonstrate, that they did not decline the Emperor, but pray'd him to procure the



the Peace of the Church, by declaring his Sentiments in a Publick Act, and then they should be ready to receive all the Orthodox; That when once this matter was so order'd, the Pope himself would not refuse to be present at it Council, if it were necessary; That if they should be press'd to bear company with the Bishop of *Constantinople* in his time of waiting, they should answer that they were come for the Peace of the Church; That this was a private business, which should be order'd when the Re-union of the Bishops was finish'd; That they had heard it said, that there were two persons who pretended to be Bishops of *Constantinople*; That if the Emperor should tell them, Must I then at the time of waiting be with one a Bishop? they should answer, that he might choose one who acknowledg'd the Orthodox Faith, and the Confirmations of the Holy See, so long as this Cause was undecided; That if any Labels of *Acephalus* were given in against some Bishops, these must be refer'd to the Judgment of the Holy See; That if the Emperor should grant a Declaration acknowledging the Council of *Chalcedon*, that one of the Deputies should carry it to be sign'd by the Provinces; That they should not suffer themselves to be press'd to the Emperor by *Timotheus*, who held them the See of *Constantinople*; That if he were present at their Audience they should desire to be heard alone by themselves. After this Memorial follows the Form, in which he would have the Declaration of the Emperor and the Bishops drawn up, the Substance whereof is this, That they receive the Council of *Chalcedon*, and the Letter of *St. Leo*, and that they Anathematize *Nestorius*, Eutyches, Dioscorus and their Followers, as *Timotheus* *Aelurus*, *Peter Mongus* and others, together with *Acacius* and *Peter* of *Antioch*. He gives his Legates also charge to bring to *Rome* the banish'd Bishops who were accus'd of Heresy, and to desire that those may be restor'd who hold communion with the Holy See, and that the judging of those who had persecuted the Catholic Bishops might be refer'd to the Holy See.

The Pope, who had written in the fourth Letter to the Emperor, that he would send Deputies to him, gave them with this Memorial a Letter for the Emperor, wherein he declares to him, That however it were a new thing that the Bishop of *Rome* should be summon'd to a Council out of his own City, yet he would gladly be present at it, provided that before it were held, the Synod of *Chalcedon*, and the Letter of *St. Leo* were approv'd, and the Heretics anathematiz'd. This Letter is the fifth, Dated Aug. 11. 515.

The Emperor receiv'd the Pope's Deputies graciously, and inform'd him by Letter, That they were witnesses of the Orthodoxy of his Faith, assuring him that he received the Council of *Chalcedon*, and the Letter of *St. Leo*, and did in every thing agree with him, except what concern'd the *Anathema* propos'd against *Acacius*, which must be suppress'd if he minded to restore Peace and Union between the Eastern and Western Churches. And he did not only write this Letter to the Pope, but he sent him also two Deputies to assure him of the sincerity of his Faith, and the desire he had to procure the Peace of the Church. He wrote also by these Deputies to the Senate, that they would dispose the mind of the King and the Pope to this Re-union.

The Pope wrote back to the Emperor, That he was very much inclin'd to Peace, and exhorted him to conclude it, by causing the Heretics and Heresie to be condemn'd, without speaking to him of *Acacius* in particular. But the Senate observ'd to him, that the Condemnation of this Bishop was the only obstacle to Peace. And so it was indeed; for the Orientalists would never pass the Sentence of Condemnation against him, and so the Deputies of the Pope withdrew, without doing any thing. Nevertheless many Bishops of *Thrace*, *Dardania* and *Pannonia* join'd with the Pope, but above all *John* Bishop of *Nicepolis*, Metropolitan of *Epirus*, and his Suffragans, who wrote to *Hormisdas*, and sent a Deputy to him, who should entirely be at his Devotion. He sent back to them a Confession of Faith which they approv'd. You have here the Letter of this *John* to the Pope, the Answer of the Pope, which is his fifth Letter, the Synodical Letter of the Council of *Epirus*, and the Answer of the Pope, which is his eighth Letter; another Letter to *John* of *Nicepolis* in particular, which is the ninth, with the Confession of Faith, and a Memorial of Instructions given to the Deacon who carried it. *Acacius* Bishop of *Vienna* desir'd of the Pope to know the News of the success of this Deputation. The Pope acquaints him with it in his tenth Letter. All this was transacted in the Year 516.

Altho the first Deputation of Pope *Hormisdas* had not the success that was hop'd for, yet he sent a second time to the Emperor the same *Emodius*, with *Peregrinus* Bishop of *Misena* in *Campania*. He gave them a Letter wherein he earnestly press'd the Emperor to condemn *Acacius*, and plainly told him that there was no Peace to be hop'd for without this. His chief reason is, because it is not sufficient to reject the Error, and condemn those that are the Authors of it, but they must also condemn their Followers and Abettors. This Letter, which is the eleventh, is dated the third day of April, in the Year 517.

At the same time, and by the same Deputies, he address'd the twelfth Letter to *Timotheus*, who was posses'd of the See of *Constantinople*, and the thirteenth to all the Oriental Bishops that were divided from his Communion, exhorting them to do what he desir'd. He wrote also the fourteenth to the Bishops of his Communion, and gives them to understand, that he had sent a second Embassy to labour for a Peace. There is another particular Letter to *Possessor* a Bishop of *Africa*, who had been forc'd to retire to *Constantinople*, which is the fifteenth, wherein *Hormisdas* praises the constancy of this Bishop. And in the sixteenth Letter, sent at the same time, he exhorts the People, Monks, and the Clergy of *Constantinople*, to separate from the Heretics. These Letters are all of one and the same Date.

Hormisdas

After the departure of *Ammonius* and *Proterius*, there came a Deacon from the Church of *Nice* to acquaint the Pope, that the Bishop of *Theffalonica* was very angry with the Bishop of *Nice* for writing to the Pope, and persecuted him cruelly, because he had not written to him upon his Ordinations, who pray'd the Pope to send this Affair, or else he would be forc'd to write to him. The Pope wrote his Deputies that they should assist this Bishop, and sent them also a Memorial of the Method they should use for that end, when they arriv'd at *Theffalonica*. He wrote also to the Emperor, recommending to him *John of Nicopolis*, and exhorted this Bishop to suffer with constancy, and reprovd sharply *Dorotheus of Theffalonica* for using him after this manner. These Letters are the 17, 18, 19, 20, 21, and 22th, all dated April 12. in the Year 517.

At the same time the Emperor wrote a note to the Pope, wherein he complain'd of his being too inflexible. On the other side the Monks of the second Province of *Syria* complain'd to the Pope that the Emperor suffer'd the *Eusebians* to abuse them, and beg'd his assistance in a Petition sign'd by them all. The Pope in his Answer comforted them, and exhorts them to persevere in suffering for the Faith. This is the third and twentieth Letter which is in Greek and Latin in the Council of *Constantinople* held under *Mennas*.

The 24th and 25th Letters concern another Affair. *John* Bishop of *Terragona* had come into *Italy*, and desir'd of the Pope some Orders for the Churches of *Spain*. The Pope sent him a Circular Letter, and appointed him his Vicar in *Spain*, to see the Canons put in Execution there, and to give an account to the Holy See of the Ecclesiastical Affairs of that Kingdom, but without encroaching upon the Rights of Metropolitans. The Orders contain'd in the Letter to the Bishops of *Spain* are, 1. That none of the Laity should be ordain'd Bishops unless they continued the due time among the Clergy; 2. That Ordinations should be neither bought nor sold. 3. That Provincial Councils should be held twice in a year, or at least once. These two Letters are rather of the Year 517, than the Year 521.

In the 26th Letter *Hormisdas* appoints *Salustius*, Bishop of *Sevil*, his Vicar in the Province of *Retia* and in *Portugal*, and gives him power to call together the Bishops of these Provinces, to determine their Differences, and to see the Canons observ'd, upon condition that he should give notice to the Holy See of every thing that he should order.

The Emperor *Justinian*, who succeeded *Anastasius* in the Year 518, immediately acquainted the Pope with the News of his Exaltation, and the Pope return'd him a very civil Answer, signifying to him, That he doubted not but the Peace of the Church would be restor'd under his Reign. And indeed the Emperor let about it presently, and wrote to the Pope, That the Bishop of *Constantinople*, and the other Eastern Bishops, had held a Synod at *Constantinople*, and declar'd unto him, that they earnestly desir'd to be reunited to the Western Church, and that he thought it would be convenient for the Pope to send Legats into the East for concluding a Peace.

The Pope commends the Zeal of this Prince for Peace, but withal tells him that it could not be concluded, unless the Name of *Acacius* were expung'd out of the List of Catholic Bishops.

John Bishop of *Constantinople* had already sent a Confession of Faith, wherein he acknowledg'd the Decision of the Council of *Chalcedon*; but the Pope was not satisfy'd with it, and refused to receive him into his Communion, until he should raise the Name of *Acacius* out of the Dypichs.

In the Year 519, the Pope sent a third time his Legats into the East, but with a strict Charge that they should conclude no Treaty of Peace, unless the Memory of *Acacius* were condemn'd. There were five Legats, two Bishops, *Germannus* Bishop of *Capua* and *John*, one Priest call'd *Blasius*, and two Deacons, *Felix* and *Diogenes*. He sent by them many Letters address'd to the Emperor, to *Justinian*, to *John* Bishop of *Constantinople*, to the Clergy, and to the People of that City, to the Emperess, and to the Principal Officers of the Emperor. These are the Letters from the 30th to the 41th. These Legats were well receiv'd in the East, and *John* of *Constantinople* did all that they desir'd, in condemning *Acacius* by a Writing. The Bishop of *Theffalonica* and the Bishops of his Patriarchate follow'd his Example. The Pope understanding this, received them into his Communion, and testify'd his Joy upon this occasion, and exhorted him to cause the Bishops of *Alexandria* and *Antioch* to do as much, and desir'd the Restauration of three Bishops, who had been deposed and carri'd out of the Churches, because they were the first who return'd to the Communion of the Roman Church.

In the mean time the Bishop of *Theffalonica* alter'd his Resolution, and would not afterwards sign the Confession of Faith that was brought from the West, nor the Condemnation of *Acacius*. But on the contrary publish'd his Resentment against *John* of *Constantinople* so far, that he stirr'd up the People to fall upon him, who wounded him so grievously, that he died of his wounds. There were also some Commotions at *Ephebus*, but the Emperor pacify'd them.

And in order to the Re-union of the Church of *Antioch*, he caus'd a Priest, call'd *Paul*, to be chosen Bishop of that See, who had been ordain'd at *Constantinople*: But the Monks of *Syria*, who would have it affirm'd, That one of the Persons of the Trinity was crucify'd, went to *Rome*, to maintain their Proposition there, which they could not make the Pope's Legats resist well. *Hormisdas* detain'd the Monks for some time, but afterwards he drove them out of *Rome*. *Dorotheus* Bishop of *Theffalonica*, who had caus'd *John* of *Nicopolis* to be kill'd, was seiz'd; and the Pope's Legats desir'd that he might be sent to *Rome* to be judg'd there, but he was carry'd to *Heraclea*, from whence he was suffer'd to go away. He wrote afterwards to the Pope in his own Vindication; but the Pope order'd him to come to *Rome* that his Cause might be examin'd there. As to the

* Baronius calls him *John Catholicus*.

three other Bishops for whom the Pope had written, *Justinian* answer'd, That as to *Elas*, he could not be restor'd, as long as he was living who had been Ordain'd in his room; but as to *Thomas* and *Nicostratus*, they should be restor'd whenever the Peace was fully concluded. *John* of *Constantinople* being thus

dead, one nam'd *Epiphanius* was chosen in his room in the Year 520, who was Ordain'd according to Custom by the neighbouring Bishops. They gave notice to the Pope of it, who approv'd his Ordination, but complain'd that they had neither written, nor sent Deputies to him; as also that they had not restor'd the three Bishops for whom he had interceded. *Epiphanius* presently satisfy'd the Pope, by writing to him an Account of his Faith, and assuring him that he agreed in all things with the Roman Church. He wrote also another Letter to him, and sent him a Chalice of Gold adorn'd with precious Stones, a Pattern, and another Chalice of Silver and two Veils. There remain'd only two things which hinder'd a perfect Peace; The first was the question, *Whether it might be said, that One Person of the Trinity was crucify'd*; and the second was the Opposition which the Clergy of the East made to the Condemnation of some of their Bishops. The Emperor *Justinian* wrote about it to the Pope, and sent him the Petition that had been presented to him by the Clergy of *Jersusalem* and *Antioch*. He declar'd also to the Pope, that he wou'd be wou'd not condemn this Proposition, One Person of the Trinity was crucified, and that he would be satisfy'd with expunging the Name of *Acacius* out of the Dypichs, and not desire that it should also be rais'd out from among the Bishops who had communicated with him. The Pope did not clearly explain his mind; neither about the one nor the other of these Propositions, being afraid of proceeding too far. In the mean time *Paul* of *Antioch*, who was an Enemy to this Proposition, One Person of the Trinity was crucified, having displeas'd the People of his Church, and being accus'd of many Crimes, was forc'd to abdicate his Bishoprick; and the Emperor and Patriarch of *Constantinople* inform'd the Pope of it. This is an Abridgement of the subject matter of the Letters of *Hormisdas*, and the other Pieces which are join'd with them. There are reckon'd in all eighty Letters of this Pope. There is something remarkable in the 70th Letter written to *Possessor* a Bishop of *Africa*, which I could not observe before, because it has no Relation to the Affairs of the East. It concerns the Writings of *Fauslus* of *Riez*, about which he had been consult'd by the Bishop to whom he writes. He answers him, That those Writings are not receiv'd no more than the Writings of other Authors who are not rank'd among the Fathers. That the Catholic Doctrine, and the number of Books authoriz'd, was described by the Holy Fathers, to prevent any one from giving his Opinion according to his Fancy. That it was needful to handle such Questions as were not of the number of those which the Church had decided, and that our Faith ought to be bound by the Dogmas contain'd in the Canonical Books, in the Synodical Decisions, and in the Doctrine taught by the Fathers. These are the Principles truly Theological which are well noted by this Pope. After this Remark, there is a kind of an Addition and Exception, *Nevertheless*, says he, if you would know what the Church of *Rome*, i. e. the Catholic Church, teaches and believes concerning *Grace* and *Free-will*, also it may be learn'd from divers Writings of *St. Austin*, and chiefly from his Letter to *Hilary* and *Prosper*: *Nevertheless*, there are some formal Heads about it in the Archives of our Church, which I will send you if you have them not; and which you should believe as necessary, also it is easie to learn what one ought to believe about it, by reflecting upon the words of the *Apostle* *St. Paul*.

Hormisdas had a great deal of prudence, boldness, and policy; His Letters are well enough written, altho they smell of the Barbarisms of his Age. His Epistles are printed *Council. 12. Tom. 4. p. 1291. Case Hist. Lit. p. 379.*

St. FULGENTIUS.

Gordianus a Senator of *Carthage*, being forc'd to fly into *Italy* for safety, during the Persecution of *Gensericius* King of the *Vandals*, had two Children who return'd into *Africa*: And they being forc'd away from *Carthage*, settled at *Telepta*, a City in the Province of *Byzacena*. One of them call'd *Claudius* was the Father of *St. Fulgentius*, who was born about the Year 464; his Mother, call'd *Mariana*, by good luck continued a Widow, and put her Son to learn Greek, who became very skilful in that Tongue. As soon as he was capable of an Employ, he was made Procurator, or Receiver of the Revenues of his Province. But this Employment displeas'd him, because of the rigor he was forc'd to use, for levying the Taxes upon the People, and therefore he resolv'd to retire from the World, and lead a Religious Life. This Design he communicated to a holy Bishop call'd *Fauslus*, who had withdrawn from a Monastery near his Bishoprick; and he put it in execution, notwithstanding the tears and dissuaves of his Mother. He put himself under the discipline of this good Bishop, but the Persecution parting them, he went into another Monastery, where there was an Abbot call'd *Felix*, who made him his Cologue. The Incursions of the *Moor* scatter'd the Religious of this Monastery, and they retir'd into the Country of *Sicca*, thinking to find there a place of Refuge; but an *Arian* Priest, call'd *Felix*, caus'd the Abbot *Felix* and *St. Fulgentius* to be imprison'd, and would not allow them their liberty until their Bodies were torn with whips. *St. Fulgentius*

genius took then a Resolution to go into *Egypt*, to improve himself by the example of the Monks of that Country; and having embark'd upon this design, he arriv'd at *Syracuse*, where the Bishop *Eulogius* dissuaded him from making this Voyage, because the Monks of the East had separated from the Communion of *Rome*. He consulted also a Bishop of *Africa*, who had retir'd into *Sicily* who advis'd him to return to his own Country, after he had made a Journey to *Rome*. King *Theodoric* was then in the City, when he arriv'd there, which was in the Year 500. After he had paid his Devotions to the Sepulchre of the Apostles, he return'd into his own Country, where he built a Monastery.

After was then under the Dominion of *Thrasimund* King of the *Vandals*, an *Arian* and a cruel Enemy to the Catholics. He had forbidden to Ordain Catholic Bishops in the room of those that died; but the Bishops of *Africa* had taken up a Resolution to Ordain them in spite of the Prince's Prohibition. *St. Fulgentius* knowing this, and fearing lest he should be Ordain'd, hid himself till such time as he understood that the Ordinations were over. But when he appear'd the Bishoprick of *Rufus* was vacant, and he was Ordain'd Bishop of that See against his will in the Year 504, or 508. Being made Bishop, he chang'd neither his Habit nor manner of Living, but us'd the same Austerities of Abstinence as before; he still lov'd the Monks, and delighted to retire into a Monastery, when the discharge of his Sacerdotal Function allow'd him any time of respite. Afterwards he had the same Fate with all the Catholic Bishops of *Africa*, whom King *Thrasimund* banish'd into the Isle of *Sardinia*. *Altho* he was not the most ancient among them, yet he was consider'd as their Head; for they made use of his Pen and his Wit for writing and taking Resolutions. So great was his Reputation, that King *Thrasimund* had the Curiosity to see and hear him; and having sent for him to *Carthage*, he propos'd to him a great many Difficulties, which he resolv'd in such a manner as satisfy'd the King. But because he confirm'd the Catholics, and converted many *Arians*, their Bishop at *Carthage* pray'd the King to send him back again to *Sardinia*. *Thrasimund* dying in the Year 523, his Son *Hilderic* recall'd the Catholics Bishops, whereof *St. Fulgentius* was one, at whose return there was great Joy. He return'd to his Bishoprick, govern'd his Clergy, admitted many Monks into Orders, and continued to lead an Exemplary Life. At this time he gave an excellent example of Humility, in refusing to be prefer'd before a Bishop who laid he was more ancient than *Fulgentius*, altho this preference was approv'd in a Council. He died the last day of the Year 529, according to some, or 533, according to others.

The first Treatise of *St. Fulgentius*, according to order of time, is an Answer to ten Objections of the *Arians*. Probably he wrote it at the time when he was at *Carthage*, by the Order of King *Thrasimund*, in answer to the Objections which the *Arians* propos'd against the Eternity and Equality of the Son. The Objections are stony, obscure, and ill-digested; on the contrary the Answers are long and methodical.

The three Books to King *Thrasimund* he compos'd about the same time, in Answer to a long Discourse which this King had sent him by one of his Officers, who had orders to withdraw immediately, and desire of him an Answer. When the King press'd him to answer it, without returning it back to him, altho he had scarce leisure to run over some pages of it, yet he refus'd in three Books what he could remember of it. In the first he proves, that there are in Jesus Christ two perfect Natures united into one Person; and chiefly he endeavours to refute that Error of the *Arians*, whereby they affirm'd, that Jesus Christ had no Soul, but the Divinity to him supplied the place of one. In the second he proves the Immanity of the Son of God. In the last he returns to the Mystery of the Incarnation, and shows the union and reality of the two Natures in One Person only; and he explains the difficulties which may be started about the terms that he uses to express this Union.

This Discourse was refuted by an *Arian* Bishop nam'd *Pintus*; but *St. Fulgentius* presently wrote an Answer against him, wherein he shew'd, says the Author of his Life, That his Advantages were overborn by his first Discourse, and that the Objections they made against him were vain. We have a Writing which goes under the Name of *St. Fulgentius*, and under the Title of an Answer to *Pintus*; but the Critics observe that it is none of *St. Fulgentius's*. For, 1. The Treatise which this Author opposes is not an Answer to three Books of *St. Fulgentius*, which he address'd to King *Thrasimund*, but quite another Work. 2. The name of *Pintus* is not found in any part of the Book. 3. The Style is different from that of *St. Fulgentius*. 4. He makes use of another Version of the Bible. 5. It appears that the Author of this Treatise was not well skill'd in Greek, since he says, that *quasi* comes from *quod*, which signifies *unus*; but *St. Fulgentius*, who was perfectly Master of this Tongue, could not be guilty of so gross a fault.

St. Fulgentius being sent back to *Sardinia*, he compos'd three Books in Answer to the Questions of his Friend *Monimus*. The first was concerning the Opinion of *St. Austin* of the Predilection of God to Evil, or Damnation. *St. Fulgentius* explains this in the whole first Book, where he makes it appear, that according to the passages of Scripture, and the Opinion of *St. Austin*, God does not predestinate bad men to Evil or Sin, since he predestinates them only to what they should do, but that he predestinates them to the Pain or Punishment which they had deserv'd by their sins; That he prevents good men to save them, but as to the wicked, he finds them worthy of Damnation from themselves; That the beginning of the Vocation, Justification, and Glorification of the Elect, are the effects of Predilection; but the same cannot be said of the sins of the Reprobate which

which he foresees, but does not predestinate; but after he has foreseen them, he predestinates the Punishment that is to follow them.

The second Question of *Monimus*, is concerning the Sacrifice of the Body and Blood of Jesus Christ, viz. Whether it be offer'd to God the Father only, as some of the Fathers seem'd to affirm. This turn'd into an Argument to the *Arians*, who endeavour'd to prove by it, that Jesus Christ is not God. In relating them, *St. Fulgentius* proves at the beginning of the second Book, that the Sacrifices of the Old and New Testament were offer'd to the Son and Holy Spirit as well as to the Father, and that altho the Father only is nam'd, yet all the Trinity ought to be comprehended under his Name. Afterwards he explains a third Question, How the Mission of the Holy Ghost is desir'd to confirmate that Sacrifice which is offer'd to the whole Trinity. And first he shows that the mission of the Holy Ghost is not contrary to his Immanity; that oft-times under the Name of the Holy Spirit is to be understood his Gifts, and the effects which he produces, and not his Person: That when at the Sacrifice of the Mass the Holy Spirit is desir'd to defend, then we pray for Charity, Peace and Union, which are the Gifts of the Holy Spirit and the whole Trinity.

The last Question of *Monimus* is about the Explication of what *St. Paul* says, That Virginity is a matter of Counsel, and not of Command; and about *Fulgentius's* comparing it to the two pence of Supererogation. Upon this Subject he relates the different Opinions of *St. Ambrose*, *St. Austin* and *Oratorius*, and shows that it is a matter of small importance, after what manner the two pence of Supererogation be understood.

In the last Book he treats of the true sense of these words, *The Word was with God*, and answers the impertinent Difficulties which the *Arians* started about this passage.

The Books about Remission of Sins, are in answer to another Question propos'd to *St. Fulgentius* by *Eulogius*; viz. Who those are to whom God pardons sins in this life, and whether he pardons them only in this life. *St. Fulgentius* shows in the first Book, That none can obtain remission of sins, nor be saved, who is out of the Church, and that none of those who are in the Church can obtain pardon, unless he be truly Converted, and cease to commit sin, and to love the Creature, so as to let his heartupen it.

In the second Book he proves by many Reasons founded upon passages of the Holy Scripture, That there is no remission of sins to be obtained but in this life, and that all those who dye in a bad estate, shall be damned without any mercy: Which gives us to understand that he speaks only of mortal sins which deserve damnation.

But *Fulgentius's* words are general, That all those who dye in a bad estate shall be damn'd; which will not admit of this distinction, but do plainly overthrow the Doctrine of Purgatory: for whatever a man's sins be in which he dies unrepentant and unpardon'd, he dies in a bad estate. But *Fulgentius* could not have said, that every one who dies in this state shall be damn'd without mercy, had he believ'd a Purgatory, into which many are thrown, who die in a bad estate, for their venial sins unpardon'd. And this general sense of the words is confirm'd by what he says in his Treatise of Faith address'd to *Peter*, That there is no state wherein a man can deserve well, but only during this life; and, That those who die in a good state shall be happy for ever, and others, i. e. (those who die in a bad estate) shall be condemn'd to eternal punishment; where he plainly asserts two different states only after this Life, without any mention of a third, which is now believed to be Purgatory by the Roman Church. And to the same purpose he tells us in his Answer to the Questions propos'd by *Ferrandus*, That it is unprofitable to baptize the dead, because the Soul cannot obtain remission of its sins after it is gone out of the Body, and Flesh alone is not capable of sin; which Argument were of no force, if the Soul might obtain after this Life remission of venial sins by the Pains of Purgatory; for then it might be profitable to baptize the Dead for obtaining the pardon of these sins, and delivering Souls out of Purgatory.

The most part of the Letters of *St. Fulgentius* were written in the time of his Exile. The first is address'd to *Proba*, who was defended of the illustrious Family of the *Amilians*. There he extols Virginity, and shows how necessary it is that it should be join'd with Humility; and he gives also many useful Instructions to a Christian Virgin.

He address'd also another Letter to her concerning Prayer and Compunction of heart; wherein he recommends particularly this last Virtue. He compos'd also at the desire of this Virgin two Treatises concerning Prayer and Fasting, which are now lost.

In another Letter he comforts a Roman Lady call'd *Galla*, who was thought to be the Daughter of *Symmachus*; and understanding that she was resolv'd to live a Widow, he entertains her with a description of the happiness of that state, and the manner in which she should live.

He wrote to *Theodorus* a Roman Senator, to confirm him in the design he had taken up of quitting his Secular Employments to dedicate himself to God, and informs him that this Conversion was owing to the Grace of Jesus Christ.

The Letter concerning the Conjugal Duty and the Vow, is upon a particular case. Some had ask'd *Fulgentius*, Whether a married Person was oblig'd to keep a Vow of Continence. For relating this Question, *St. Fulgentius* makes many Observations concerning the use of Marriage, and the Obligation of Vows. He remarks upon the first Head, That the use of Marriage is allow'd, when it is intended for the procreation of Children; but when it has no other end but pleasure, altho it is not a Crime for the procreation of Children; but when it is blotted out by Prayer and good Works. As to the use of Adultery, yet it is always a small sin, which is blotted out by Prayer and good Works.

Vow,

S. Fulgentius.

Vow, he says, *There is no doubt but by it an Obligation is contracted to do the thing which is said* word. But he maintains, *That the Vow of Continence made by one of the married Persons, cannot change the other, nor dissolve with that Person who made the Vow for paying the Conjugal Duty to the other, at least unless both parties had concurred in making the Vow.* Having laid down these Principles, he concludes, *That if the Person who wrote to him, had both made a Vow of Continence, then they were oblig'd to keep it; and that if they found themselves tempted by Carnal Desires, they should humbly pray to God to give them Grace to resist them; but if only one of the two had made the Vow of Continence, that party was oblig'd to pay the Conjugal Duty to the other, who had not made it.* He concludes with some Reflections upon the Duties of married Persons, and chiefly upon the Education of their Children.

In the Letter to the Abbot *Euphrosin*, he treats very largely of the Advantages of Charity, and the Love of our Neighbour. He thanks him for his Present, and acquaints him that he had sent him his Letters to *Momius*.

St. Fulgentius wrote, at the desire of *Junianus*, who was one of his Friends, a Letter about Penitence to an unknown Woman, call'd *Veneria*. There he shows, *That remission of sin, committed after Baptism, may be obtain'd in this Life, provided one be sincerely penitent.* From whence he concludes that these sinners ought not to despair, but neither ought they to hope without striving and doing of Penance.

The Treatise of Faith address'd to *Donatus*, contains an exact Explication of the Mysteries of the Trinity and the Incarnation.

We have already spoken of the Question started by the Monks of *Scythia* upon this Proposition, *One of the Trinity did suffer*, which they would maintain to be Catholic, and oblige others to acknowledge it for such. Their Faction was very powerful in the East, and they had their Complices in the West. They had sent, as we have already observ'd, Deputies to *Rome*, to maintain their Opinions there, and *Peter* the Deacon was at the Head of them. These Deputies not finding that footing in the Church of *Rome* which they expected, thought fit to confute the Bishops of *Africa*, which were banish'd to the Isle of *Sardinia*: And therefore in the Year 521 they address'd to them a Writing, wherein they declar'd their Belief, concerning the Incarnation and Grace, and founded it upon the Testimonies of the Fathers.

As to the Incarnation, they acknowledg'd two Natures in Jesus Christ, united into one Person only, without confusion and mixture. They reject the Sentiment of those who professing to believe one Nature Incarnate in Jesus Christ, do not receive the Decision of the Council of *Chalcedon*, or who admitting two Natures, would not say that there is but one Nature of the Word Incarnate. From these Principles they conclude, *That the Virgin is truly the Mother of God; That the Union of the two Natures is essential and natural; That the Person of Jesus Christ is composed of two Natures without any change happening to him; That the Trinity continues the Trinity still, tho' one of the Persons of this Trinity was Incarnate; That his Flesh is not become a part of the Trinity, but it become the Flesh of one Person of the Trinity.* From whence it comes to pass, that one may say, *That one of the Trinity suffer'd and was crucified in his Flesh, and not in his Divinity; that it was not Man who was made God, but God who was made Man.* They profess to receive the four first General Councils, and the Letters of St. Leo, and to condemn the Errors of *Thyodorus of Mopsuestia*, *Nestorius*, *Eutyches*, and *Discorius*, and of all those whom the Apostolick See had regularly condemn'd.

As to Grace they follow the Principles of St. *Austin*, and declare that they believe that the first Man was created without Concupiscence, and with a perfect liberty to do good and evil, and that by falling into sin he was chang'd both in his Body and his Soul; that he lost his own Liberty, and became a Slave to sin; that since that time all men are born in sin; that nothing but the Grace of Jesus Christ can deliver us from sin; that without this, we can neither think nor desire that which is good; that Grace worketh in us to do, not by any necessitating violence, but by the sweet inspiration of the Holy Spirit; that no Man can say, *'Tis in my power to believe if I will*, since Faith is the gift of God, who worketh in us to believe and to will; that the passage of the Apostle, which says, *God would have all Mankind to be sav'd*, ought not to be objected against this Doctrine, to prove that nothing hinders us to be sav'd if we will: For if this were so, there would be no necessity to have recourse to the unsearchable Judgments of God for explaining the reason why one is call'd, and another not; that if God would effectually have sav'd the whole World, he should have wrought in *Tyre* and *Sidon* those Miracles which were done in *Chorazin* and *Bethsaida*, since he knew, that if they had been wrought in these two former Cities, their Inhabitants would have repented; that the beginning of good Thoughts, the consent of the Will to do good, cometh to us from God, who produces them in us by his Holy Spirit. They cite for proof of these Principles, some passages of St. *Basil*, of the Popes St. *Innocent* and St. *Celestin*, and of the Council of *Africa*. They conclude with Anathematizing *Pelagius*, *Celestin* and *Julianus*, and those who are of their Opinion, together with the Books of *Faustulus* about Predestination. This Confession of Faith is sign'd by *Peter* a Deacon, *John* and *Leontius* Monks, and by another *John* a Reader. They pray the Bishops of *Africa* to approve their Exposition of Faith, that by being supported by their Authority, they may be able to stop the mouth of those who disgrace them.

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The Bishops of *Africa* employ'd St. *Fulgentius* to write them an Answer; and their Letter bears the names of fifteen Bishops only, who did not only approve in this Letter all the Points of the Confession of Faith, which we have just now explain'd; but did also enlarge and confirm them, without excepting so much as that Proposition, *One Person of the Trinity did suffer*. They enlarged very much upon the Proofs of Original Sin, the Inefficiency of Grace for the beginning of Faith, upon its Efficacy, upon the Insufficiency of Free-will to do good. They confess that Grace does not destroy our Free-will, but they maintain that our Free-will, which without Grace is not sufficient to do any thing but sin, is deliver'd from this Bondage by Grace, which lets us truly at liberty. They confess also that in some sense it may be said, that Nature has power to believe and to do good, because Faith and Charity are proper for Human Nature, and Man was created only to believe and to do good; but that since the Fall, he cannot have Faith, nor do good unless God give him the power, as the Soul gives Life to the Body which is capable of being animated. That when the Apostle says, *There are some People who do by nature what the Law commands*, this is to be understood of Faithful People and such as were Converted; That neither the knowledge of God nor Faith will avail us any thing without Charity; that the Law of Nature does not deliver us from sin without Grace; that it must be refer'd to the incomprehensible Judgments of God, that he does not effectually will all Men to believe; that it is sufficient for us to acknowledge with humility his Mercy wholly gratuitous in those who are sav'd, and not to doubt his Justice as to those who are damn'd; that those who understand this passage of St. *Paul*, *That God would have all Men to be sav'd*, so as to make a Man's Salvation depend upon his own Will, are grossly mistaken; that the example of Infants dying without Baptism, who are condemn'd to Eternal Punishment (for this is the term which *Fulgentius* uses) without committing any voluntary sin, does confound them: That therefore the words of the Apostle are to be understood in this sense, that no man is sav'd but by the Will of God, because he cannot prevent the fulfilling of God's Will, neither can the effect of it be hinder'd by the malice of Men; and that 'tis certain, that all those whom God would have sav'd are infallibly sav'd; that it may also be said, that by all men are to be understood, all men who are to be sav'd; that often-times in Scripture all the World is taken for a part of Mankind. Lastly, That God who created Man, hath provided for him by the Decree, by which he predestin'd him, Faith, Justification, Perseverance and Glory, and whoever does not acknowledge the Truth of this Predetermination shall not be of the number of the Elect, nor have any share in that Salvation; That notwithstanding the Faithful ought constantly to pray, and to have Charity for these Persons, that God would give them his Grace to enlighten them, and to make the Word fruitful in them; for in vain does the Word of God strike our Ears, if God does not open our Understanding by his Grace. Thus ends this Answer of the Bishops of *Africa*, which is worthy of the Faithful Disciples of St. *Austin*.

The Books of *Faustulus* against these Principles were publish'd at *Constantinople*, and because they made a great noise these Monks sent them to St. *Fulgentius*, who wrote seven Books to refute them. This Work is not printed: Father *Vignerius* of the Oratory had a Manuscript of it, but since his Death it is not known what is become of it. St. *Fulgentius* had finish'd it before he was call'd back into *Africa*.

When he was upon his return thither, he wrote upon the same subject, and according to the same Principles, three Books of Predetermination and Grace, address'd to *John* the Priest, and *Venerius* a Deacon. He shows in the first Book, That Predetermination is purely gratuitous, and that it does not depend upon the prospect of Men's Merits. The example of Infants is one of his strongest Proofs. But whereas some have themselves by saying, *That God permits them to receive, or not to receive Baptism, according to the knowledge of the good or evil which he foresees they should have done if they had liv'd*, he rejects this Solution, and this middle Science.

In the second Book he confesses, that the Good and Evil have a Free-will; but he maintains that it is aided and improv'd in good Men by Grace, and that it is weakened and punish'd in the bad; that it is God who converts us, and worketh in us to will that which is good; that 'tis he who gives us the design and will to pray; that the Will of Man always follows the grace of God which precedes it. Towards the end he confutes the Opinion of his Adversaries, who affirm'd, That the *Vessels of honour* and *dishonour* mention'd by the Apostle, are not the Predestinate and the Reprobate; but the *Vessels of dishonour* are the Poor, the Monks and Ecclesiastics; and the *Vessels of honour* are the Noble, the Rich and the Potentates of this World. He proves that this Exposition is false; and hereupon he says, That in this World there is no Dignity in the Church above that of a Bishop, nor in Secular Affairs above that of a Christian Emperor; but all the Bishops and Emperors are not *Vessels of Mercy*, but only those who acquit themselves well in their Offices. A Bishop, says he, shall not be sav'd, because he is a Bishop, but he shall be sav'd, if he watch over his Flock, if he preach the Word in season and out of season, if he reprove sinners, if he assist to them Entreaties and Rebukes with all kind of patience and meekness; if he has not the spirit of domineering and pride; if, according to the Command of the Apostle, he serves for an Example to all his Flock: So likewise an Emperor is not a *Vessel of Mercy* destin'd to Glory, because he has the Sovereign Power, but he shall be, if he live in the Orthodox Faith; if being possess'd of true Humility, he makes his Royal Dignity subservient to Religion; if he loves rather to serve God with fear, than to command his People with pride; if he moderates his severity by a spirit of meekness, if his power is accompanied with goodness, if he would rather be lov'd than

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then fear'd, if he minds nothing but the good of his Subjects, if he loves Justice without forgetting Mercy, if he remembers, in all his Actions, that he is a Son of the Church, and that he ought to employ his power for its quiet and peace: For this Honour for the Church makes the Emperors greater and more glorious, than all their Bataels and Victories.

In the third Book he returns to Predetermination, and having affirm'd that it is gratuitous, that Vocation, Justification and Glory are its effects; that it is infallible and certain, that the number of the Predestin'd is determin'd, and that it is impossible to add too, or take away any from them; he answers this great Objection, That if this were so, we ought then neither to pray nor watch, but follow our own Will, since if we are of the number of the predestin'd, we shall infallibly be sav'd; and if we are not, we cannot be sav'd. He says, That this Objection is like that of those to whom God should promise a long Life, when they infer from this promise, that they will no more take those things that are necessary to maintain this Life. He adds, That as the love of Life makes him to whom this promise is made, seek for those things which are necessary to maintain it; so the Grace which God has prepared for us by his Predetermination, does infallibly make us watch, pray and labour. Afterwards he enlarges upon this Passage, God would have all men to be sav'd, and is of Opinion that the true sense of it is, That God would have some Men of all Nations, Ages and Conditions sav'd, and not that he wills the Salvation of every Man in particular, since he would not make himself known to such Men as would have believed in him, if he had made himself known unto them. From hence he passes to consider the difference between the state of the first Man and ours. The first Man was perfectly and fully free, he had no inclination to evil, and he had the power to do good by the assistance of that Grace, which he could use or not use. But since sin entered, the liberty of Man's Will is deprav'd, and his Free-will is become a Slave to sin, and he has need of a powerful preventing Grace to deliver him from the unhappy necessity of sinning, and to render him victorious over Temptations.

Lastly, He treats of the Origins of Souls, whether they be created and put into the Body, or produc'd by other Souls. He follows, and approves the Modesty of St. Austin, who treating of this Question, left it undecided. He shews what Difficulties there are to reconcile the first Opinion with the belief of Original Sin; and the second with the manner of propagating Mankind. And so without determining any thing upon the Question, he says only, That we must believe that the Soul is not a Body but a Spirit, that it is not a part of the very Substance of God, but a Creature; that it is not put into the Body as a Prison for sins that are past, but that it is put into the Body by the appointment of God to animate it, and that being united to the Flesh, it contracts Original Sin, from which it is purified by Baptism. He refutes in a few words these Errors, and those who asserted them.

St. Fulgentius wrote also a Letter in the Name of the Bishops of Africa to John and Venerius, to whom he address'd these two Books. This Letter contains the same Principles and the same Doctrine about Grace and Predetermination. There they observe, that God permits some Persons to exalt Free-will above Grace, the better to discover the power of this Grace, which is not known when it is not received, and the great struggle that arises then, because without it no Truth can be known, neither is there any Light to discover it. After this Preface he proposes and maintains the following Propositions: 1. That Predetermination is purely gratuitous, and that this Decree is not made upon foreknowledge of Men's Merits. 2. That Infants, who die after they are baptiz'd, are sav'd by the mere Mercy of Jesus Christ, and that those who die without Baptism are condemn'd upon the account of Original Sin. 3. That those who believe this Grace is given to all, are not Catholics in their Sentiments, since not only all men have not Faith, but there are even whole Nations who never heard of the Gospel. 4. That it may be said, that Man is sav'd by Grace, and by his Good Works, provided it be confess'd that the Grace and Mercy of God prevents the Will of Man, and works in him to will. 5. That all those whom God would have sav'd are predestin'd, because the Almighty Will of God does always take effect, his Power can never be defeated. 6. That the Free-will which was found and entire in the first Man, is become weak by sin, but is improv'd and strengthened by Grace. 7. That the Question concerning the Origins of Souls must not be ventilated, or it must be treated of without bitterness; but that there is no doubt that Souls do contract Original Sin. They cite at the end of this Letter a passage of Pope Hormisdas in favour of St. Austin, and praise the Books of Fulgentius about Predetermination and Grace, and those which he wrote against Faustus.

We have nothing now remaining, but some Fragments of the Ten Books of St. Fulgentius against a famous Arian, call'd Fabianus.

The first Book was entitl'd, Of the most High, the Comforter, of the Titles of Ambassador, Doctor and Judge. There he prov'd that these Titles agreed to the Father and the Son.

In the second Book he shew'd that the Functions of Sighing, Desiring and Praying, which are attributed to the Holy Spirit, are not contrary to his Divinity.

In the third he prov'd that Immediacy agreed to the three Divine Persons.

In the fourth, that the Father, the Son and the Holy Spirit are equally adorable. He distinguishes the Worship of *Latria* from that of *Dulia*; the first agrees to God only, and the second may be given to Creatures. He speaks also of the Properties which belong to each Divine Person.

The fifth Book was about the Title of *Image* which is given to the Son of God, where he proves that he is of the Image of God as to be also of the same Nature.

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In the sixth he proves that the Son is eternal as well as the Father.

The seventh establishes the Divinity of the Holy Spirit.

The eighth was about the Mission of the Holy Spirit.

The ninth is concerning the Invocation of the three Divine Persons; where he demonstrates that the Son and the Holy Spirit are to be Invocated as well as the Father; That Sacrifices are to be offer'd to the Son and Holy Spirit as to the Father, and that the like Thanksgiving is paid unto him.

The tenth was about a Writing upon the Apostle's Creed; where he observes that it was so call'd, either because it is a Compact, or because it is an Abridgment of the Christian Doctrine. After this he proves that what in the Creed is attributed to the Father, agrees to the whole Trinity.

The Treatise address'd to Victor is upon the same Subject, and written at the same time. There he refutes the Discourse of a Priest nam'd *Fastidiosus*, who having quitted a Religious Profession and the Priestly Office to lead a licentious Life, had also abandon'd the Faith by turning Arian. St. Fulgentius proves in this Treatise the Divinity of the Son, and explains how it may be said, That the Word only is Incarnate.

The time is not certainly known when the Treatise of the Faith was written, which is address'd to a Lay-man call'd Peter, who having a design to make a Journey to Jerusalem, desir'd before his departure, to have an Instruction containing the Articles of Faith, that he might know what he ought to believe. St. Fulgentius explain'd to him, first, what he ought to believe concerning the Mysteries of the Trinity and the Incarnation: And then he told him that all Beings, both Spiritual and Corporeal, are the Work of God who created them; that Spiritual and Intelligent Beings were to subsist eternally by the Will of God; that the Angels being created free, and having power by the Grace of God to merit their Happiness, or else to fall from it, by their sin, one part of them had persist'd, and the other part was confirm'd in the Love of God, which they could never lose any more: That the first Man, who had been created perfectly free, had fall'n into sin, and so subjected all Mankind to death and sin; That God had deliver'd many of them by his Grace, by the help of which they were enabled to live well, and to obtain eternal Life; That there is no state wherein a Man can deserve well, but only during the time of this Life, but as long as a Man lives upon this Earth, there is always space for Repentance; That this Repentance is unprofitable to those that are out of the Church; That all Men shall rise one day, and those who shall die in a good state shall be happy for ever, and others shall be condemn'd to eternal punishment; That a Man comes to the Kingdom of Heaven by means of the Sacraments which Jesus Christ has instituted; That none can obtain Salvation without the Sacrament of Baptism, except those who shed their Blood in the Church for Jesus Christ; That he who has receiv'd Baptism out of the Church has receiv'd this Sacrament, and if he returns into the Church he ought not to be re-baptiz'd, but his Baptism will profit him nothing if he continues out of the Church, or if he lives ill after he has been receiv'd into the Church; That those who live well ought continually to do Works of Mercy, to expiate those sins which even the just commit every day; That to avoid them, the humble Servants of Jesus Christ, shun Marriage, and abstain from eating Meat and drinking Wine; Not that they think that 'tis forbidden to use Marriage, to eat Meat and drink Wine; but because they are persuaded that Virginity is to be prefer'd before Marriage, and that Abstinence restrains a Man from sin; That neither second nor third Marriages are forbidden, and that excess in the use of Marriage is a Venial sin, but to those who have made a Vow of Continence, Marriage is a great Crime. Afterwards he reduces this Doctrine to forty Heads, which he thinks are to be believ'd. There was a long Article added at the end of this Treatise, which is cut off, by the Authority of some ancient Manuscript, wherein it is not to be found; and there is so much the more reason for it, because it is plain that this Treatise was concluded before the fourth Article; and this Chapter has no relation to the preceding.

St. Fulgentius explains also the principal Points of our Faith in the Treatise of the Trinity address'd to Felix, who had also desir'd to be instructed, that he might be able to answer the Heretics with whom he convers'd. And in the Treatise of the Incarnation to Scarlus; who had pray'd him to clear up a Question which had been propos'd at Table, Whether or no it might be said that the Father or the Divine Nature was Incarnate. After he has gone over other Mysteries upon occasion of this Question, he handles another which was also propos'd at the same time, viz. Whether God created all animals: He says, 'Tis certain that God created all things; that at the time of the Creation he formed all the living Creatures which the Earth and the Water produce; and as to those which are engender'd out of the Corruption of Flesh and Fruit, he made them not in the first six days Creation, but he created those things out of which they were one day to be form'd.

The Questions which were propos'd to him by Ferrandus a Deacon, are more useful and more rational. A godly Man having an Ethiopian Servant, caus'd him to be well instructed in our Religion, and put him among the number of the Catechumens; after he had continued there his time, and learn'd the Creed, he was plac'd among those who were to be baptiz'd at Easter: The ordinary Exorcisms were us'd to him, he renounc'd solemnly the Devil, pronounc'd the Creed, and receiv'd the Exposition of the Lord's Prayer: When he was ready to be baptiz'd, he was seiz'd with a violent Fever, which brought his Life into danger; but Easter-day being near, his Baptism was put off to that day; and then he was carried to the Church in such a Condition, that he had no knowledge,

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not speech, nor motion, nor sense. Yet he was baptiz'd, tho he could not answer himself. A little time after this he died, without knowing that he had receiv'd Baptism. This History gives occasion to three Questions: The first is, *Whether Baptism administered to an Adult Person, who neither knows any thing, nor can speak, and answer himself, does put him in a state of Salvation.* The second is, *Whether he had been baptiz'd, tho he had not receiv'd Baptism.* The third is, *Why we do not baptize the dead, whose Faith and Piety were well known while they liv'd.*

St. Fulgentius, in answer to these Questions, proves first, That Baptism without Faith availeth nothing to the Adult. 2. That Children receiving the Sacrament receive the Grace of Faith. This being premis'd, he determines, That the Faith of this Slave having preceded his Baptism, there is no doubt but he received the effect of Baptism, because he had both Faith and the Sacrament, but that it would have been in vain to have had Faith without receiving the Sacrament, for then he could not be sav'd; and that it is unprofitable to baptize the dead, because the Soul cannot obtain remission of its sin after it is gone out of the Body, and the Flesh alone is not capable of sin. After these Answers, he says in general, That the Canons have justly ordain'd to baptize the sick, altho they cannot themselves give an account of their Faith, provided there be Witnesses who answer for their willingness. Lastly, He enquires whether a person that has been baptiz'd, and dies without receiving the Eucharist, can be sav'd, Jesus Christ having said, That he who eateth not my Flesh, and drinketh not my Blood, hath no life in him. To which he answers affirmatively, That by Baptism we become the Members of Jesus Christ, and so by this means we are partakers of his Flesh. He cites a passage out of a Sermon of St. Austin, who explains thus the words of Jesus Christ in John chap. 6. of the necessity of eating his Flesh and drinking his Blood.

There is another Writing of St. Fulgentius in Answer to five Questions from the same Deacon Ferrandus: The first, to know whether the Three Persons of the Trinity can be separated. St. Fulgentius answers, That they cannot; and proves that all the Attributes which agree to One, agree to the Others, except the relative Properties of the Persons, which necessarily denote the Union of one with the other.

The second is to know whether it may be said, that the Divinity of Jesus Christ suffer'd or died, as it is said, That a God suffer'd, a Man died, &c. St. Fulgentius maintains that this Expression cannot be condemn'd; and endeavours to justify it, by the Testimonies of St. Leo, Gelasius, and St. Ambrose.

The third Question is, *Whether the Soul of Jesus Christ did perfectly know the Divinity.* St. Fulgentius is very confus'd upon this Question, which he decides by saying, That it knew the Divinity perfectly, but not so as the Divinity knows it self; that it knows as much, but not after the same manner as the Divinity it self; that the Soul of Jesus Christ knows fully the Divinity, but it is not the Divinity.

The fourth Question is, *Why it is said in the Prayers of the Church, That the Son reigneth with the Father in the unity of the Holy Ghost; which expression may make a Man think, that the Holy Spirit does not reign as the Father and the Son, but only unites them in their Reign.* St. Fulgentius answers, That we pray to the Father through the Son, because the Son is the Priest and the Sacrifice, and that the Unity of the Holy Spirit denotes the Unity of Nature with the Father and the Son.

The fifth Question is, *How St. Luke is to be understood when he speaks of the last Supper of Jesus Christ, that he took the Cup and gave it to his Disciples; that he took the Bread and said, This is my Body; and that afterwards taking the Cup, he said, This Cup is the New Testament in my Blood: Was it the same Chalice which was given both times, or two different Chalcies.* St. Fulgentius answers, That according to some it was only one Chalice given but once, and that St. Luke in the first place says, by way of anticipation, that he distributed it to his Disciples. That according to others, it was one and the same Chalice given two several times. He confesses that both these senses are Catholic, but he approves the last, and finds a great many Myteries in this double distribution of the Cup. Nevertheless the first sense is more natural, and the only true sense according to the Letter.

The last Work of St. Fulgentius is his Treatise to Reginus, who had propos'd two Questions to him. He answers the first, viz. *Whether the Flesh of Jesus Christ was corruptible, or incorruptible, as some affirm'd.* He answers, I say, that the Flesh of Jesus Christ was not corruptible, if by Corruption be understood Sin; but it was corruptible, if this be understood of alteration and sensible Corruption. Death hinder'd St. Fulgentius from answering the second Question of Reginus. Ferrandus the Deacon took upon him to write this Answer.

The knowledge, zeal, and easy way of speaking which St. Fulgentius was Master of, will not suffer us to doubt but he wrote many Sermons; but there are but very few of those that go under his Name that are worthy of him. In the last Edition of his Works there are but eleven that can be his; and also in the Preface the Sermon of St. Vincent is rejected, as being full of Allusions unworthy of St. Fulgentius. Here follow the Titles of the Sermons; 1. Of the Stewards. 2. Of the two Births. 3. Of St. Stephen the first Martyr. 4. Of the Epiphany, or of the Murder of the Innocents, and Adoration of the Wise-men. 5. Of Charity towards God and our Neighbour. 6. Of St. Cyrian the Martyr. 7. Of the good Thief. I doubt very much whether this be St. Fulgentius's as well as the eighth upon *Whitsunday*. The ninth is that of St. Vincent rejected in the Preface. The tenth is upon the words of the Prophet Micah, I will teach thee, O Men, what is good. This has much of the Air of St. Fulgentius. The second upon the Purification is certainly not

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not his; for this Festival is later than the Age of St. Fulgentius. The other Sermons are not St. Fulgentius's, and therefore are justly thrown back to the end of the Book.

These are all which we have at present of the Works of St. Fulgentius. We have lost his true Treatise against Pius, his Conference with King Thrasimond, his Book of the Holy Spirit to Abrogas, his Letter to the Catholics of Carthage, two Treatises of Fasting and Prayer, two Letters written to Stephanian in the Name of the Bishops of Sardinia, a Letter to a Bishop, wherein he asserts, That Christian Meekness obliges us not to deliver up a guilty Person to a Secular Judge, the whole ten Books to Fabianus, and the seven against Faustius. The ancient Author of his Life makes mention of these Works.

The Treatise of Predestination and Grace, whatever Theophilus Raynaudus says of it, is none of St. Fulgentius's, for it has neither his Style, nor manner of Writing about Grace. The Author of this Book did not fully comprehend the subject matter of it, and had no certain Principles; some times he asserts such Doctrines as are agreeable to those of Cassianus; and sometimes he adheres to the Doctrine of St. Austin. In fine, he is very far from that Clearness and Copiousness which is found in the Writings of St. Fulgentius: yet this is the Work of an ancient Author.

St. Fulgentius did not only follow the Doctrine of St. Austin, but he also imitated his Style. His Words indeed are not so pure, but then he is not so much given to play with Words. He had a quick and subtil Spirit which easily comprehended things, set them in a good Light, and explain'd them copiously, which may appear unpleasant to those who read his Works. He repeats often the same things in different words, and turn the Questions a thousand different ways. He lov'd Thorny and Scholastical Questions, and us'd them sometimes in Myteries. He knew well the Holy Scriptures, and had read much the Works of the Fathers, and particularly those of St. Austin.

One part of the Works of St. Fulgentius was printed at Basil in 1556, 1566, and 1587; at Antwerp in 1574, at Colen in 1618.

F. Theophilus Raynaudus has publish'd them since enlarg'd with some Treatises. They have also been printed at Lyons with the Works of the other Fathers in 1633, and 1652, and in 1671. Ferrandus publish'd some of them in 1622, and in 1643. Camerarius in 1634 and F. Chiffletius in 1656, and in 1649. But lately all his Works were gather'd together in one Volume in quarto, printed at Paris by Desprez in 1684. They were reviewed by many Manuscripts, the differences whereof are noted in the Margin, or at the end of the Book. He that publish'd them cannot be accus'd of the common Fault which those that make Editions are guilty of, viz. that they make too long Notes, for he has made none at all throughout the whole Book. It appears also by the Preface, which is done by another Author, that he did not place the Works in that Order, which should have been observ'd in making this Edition. Nevertheless, it is exact and correct enough, and it will be easie, if the Book be printed a second time, to enrich it with some Notes, and to put the Works in a better Order.

EUGIPIUS.

Eugippius or Egippius, Abbot of Villa Lucullana in the Country of Naples, wrote to Paschasius the Deacon, a Book concerning the Life of St. Severinus. He compos'd also a Rule for the Monastery of this Saint, which he left him at his death. This is what Isidore of Sevil says of him. Probably this is the same Eugippius of whom Cassiodorus gives the following Testimony in his Book of Divine Learning, ch. 23. *You must read the Works of the blessed Priest Eugippius which we have seen. This man was not very learned, but he was fill'd with the knowledge of the Holy Scripture. He dedicated to his Mother Proba, a Collection taken out of the Works of St. Austin, wherein he made Extracts of the Father's Sentiments and Thoughts, whereof he compos'd one Book only, divided into 338 Chapters. It is certain that this Book is very useful, since he has collected with great exactness into one Book, what can hardly be found in a whole Library. Sigebert of Gemblours does also mention this Work; but he says that this Eugippius, who is the Author of it, liv'd in the time of Pelagius the Second, and of the Emperor Theodosius Constantine, i. e. about the end of the fifth Age. This made some Authors think, that he is different from the Author of the Life of St. Severinus, whom Isidore of Sevil places under the Empire of Anastasius, and under the Consolship of Imperatorius in 511. But it is easie to perceive that it is an Error of Sigebertus, since the Author of the Collection of the Thoughts of St. Austin was more ancient than Cassiodorus, and his Book was compos'd when Cassiodorus wrote his Book of Divine Learning. 'Tis very probable therefore that it is the same, and that there is no difference between him to whom St. Fulgentius, and him to whom Ferrandus wrote, as Trithemius has observ'd.*

The Life of St. Severinus was publish'd in part by Boldandus, and is publish'd entire among the Works of Valsenus. The Collection of Passages out of St. Austin was printed at Basil in 1542, and at Venice in 1543.

FERRANDUS a Deacon.

Ferrandus Deacon of the Church of Carthage, surnam'd *Fulgentius*, the Friend and Contemporary of *St. Fulgentius*, compos'd some Books.

The most considerable is a Collection of the Canons of Councils, for restoring Discipline in the Church of *Africa*. 'Tis something probable that he compos'd it, when the Catholick Bishops were call'd back by King *Hildericus*. However this be, it is one of the first and most ancient Collections of Canons among the *Latins*. It is made up of 239 Canons, which are not related at their full length, but only by way of Extract and Compend. They are taken from the Councils of *Africa*, or from those of *Africa*, of *Laodicea*, of *Nice*, of *Antioch*, of *Gangra*, and *Sardica*.

We have already spoken of two Letters of this Deacon written to *St. Fulgentius*, wherein he proposes to him the Questions which this *St.* resolves. We have also observ'd, that *St. Fulgentius* dying before he answer'd the second of the two Questions, which Count *Reginus* propos'd to him, *Ferrandus* was charg'd with writing an Answer to him. *Reginus* ask'd in the second Question, *After what manner a Captain should behave himself to live Christianly*. *Ferrandus* gave him seven Rules about it, which he thought sufficient to make a Soldier a Spiritual Man and a good Christian. The first is to acknowledge the Grace of Jesus Christ as necessary to every action. The second is to make his Life serve for an Example to his Soldiers. The third is, not to wish for Command, but that he may do good. The fourth, to love the Commonwealth as himself. The fifth, to prefer things Spiritual and Divine to things Earthly. The sixth, not to exercise Justice with too great rigor and severity. The seventh, to remember that he is a Christian. These seven Rules he explains at great length. This Treatise may be very useful and instructive to Men of Arms. It was written a little while after the death of *St. Fulgentius*.

The Letters of *Ferrandus* to *Scholasticus Severus*, and *Anatolius* Deacon of the Roman Church, are both written upon the same Subject. There he defends that Proposition, which made to great a noise in the East, *As, or One Person of the Trinity did suffer*. The principal Reason on which he grounds it, is, That it is undeniable that Jesus Christ was *A*, or One Person of the Trinity, and that he suffer'd; and therefore it may be said, that *One of the Persons of the Trinity suffer'd*; that 'tis good nevertheless to add, that he suffer'd in the *Flesh* which he took. He thinks also that it may be said, using this Precavation, that the Divinity suffer'd.

He wrote a great Letter to *Eugippius* about the Trinity, but there is nothing remaining of it except the beginning.

Ferrandus was one of the first who declar'd in Writing against the Condemnation of the three Chapters, and particularly against the Condemnation of the Letter of *Ibas*. Being consulted upon this Subject by *Pelagius*, and *Anatolius* a Deacon of *Rome*, he answer'd them that he did not agree to the Condemnation of the Letter of *Ibas*, which was approv'd in the Council of *Chalcedon*; that this was to impeach the Authority of this Council; that if what had been there done was thus repeal'd, it was to be fear'd, the like might be done to the Decisions of the Council of *Nice*: That General Councils, and chiefly those which the Roman Church approv'd, had an Authority next to that of the Canonical Books; *Secunda auctoritatis locum post Canonicos libros tenent*; and that we are no less oblig'd to obey them than to believe the Holy Scripture. In short, that we ought not to condemn those Persons who died in the Communion of the Church; and that as we cannot absolve those who died under Excommunication, so neither can we Excommunicate those who are dead: That it may be lawful for particular Persons to say and write their Judgment, but they ought not to oblige others to subscribe to it, nor to embrace it with a blind submission, since this is a Privilege peculiar to the Canonical Books and the Decisions of General Councils.

The Life of *St. Fulgentius* is also attributed to *Ferrandus*, which was certainly written by an Author contemporary, and a Disciple of this Saint. It is like enough to his Style, and is found in the Manuscript join'd with the Works of *Ferrandus*: Yet it seems to be written by one who had been a longer time, and liv'd more constantly with *Fulgentius* than the Deacon *Ferrandus*. There has been printed under the Name of *Ferrandus* a Letter address'd to *St. Anselm*; but the distance of time between the one and the other, sufficiently discovers the falshood of it. The three first Books of *Vigilius of Tapsa* have been also attributed to him, but against all reason.

The Style of this Author is simple enough and clear; his Phrases are not long, but they are full of Quibbles and continued Allusions. *Achilles Tassius* was the first who publish'd a part of *Ferrandus's* Works in 1518. Mr. *Pithon* has since publish'd the Collection of Canons, and *F. Sirmondus* the two Letters to *Fulgentius*. The Life of this Saint is in *Bollandus*. In *finis*, *F. Chiffletius* has collected, review'd and publish'd all the Tracts of *Ferrandus* the Deacon which were printed at *Dijon* in quarto, in 1649. His Edition was follow'd in the last Bibliothecque of the Fathers.

JOHN MAXENTIUS.

THE Monks of *Scythia*, who maintain'd that it was necessary to say, *That One of the Persons of the Trinity was crucified*, had for their Champion an Abbot call'd *John Maxentius*, who defend'd their Party very vigorously. 'Tis not well known from whence he was, whether he was from *Scythia*, or from some other Province of the East; or whether he was from the West. The Party whom he defends, would make us believe that he was one of the Monks of *Scythia*; but his Style discovers that he was born, or at least that he had his Education in the West. I can easily believe that it was so indeed, but then he travelled into the East, where he settled among the Monks of *Scythia*.

He hath written many Discourses in defence of the Party, and the Opinions of these Monks. He drew up a Petition, which they presented to the Legats of Pope *Hormisdas*, wherein they complain'd, that they were accus'd of adding something to the Faith, because they maintain'd the Decision of the Council of *Chalcedon* by the Judgment of the Fathers. They confess that nothing can be added to the Catholick Faith, because nothing but what is imperfect is liable to addition; But they maintain'd that it's not forbidden to explain and clear it up by such terms as the Fathers us'd. They bring for an instance of this *St. Cyril* and *St. Leo*, who added to the Creed the Explications of the Fathers, to discover the true sense of it. They say that they have done the same for maintaining the Council of *Chalcedon* against those who accus'd it of condemning the Faith of the Fathers. They join'd with this Remonstrance a Confession of Faith, wherein they explain their Sentiments about the Mystery of the Incarnation, and reject the Errors of *Nestorius*, *Eutyches* and their Followers, and endeavour to shew that we ought to say, *That One Person of the Trinity was crucified*, and to confirm this Expression by the Testimonies of the Fathers; But there is scarce any except *Proclus* who us'd it. They add afterwards a Confession of their Doctrine concerning Grace, the Substante whereof is this: *That Adam was created a perfect Man; that he was neither mortal or immortal, but capable of becoming either the one or the other; That he had a perfect liberty of Power and Will to do good or evil, but falling into sin, he had lost the Life of the Soul, as well as that of the Body, and that his sin descended upon all his Posterity: That upon this account Children are baptiz'd, not only to make them the Children of God by Adoption, or to render them worthy of the Kingdom of Heaven (as the Disciples of *Pelagius*, *Celestius* and *Theodorus* of *Moplaestria* taught) but also that they may obtain remission of Original Sin which deserves eternal Death; That none can recover himself from this Fall, nor be saved, but by the Grace of Jesus Christ: That Free-will, since the entrance of sin, has of it self, no other power but that of choosing some carnal good and pleasure, and that it can neither desire, nor will, nor do any thing for eternal Life, but by the Operation of the Holy Spirit: That they condemn on the one side those who say that sin is Natural, or that it's a Substance; and on the other side, they detest those who affirm, against the Doctrine of *St. Paul*, That it is in us to Will, but it is God that finishes the Work.*

The Monks of *Scythia* receiving no satisfaction, as we have said, from the Legats of the Pope, came to *Rome*; but they were not much better receiv'd by Pope *Hormisdas*. They continued there more than a year by the order of this Pope, but finding means to withdraw, they fix'd up before their departure, twelve Anathematizings, which contain'd in Substance the Doctrine compriz'd in their Confession of Faith. And as it is the custom of those who are persecuted and accus'd of Heresie, about subtil Questions, to make many Declarations and Confessions of Faith, we have also a Confession of Faith made by *John Maxentius*, together with an Explication of the manner in which the two Natures are united in the Person of Jesus Christ.

After their Departure Pope *Hormisdas* being very angry with them, wrote to *Possessor* a Bishop of *Africa*, that he had done all that lay in his power to cure these Monks of their Error, but could not compass his design; that he found them turbulent and Enemies to Peace; that they sought only to dispute upon new Questions, and that they were so proud that they would have all the Earth enslaved to their Imaginations; that they were wont to spread unjust Reports, to feign Calumnies, to hate the Church, to stir up Seditions, and to maintain their Opinion with obstinacy; That they had a mind also to stir up the People, and join their Tares at *Rome*. He adds to what we have now said, that which we have already reported concerning the Books of *Fausius*. *John Maxentius* having undertaken to answer this Letter which was publish'd to the World, took upon him to say, *That it could not be Hormisdas's, and that it was not the Work of a Pastor of the Church, but of its Enemies, being stuff'd with nothing but falshoods, errors, contradictions and reproaches*. Nevertheless he objects to *Hormisdas*, that he has not given a positive answer to the Monks of *Scythia*, although the Letter which he treats of begins with this Maxim: *That it's reasonable that those who are consult'd should give an Answer to those who consult them*. Afterwards he accuses the Author of this Letter of being an Heretic, and a favourer

* By the East here is to be understood the Empire of the East, whereof *Scythia* was one Province.

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of the *Nestorians*. He accuses of the same Heresy *Disgorus* the Pope's Legat, and the Bishop *Pofessor*, to whom this Letter is written, because they were Enemies to those who affirm that One Person of the Trinity suffered. He defends this Expression stoutly, and proves that this Letter cannot be Pope *Hormisdas*'s, because the Doctrine of the Monks of *Syria* is condemned in it as Heretical, although the Pope, after he had entertained them many times, and known that it was their Doctrine, had not excluded them from his Communion for the space of fourteen Months that they continued at *Rome*. From whence he concludes, that this Letter was supposititious, or that the Pope was corrupted by *Disgorus*; but whether this Letter was his, or another's, that the Author of it is a Heretic. Afterwards he justifies the Doctrine and Behaviour of the Monks of *Syria*, and refutes the Objections which are made against them in this Letter. He maintains that the Monks did not retire from *Rome* of their own accord, and that they were not driven away by the People, but that the Pope being subject to Human Infirmary, understanding that *Disgorus* was returning, had caused them to be forced out of *Rome* by his Wardens*, although he had promis'd to hear them in an Ecclesiastical Assembly, when *Disgorus* should return. As to what was said in this Letter concerning the Books of *Faustus*, he observes that the Author should condemn them as Heretical, and not only say that the Church had not received them; but because he approved the Doctrine of *St. Austin*, he compares it with that of *Faustus*, endeavouring to prove that it's Heretical contrary to that of *St. Austin*, and agreeable to that of *Belagius*. This he does to confound those who defended the Books of *Faustus* as Catholic, of which number was *Pofessor* Bishop of *Africa*.

The same *John Maxentius* wrote a Discourse against the *Acephals*, who said that there was but One Nature in Jesus Christ after the Union; and a Dialogue against the *Nestorians*, divided into two Books. In the last of them he proves stoutly, that it may be said that One Person of the Trinity did suffer. These Works, and others whereof we have now spoken, are to be found in the Bibliothicks of the Fathers. The Style of this Author is pure enough; he wrote with much clearness and strength.

TRIFOLIUS.

ALL that is known of this Author is, that he was a Priest, that he liv'd at the beginning of the sixth Age, for his Country is altogether unknown. There was a Letter of his address'd to *Faustus* a Roman Senator, against *John* one of the Monks of *Syria*, who was come from *Constantinople* to *Rome*. There he refutes their Opinion, and maintains that this Doctrine, One of the Trinity suffer'd, did spring from the Error of *Arius*, and that it agreed with all Heresies. He advises this Senator to shun all Expressions which are not in the Decisions of the four Councils, nor in the Writings of the Fathers approv'd by these four Councils, such as the Letter of *St. Athanasius* to *Epiphanius*, the Letters of *St. Cyril* to *John* of *Antioch*, and those of *St. Leo*. He handles the Question with much subtilty; and to prove that this Expression ought not to be us'd, One of the Trinity suffer'd, he grounds his Argument upon this, That the Father, Son and Holy Spirit are not three, but one God only in three Persons: Now when one of the Trinity is nam'd, it seems as if it were said, One of three Gods. Perhaps this Equivocation may be remov'd, by saying, One of the Persons of the Trinity did suffer; but then they fall into another Inconvenience, because this Expression may make a man think that the Divinity did suffer; and if it be added, In the Flesh, the two Natures seem to be confounded. He cites against these Expressions a place out of the Session of the Council of *Chalcedon* against *Carosus* and *Dorotheus*, a Passage out of a Letter of *St. Cyril* to *John*, and another out of a Letter of *St. Leo* to the Emperor *Marciannus*. He rejects the Testimony of *Proclus*, and maintains that his Letter is falsified.

This Letter being imperfect at the end, was publish'd by *Labbe*, from the sheets of *Sirmondus*, *Concil. Tom. 4. p. 1590.* as *Dr. Cave* says, *Hist. Lit. p. 396.*

ADRIANUS.

THIS Author wrote at the beginning of the sixth Age, since he is cited by *Cassiodorus*, in the Book of *Divine Learning*. He wrote an Introduction to the Holy Scripture, mention'd by *Photius* in the second Volume of his Bibliotheca. It was printed in *Greek* at *Ausburg* in 1602, and in the eighth Tome of the *English Critick*.

LAURENTIUS.

Laurentius Bishop of *Novaria* liv'd at the beginning of the sixth Age: He wrote a Discourse which *Trithemius* calls *A Book of two Times*, of that which pass'd from *Adam*, until Jesus Christ, and of that which shall continue from Jesus Christ to the end of the World. This Work indeed begins with the distinction of these two Times, but Penance is the Subject of it: It has been printed under the Name of a Homily upon Penance, yet it is not a Homily.

The same Author wrote some Homilies: There is one in the Bibliotheca of the Fathers, concerning Alms, and Father *Mabilion* has publish'd one about the *Cananean Woman* in the second Tome of his *Analecta*. The Style of this Author is very simple.

Some think that this *Laurentius* is the Archbishop of *Milan*, whom *Eusebius* praises, but there is no certain proofs of it, and the Translation from the Bishoprick of *Novaria* to the Archbishoprick of *Milan*, which must necessarily be suppos'd, renders the thing very improbable.

MARCELLINUS.

Count *Marcellinus* wrote a Continuation of the *Chronicon* of *St. Jerom* unto the Year 535, for what follows in the *Chronicon* under his Name is another Author's as appears by the Preface. He wrote also four Books of Geography which are mention'd by *Cassiodorus*. He would not deserve to be rank'd among Ecclesiastical Writers, if he had not in his *Chronicon* wrote some things which concern the History of the Church. These following Particulars are the principal things in it; The Ordination of *St. Gregory Nazianzen*; the Councils of *Constantinople* of *Ephesus* of *Chalcedon*; The Death and Eulogy of *St. Jerome*; the Bishops of *Rome* and *Constantinople*; The Banishment and Deposition of *St. John Chrysostom*; the Persecution of the Christians in *Persia*, the Discovery of the Head of *St. John Baptist*, the Persecution of the Christians in *Africa*, the Division of the Eastern and Western Churches, the Tumults in the Church of *Constantinople* for this Form of Faith, One Person of the Trinity suffer'd, and some other particular Remarks.

It was first publish'd by *Scabovius*, containing only the *Chronicon* continued to 535; the following part of it was publish'd by *Penninius*, as if it had been *Marcellinus*'s without any Note of distinction. Besides this Edition of *Scabovius*, this *Chronicon* was publish'd at *Paris* 1546, in Octavo, and 1575, at *Heidelberg* 1588, and at the end of *Eusebius*'s *Chronicon* at *Lyden*, 1606, and *Amsterdam* 1658. At last *Sirmondus* publish'd both the *Chronicon* more correct, and a much larger Appendix of an ancient Writer, from a very old Manuscript at *Paris* 1619, in Octavo, from whence it was taken, and inserted into the Bibliotheca of the Fathers, *Tom. 9. p. 517.* *Marcellinus* wrote also, as *Cassiodorus* testifies, *chap. 17. 25.* of Divine Learning, two Books of the Qualities of Times, and Positions of Places, and as many more of the Cities of *Constantinople* and *Jerusalem*: But both these Works are lost. *Cave Hist. Lit. p. 406.*

ÆGIDIUS, or GILES the Abbot.

GILES, an Abbot of *Gallia Narbonensis* flourish'd at the beginning of the sixth Age. He is the Author of a Letter and a Confession of Faith which is in the first Tome of the *Gallie Councils* publish'd by Father *Sirmondus*.

H ORENTIUS.

He wrote several other Letters mention'd by Flavianus, the same Homilies, &c. &c. upon Scripture, frequently mentioned in the Greek Ecclesiastical History.

JOHN the First, Bishop of Scythopolis.

John of Scythopolis.

I have read, says Flavian, a Treatise of John of Scythopolis, (Scholasticus, against the Defectors of the Church, against Eutyches and Dioscorus, and those of these Sects who would not confess that Jesus Christ subsist in two Natures). A Patriarch, call'd Flavianus, had pray'd him, to write this Treatise, which contains twelve Books; the Style of this Author is clear, and chaste, and he makes use of proper terms for an Historical Style. He opposeth stoutly the Errors, and does not misapply the Testimonies of Holy Scripture. He makes use of Logical Arguments when they may be useful to his Cause. The Author, whom he relates in this Work, had industriously conceal'd his Name, and put no other Title to his Work, but *A Treatise against Nestorius*, to entice the Simple; by this Fraud to the reading of his Book. 'Tis probable that Basil of Cilicia was the Author of this Work, since he wrote afterwards a Book in form of a Dialogue against the Treatise of John of Scythopolis.

BASIL of Cilicia.

Basil of Cilicia.

He follows what we learn from Flavian of the Life and Works of this Author. This Basil says he was, as he himself assur'd me, a Bishop of the Church of Antioch at the time that Flavianus govern'd what was under the Reign of Theodosius. I have read his Ecclesiastical History, which begins at the Death of Simplician Bishop of Rome, who was rais'd to the See of Constantinople. He should not communicate with Peter, surnam'd Monachus, who then corrupted the Church of Alexandria, to which See he was promoted, and publickly condemn'd the Council of Chalcedon. Acacius at first nam'd against him, but afterwards he was rais'd to the See of Antioch, which made him be look'd upon as a Heretic by many; and depost by the Romans. The Affair was finally began under the Reign of Zeno. But to return to our Author; He begins his History with the Disturbance, and concludes it with the Death of Anastasius, and the Coronation of Justinian. He observes that he had also written two other Books of History, whereof the first begins at the Reign of Marcianus, and ends at that of Zeno, with which he begins the second, and there is a third, which begins at the Reign of Justinian. The Style of this Historian is not polite, and very unequal. He relates the Letters which the Bishops wrote one to another, for proof of the Matters which he asserts; and this makes his Volume of a prodigious thickness, because one single History of little consequence fills many pages, and his Narration is full of Interruptions. He wrote also a Treatise against John of Scythopolis, whom he calls a Cavalier, and loads with many Reproaches. He also writes of being a Monachus, of reducing Letters to three Works, of permitting one to eat Birds in the time of observing Pagan Ceremonies, of being too much addicted to his Pleasures; of not waiting for the Communion till the Sacrament be ended, of taking the Holy Mysteries immediately after the Gospel, that he might be the sooner to be Absolv'd. This Treatise was stuff'd with all kind of Injustices, and divided into seven Books. The first thirteen are Dialogues against the first Book of John of Scythopolis; The three last are a compound Discourse against the second and third Book of the same Author.

Flavian gives a particular Account of the Subject of each of these Books, whose general design was to oppose the Union of the two Natures, and the Expressions made use of in that Age to denote them. To this end he employs several passages of Scripture about which he cavils. Altho he was of Nestorius's Opinion, yet he never names him, but he commends Diodorus of Tarfus, and Theodorus of Mopsuestia. He does not openly condemn St. Cyril, but he says, that he against whom he wrote, grounds his Doctrine chiefly upon the Chapters of this Patriarch of Alexandria, and particularly upon the twelfth. This Work was Dedicated to one nam'd Leontius: It is written in a very mean style, and is full of Faults; but it contains many Sophisms and Arguments which discover that this Author was well vers'd in this sort of Subtilties.

JOHN

John I. Bishop of Rome.

JOHN the First, Bishop of Rome.

JOHN, surnam'd Catelin, a Thiban by Nation, and the Son of Constantius, was promoted to the See of Rome in the Month of August of the Year 522, which was the 31th of the Reign of Theodoric in Italy, and the sixth of the Empire of Justinus. This Emperor having a desire to extirpate Arianism in the East, order'd that the Churches which the Arians possess'd should be taken from them, and given to the Catholick Bishops who consecrated them. The Arians having complain'd to King Theodoric, who was of their Sect, threatn'd that he would treat the Catholicks of Italy after the same manner, if Justinus did not recal his Order. He thought that the best way to make these Threatnings successful, was to send the Bishop of Rome to define in this Favour of the Emperor, that so the Catholick Churches of Italy might be preserv'd from Ruin. John went thither, tho much against his Will, with some Senators of Rome; and Anastasius the Library-keeper says, That he was receiv'd at Constantinople very honourably, and obtain'd of the Emperor the Revocation of this Order in favour of the Churches of Italy. Nevertheless there is a Letter attributed to this Pope, which supposes that he was so far from making this Request to the Emperor, that he himself contributed to the Execution of the Order, which this Prince had publish'd, and Consecrated some Churches of the Arians for the Catholicks; and Gregory of Tours says, That he was imprison'd for having consecrated some Churches of the Arians. This makes Baronius believe, that John advis'd the Emperor Justinus not to agree to that which he came to desire of him in the Name of the King of Italy, and that in imitation of the famous Regulus, he sacrific'd himself, and expos'd his Church to the danger of destruction, rather than he would desire any thing which was contrary to the Welfare of the Universal Church. I cannot tell whether such a Zeal is not indifereet; but this I know, that there is no proof that John us'd it after this manner: For the Letter just now mention'd is supposititious, as we shall show; and Gregory of Tours does not say, that John fell into disgrace with Theodoric, for having consecrated the Churches of the Arians in the East, but for doing it in the West. However this be, John and his Collegues having return'd, were very ill receiv'd by King Theodoric, who cast them into Prison at Ravenna, where John died the 27th day of May in the Year 526.

The two Letters attributed to this Pope are both supposititious: The first, which is said to be address'd to an Archbishop call'd Zacharias, is compos'd of the words of the Letters of Innocent, Zosimus, Symmachus and Theodoric. The Date of the Consuls in it is false; It is the Style and the Work of Mercator.

The second, address'd to the Bishops of Italy, exhorting them to Consecrate the Churches of the Arians, as was done in the East, has the same marks of Falshood. The Date of the Consuls is false. It begins with some Scraps of the Letters of St. Leo, and the rest is a hutch-patch of passages out of the second Epistle of St. Paul to the Corinthians, according to the Vulgar Version. In fine, this Letter is contrary to History, to Ingenuity and good Sense: To History, because Anastasius assures us, that John perform'd this Embassy; to Ingenuity, because John should not have undertaken this Negotiation, if he had a mind to desire of Justinus that which was contrary to his Trust. In fine, it is contrary to good Sense; for nothing can be more ridiculous than this Inference, I have consecrated the Churches of the Arians in the East under a Christian Emperor who desir'd it; Therefore you ought to consecrate them in Italy in spite of an Arian Prince, who will be provok'd by so doing utterly to destroy the Catholick Churches. A delicate Consequence!

FELIX the Fourth, Bishop of Rome.

AFTER the Death of John, the Holy See was vacant for almost two Months, and at last Theodoric caus'd to be chose in his room Felix, the fourth of that Name, who continued in the Holy See until the twelfth day of October in the Year 529. There are three Letters which go under the Name of this Pope, but the two first are manifestly supposititious, being nothing but a Collection of Passages patch'd together out of the Letters of St. Innocent, St. Leo, St. Gregory, and the forged Letters to St. Clement and Damasus. The third, which is address'd to Casarius Bishop of Arles, was some time attributed to Felix the Third, because of the Name of the Consul Boetius which is found in it, altho Casarius was not yet Bishop under that Consulship. But F. Sirmondus has found in a Manuscript the Name of Mauricius, instead of that of Boetius; which discovers that this Letter is Felix the Fourth's, and of the Year 528. There he approves the Canon made by the Bishops of the Gauls, wherein it was forbidden to promote a Lay-man to the Priesthood, unless he were first tried.

Felix IV. Bishop of Rome.

BONIFACE the Second, Bishop of Rome.

Boniface the second of that Name, the first Pope of the Nation of the *Goths*, was promoted to the Holy See under the Reign of King *Alaricus* on the fourteenth day of *October* in the Year 529. At the same time one part of the Clergy chose *Diocorus*, who was formerly one of the Deputies sent into the East by *Hormisdas*. *Boniface* was Ordain'd in the Church of *Julius*, and *Diocorus* in that of *Constantine*. But this last died the twelfth day of *November*. *Boniface* seeing himself left in sole possession, and his utmost endeavours to bring over those who had been of the other Party; he threatened them with an Anathema, and forc'd them to subscribe. He call'd together the Clergy, and condemn'd the Memory of *Diocorus*, accusing him of Simony. He proceeded yet further, and, as if it were not enough for him to be secur'd of the Holy See for himself, he would also appoint himself a Successor; and having call'd a Synod, he engag'd the Bishops and Clergy by Oath, and under their Hands, that they should choose and ordain in his room the Deacon *Vigilius* after his Death. This being against the Canons, he himself acknowledg'd publicly his Fault, and burnt the Writing which he extorted from them.

To this Pope there is attributed a Letter to *Eulalius* Bishop of *Alexandria*, wherein he writes to him, that the Bishop of *Carthage* was re-united to the Church of *Rome*, supposing that he had been separated from it ever since the time of *Aurelius*. But, as little as is known of the History of these times, this Piece appears to be supposititious: For every one knows, that *Aurelius* and his Collegues were always closely united to the Church of *Rome*, and that their Successors did never separate from it. Besides that there never was any *Eulalius* Bishop of *Alexandria*, and that the Impostor who contriv'd this Letter, supposes it written under the Empire of *Justin*, who was dead before *Boniface* was promoted to the Holy See. But tho' he had not so plainly fail'd in History, it were easy to discover his Imposture, by observing that this Letter is compos'd of Passages taken out of the Letters of *St. Leo*, *Hormisdas*, and even out of the Letter of *St. Gregory*, who was not promoted to the See of *Rome*, till many years after *Boniface*.

This Letter therefore is the Work of an Impostor, as well as that Libel of this *Eulalius*, wherein he Excommunicates all his Predecessors, and all his Successors, and all those who shall infringe the Privileges of the *Roman* Church: For excepting this impertinent passage, the rest of this Writing is taken out of *St. Gregory* and *Hormisdas*. The Date of the Consuls agrees to a year wherein *Boniface* was dead.

The only true Letter of *Boniface* is that which is address'd to *Casarius* of *Arles*, who had written to his Predecessor against the Opinion of some Bishops of the *Gauls*, who said that the beginning of Faith should be attributed to Nature and not to Grace, and at the same time had pray'd, for the removing of all difficulties, that it might be confirm'd by the Authority of the Holy See, That Faith and the first Motions of the Will to that which is good, were inspir'd by preventing Grace. *Boniface* answers him, That it is a manifest Truth, that we can neither desire, nor begin any Good, nor have Faith, but by the Grace of Jesus Christ. He commends the Bishops of *France*, who had approved this Doctrine, and hopes that others would submit to it. This Letter is dated the 25th of *January*, under the Consulship of *Lampadius* and *Orestes*, in the Year 530. The Date of it shews that *Boniface* was promoted to the Holy See in the Year 529, and that *Felix* had the Pontificate a year less than is noted in *Anastasi*. In the Year 531, *Boniface* held a Council about the Petition of *Stephen* Bishop of *Larissa*, concerning the Rights of the Popes of *Iblyrium*. We shall speak of it hereafter in the Acts of this Council. [His Epistles are printed *Concil. Tom. 4. p. 1684. Cave p. 402.*]

JOHN the Second, Bishop of Rome.

JOHN surnam'd *Mercurius*, a *Roman* by Nation, the Son of *Prejessus*, was Ordain'd Bishop of *Rome* on the 22th of *January*, in the Year 532, and govern'd this Church two Years and some Months. Immediately after his Promotion, the Emperor *Justinian* wrote him a Letter, which he sent by two Bishops call'd *Hypatius* and *Demetrius*, wherein, after he has testified his Respect for the Holy See, he informs him, that some Persons would not believe that Jesus Christ, the only Son of God, who was born of *Mary*, and who was crucified, is one of the Persons of the Trinity, which gave just cause of Suspicion that they were of *Nestorius*'s Judgment. He adds a Confession of Faith wherein he inserts this Expression, That the Son of God, who was born of *Mary*, and was crucified, is one of the Persons of the Trinity: And lastly, he prays the Pope to write Letters to himself, and

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to the Patriarch of *Constantinople*, declaring that he receiv'd them into his Communion, and all those who profess'd this Faith, and that he condemn'd those that did not approve of it.

The Pope answers him, that he commends his Zeal for Religion, and the Respect he testified for the Holy See; that he approv'd his Doctrine and the Confession of Faith which he had sent, and that he look'd upon these as separate from the Church who would not receive it, and chiefly *Cyrus* who had been sent to *Rome* on the behalf of the Monks *Acemetae*. Some have doubted of the Truth of these two Letters; but there is no reason to reject them, and they are both acknowledg'd by those that wrote them, and by those who spake of them, viz. by *John* in his Letter to the Senators, and the Emperor in his Constitution to *Epiphanius* of *Constantinople*. The Emperor's Letter is dated in the Year 533, and the Pope's in the next year. At the same time the Pope wrote a Letter, or rather a Discourse to the *Roman* Senators, wherein he declares that he approv'd this Proposition, That Jesus Christ who suffer'd is one of the Persons of the Trinity. He brings some Passages of the Fathers to justify this Expression, and admonishes them, that they ought not to communicate with the Monks *Acemetae*, who are of another Opinion.

The same Pope wrote three Letters about the Affair of *Contumeliosus* Bishop of *Regium*, who was accus'd and convicted of Uncleannefs. The first is to the Bishops of the *Gauls*, to whom he writes, That they ought not to suffer this Bishop to perform any part of the Sacerdotal Function, and that they ought to shut him up in a Monastery, and name a Deputy to his Church, who shall there barely celebrate the Holy Mysteries, without Ordaining any Clergy-men, or disposing of the Patrimony of the Church. He allows him to present his Request to the Bishops, that he may be admitted to do Penance by acknowledging his Fault. The second is written to the Clergy of *Regium*, wherein he acquaints them that he thought it convenient to send them a Deputy, that he left the care and ordering of these things to the Bishop of *Arles*. The third is to *Casarius* of *Arles*, wherein he testifies his sorrow that a Bishop was found guilty of such Crimes as *Contumeliosus* was convicted of; but he thinks it convenient, that as to him the rigor of the Canons should be observ'd, by Deposing him and sending him to a Monastery. At the same time he recommends to him that he should send a Deputy to his Church, until a Bishop could be Ordain'd for it. He sent with this Letter a Memorial containing the Canons against the Bishops condemn'd by the Synod of the Province, viz. The 7th Canon of the Epistle of *Siricius* to *Himerius*, the 25th and 29th of the Apostolick Canons, and the 4th and 5th of the Council of *Antioch*, and the 9th of *Nice*.

I have not said any thing of the first Letter attributed to this Pope, and address'd to *Valerius*, because it is the Work of *Mercator*. There are found in it some Scraps of the Writings of *Irachius* and *St. Leo*; the style is different from that of the true Letters of this Pope, and the date of the Consuls is false. [All the six Epistles are printed *Conc. Tom. 4. p. 1741.* whereof the first to *Valerius* is rejected by *Labbee* as [spurious, *Cave p. 404.*]

AGAPETUS Bishop of Rome.

Agapetus born at *Rome*, and the Son of *Gordianus*, succeeded to *John* the second about the end of the Year 534, but he was not a whole Year in that See, and stay'd but a little while at *Rome*. Immediately after his Ordination he abolish'd the Anathema, which *Boniface* had extorted from the Bishops and Priests against the Memory of *Diocorus*, and caus'd it to be burnt. *Justinian*, who manag'd extremely the Holy See, wrote to him upon his Promotion, and sent his Letter by the Priest *Heraclius*. After he had us'd the ordinary Complements in his Letter, he declares to him that he thought it very convenient for bringing back the *Arrians* into the Church, to maintain them in the Dignities they had in the Church, where they were among their own Sect, and not to exclude them from rising to a higher station. He writes to him also about the Cause of *Stephen* Bishop of *Larissa*, who had implor'd the Aid of the Holy See under the Pontificate of *Boniface*, against the Sentence pass'd against him by *Epiphanius* of *Constantinople*, and desires him to make the Bishop of *Justiniana* his Vicar in *Iblyrium*. The Pope answers the Emperor's Complements very civilly, and praises his Zeal for the Re-union of the *Arians*; but he does not approve, that the New-converts should be continued in their Dignities, nor that they should be permitted to rise to higher.

As to the Affair of *Stephen*, he says, That he takes no other part but that which is for the Defence of Innocence and Justice; that what the Holy See did about that Affair, proceeded from a Zeal it has always had to maintain its Rights, and to reserve to it self the Cognizance of the Affairs that concern the whole Church. That because the Emperor consented that this Cause should be instructed by the Legats of the Holy See, he would send them a Power; That he was willing at his desire to receive *Achilles* into his Communion, who had been ordain'd in the room of *Stephen*, but that he could not allow him to exercise the Sacerdotal Function, until he had seen the Informations which the Legats should make: That altho the Emperor would excuse *Epiphanius* for Ordaining him, because he did it by his Order, yet he should acknowledge that he was blame-worthy, since he ought to press him earnestly with the duty which on this occasion belong'd

Agapetus Bishop of *Rome*. belong'd to the Dignity of the Holy See, and so much the more, because he had to do with a Prince who espous'd its Interests. In fine, he tells him, That he would inform him by his Legats of the Resolution he had taken about the City of Justiniana, and the Title of Vicar of the Holy See, which he would bestow upon the Bishop of that City. This Letter is dated Octob. 15th in the Year 534.

At this time *Belisarius*, General of the Army to the Emperor *Justinian*, made great progress against *Theodatus* King of Italy. He was already become Master of *Dalmatia* and *Sicily*, and was ready to pass the next Campaigne in Italy. *Theodatus* thought that the most effectual way to put a stop to his violent Motions, was to interest the Pope, the Senate and the People of *Rome*, in his quarrel. He threaten'd them therefore that they should all be put to the point of the Sword, unless they obtained of *Justinian* a Cessation of Arms. The Pope *Agapetus* was intruited with this Embassy. When he arriv'd at *Constantinople*, the Emperor sent some Persons to Complement him in his Name, and to carry him a Letter in which he had insert'd the Letter and Confession of Faith which he had sent to *John*. The Pope's Answer was, That he commended his Piety, that he approv'd his Doctrine, and condemn'd those that were not of his Judgment; but then withal he signified to him, that it did not belong to Lay-men to make Confessions of Faith. Afterwards he had Audience of the Emperor, and declar'd his Commission; but he could not prevail with him to stop the Course of his Victories. But if the Embassy of *Agapetus* had not the Success which might be expected for the Affairs of Italy, yet it did great Service to the Church. For there was then in the See of *Constantinople* one named *Anthimus*, formerly Bishop of *Trebizande*, whom the Empress *Theodora* had promoted to that Dignity: This Man in his Judgment was an *Eutychian*, and a Disciple of *Severus*, who was then the Chief of them. *Agapetus* having discover'd that he was of this Judgment, would not communicate with him, although he was press'd to do it by the Emperor and Empress. He declar'd also, that a Stranger as he was, being Bishop of another Church, could not continue in the See of *Constantinople*, and that all which he could do out of respect to the Empress, was to suffer him to return to his former Church, if he should give assurance in writing that he was Orthodox in his Judgment. *Agapetus* held firm to this, and neither the Threatnings nor the Promises of the Empress could move him. *Anthimus* on his part being unwilling to do what the Pope required, he declar'd him an Heretic and unworthy of the Priesthood, and Ordain'd *Mennas* in his room. This was done with the consent of the Emperor, who acknowledg'd that *Anthimus* was not Orthodox, and therefore abandon'd him; and he himself chose *Mennas*, as appears by the Letter, wherein *Agapetus* gives notice of this Alteration to *Peter* of *Jerusalem*, and the other Bishops of the East, related in the Acts of the Council under *Mennas*.

When this was done, *Agapetus* prepar'd to depart, resolving to leave the Deacon *Pelagius* as Surrogate for *Constantinople*; but God otherwise dispos'd of him by death, for he died before his departure at the end of the Year 535.

There are also four Letters of *Agapetus* which have no relation to the Affairs of the East, but to those of the Churches of *Africa*, and the *Gauls*.

The first is an Answer to the Synodical Letter, which *Reparatus* Bishop of *Carthage*, and the other Bishops of *Africa*, in number 227, had written to *John* the Second, the Predecessor of *Agapetus*. They acquaint him in this Letter (which is found among the Letters of this Pope) that desiring to restore the ancient Custom, which the violence of Persecution had interrupted for almost a hundred years, they had assembled a General Council of *Africa* in the Church of *Fauftus* at *Carthage*, from whence *Hummericus* had formerly driven them; That in this Council they had first read the Canons of the *Niceene* Council, and then consider'd of the manner wherein they should receive the *Arian* Bishops that should be converted, whether they should continue them in their Office, or only receive them to Lay-Communion: That all thought it reasonable in the first place to consult him about this Question, being fully perswaded, that the Holy See would give them such an Answer about it, as they would approve with an unanimous Consent: That so far as they could judge by what the Bishops had already declar'd, their Opinion was, not to continue them in their Dignities at their Readmission; but yet they thought not fit to publish their Judgment, till they had known what was the Custom and Advice of the Holy See in such a Case: That they had sent the Deacon *Liberatus* to him, to be inform'd of the late Transactions, and at the same time to discharge the Duty they owed unto him. They consult him also about this other Question, Whether those should be admitted into Holy Orders, who had receiv'd Baptism when they were Infants from the hands of the *Arians*: And lastly, they pray that the Bishops, Priests or Clergy-men of *Africa*, who should pass beyond Sea without a Letter of Credence, should be treated as Heretics.

This Letter being deliver'd to *Agapetus*, the Successor of *St. John*, he declar'd to them in his Answer, That the Holy See had sympathiz'd with them in their Affliction, and commends them for remembering their Duty to it, and addressing to him for Council. After this he answers their Enquiries, That they ought not to suffer those who return from Heresie, to continue in Ecclesiastical Dignities, or promote them to any; but he thought it convenient, that they should partake of the Revenues of the Church that were settled for the Subsistence of the Clergy. He determines also, that their desire, as to the Clergy who went out of *Africa*, should be observ'd, as a necessary Precaution to oblige them to stay in their Churches, and to hinder them from being Vagabonds.

Before the Letter of the *African* Bishops was sent, *Reparatus* having receiv'd the News of the death of *John*, and the Ordination of *Agapetus*, wrote a Letter to him in his own Name, to congratulate

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gratulate his Promotion to the Pontificate, and to recommend his Concerns to him. *Agapetus* answer'd this Letter in particular, and acknowledged the Preheminence of the Bishop of *Carthage* above St. Ephrem all the other Bishops of *Africa*. Both these Letters of *Agapetus* are dated the ninth of September: In Patriarch the last the Consulship is mark'd thus, *Post Consulatum Paulini viri clarissimi*. After the Consulship of *Antipaulinus* a most famous Man. This was in the Year 535, but it is more probable that this Letter *Agapetus* was written at the beginning of the Pontificate of *Agapetus*, before his Journey to *Constantinople*, and so it must be read, *Paulino V. C. Cof.* which was in the Year 534.

The third of the Letters that we now speak of, is address'd to *Cesarus* of *Arles*, who had pray'd him to give some of the Revenues of his Church for Relief of the Poor. *Agapetus* answers him, that he was very well inclin'd to grant his Petition for the Relief of the Poor; but that the express Constitutions of the Fathers did so strictly forbid Bishops to alienate the Revenues of their Churches, under any pretence whatsoever, that it was impossible for him to transgress them; that he thought, he would not take it ill, that he had not violat'd the ancient Canons, and that he pray'd him to believe he did not refuse through Covetousness, or for his own Profit, but only because he was oblig'd, out of respect to the Judgment of God, to observe inviolably what was ordain'd by the Authority of a Council, and to convince him, he sent him the Canon by which this was ordain'd.

The second Letter address'd to the same *Cesarus*, concerns the Affair of *Comnemesiusus*. This Bishop being condemn'd, had appeal'd to *Rome*. The Pope had appointed Judges upon the Places, yet the Bishops of the *Gauls* caus'd their own Judgment to be put in Execution. The Pope wrote to *Cesarus*, that it would be better to suspend the Execution, till his Cause were decided a-new, or at least to permit him to withdraw, and not to shut him up in a Religious House. He ordains that his Goods should be restor'd to him, but that he should not dispose of the Revenues of the Church, nor be permitted to celebrate Mass; that the Arch-deacon of his Church should be nam'd as Deputy in his room, who should have the Administration of Affairs until he was sentenc'd; on condition that the first Judgment given against him should be no wife prejudicial to him, and that no consideration should be had of it in the second. These Letters are dated the 15th day of August in the Year 535. There may be a fault in the Date of the Consulship.

I lay nothing of a Letter of *Agapetus* to *Anthimus*, because it is a Piece taken out of the 97th Epistle of *St. Leo*, according to the Custom of *Uladre*. [All the seven Epistles are publish'd in *Concil. Tom. 4. p. 1789*. There is also another Letter to *Peter* the Patriarch of *Jerusalem*, concerning the Deposition of *Anthimus*, *Gr. Lat.* in the *Act. 1.* of the Council of *Constantinople* under *Mennas*, *Conc. Tom. 5. p. 47. Cave p. 407.*]

St. EPHREM Patriarch of Antioch.

ST. Ephrem, altho a Syrian by Nation, understood perfectly the Greek Tongue. After he had pass'd thro Secular Offices, he arriv'd at the Dignity of a Count in the East, and was promoted to the See of the Church of *Antioch*, about the Year 526. He signaliz'd himself chiefly by the great Alms he gave. He compos'd many Treatises, of which three Volumes fell into the hands of *Phorius*, who assures us, That all the Works of this Author were written in Defence of the Doctrine of the Church, and of the Holy Council of *Chalcedon*. The same Author makes long Extracts out of those which he had seen.

The first is a Collection of divers Pieces, whereof the first is a Letter address'd to *Zenobius Scholasticus* of *Emesa*, who was infected with the Error of the *Acephali*. St. Ephrem there defends the Letter of *St. Leo*, and the use of the *Trisagion*. He observes in the first place, that the Orientalists attribute to Jesus Christ, this Epistle in praise of him, *Holy, holy, holy*, and then they add, *who was crucified for us*; whereas those of *Constantinople* and the West refers this Epistle to the Trinity, and therefore cannot add, *who was crucified*, because the three Divine Persons cannot be subject to Sufferings: That in many Churches of *Europe*, instead of these words, *Who was crucified for us*, are put these other words, *Holy Trinity, have pity on us*. He adds, That according to these two different senses, this Expression may be us'd or not us'd, but that the Hereticks *Acephali* having abus'd it, he thought fit not to use it at all. After this Remark he undertakes the Defence of *St. Leo's* Letter; and observes, that we must not compare what *St. Leo* says, when he speaks of the Incarnation, with what the Fathers say when they speak of the Divinity, but with those places where they speak of the Incarnation. He proves afterwards, that *St. Leo* in this Letter acknowledg'd the two Natures in the Union of one Person only, and plainly condemn'd the Error of *Nestorius*. In the second Chapter he proves, that the Expressions which this Pope us'd to denote the difference of the Natures and Operations, were agreeable to those of the Greek Fathers, and even to the Doctrine of *St. Cyril*. In the third he proves, that the Articles which are added to note the distinction of the two Natures, do not signify that there are two Persons in Jesus Christ, but only two Natures united with an inseparable Union. In the fourth and fifth he defends some particular Expressions of *St. Leo*, by comparing them with the modes of speaking, us'd by the other Fathers, which are altogether like them.

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St. Ephrem
Patriarch
of Anti-
och.

This Letter to *Antioch* was follow'd with many others: There is one to the Emperor *Justinian*, wherein he commends the Prince for being Religious; another concerning the Monks who liv'd in the Desert, wherein he gives good Signs of his Piety. In the third he maintains that the Acts of the Synodical Decision of *Antioch* contain nothing contrary to Faith. The fourth was written to *Antioch* himself, after *Severus* was past against him: He does not dissemble his Approbation of Condemning him; but he declares that he would have him reciev'd, tho' with very much Precaution. There is a fifth Letter to *Dionysius*, about the manner in which the two Natures are united in Jesus Christ; and a sixth to *Symeon* of *Tarsus*, wherein he explains the Judgment of the Fathers about the Union of the two Natures. The seventh was address'd to *Anthemius* Bishop of *Trebizende* against the Error of *Eusebius*; wherein he praises *Justinian* as a most Catholic Prince. The eighth was to *one Person*, call'd *Basil*, wherein he explains the Mystery of the Trinity and the Incarnation by the Scripture. The ninth was address'd to the Monks who desir'd to be unceas'd of the Errors which they held, by showing them from Testimonies of the Fathers, that the Actions of the two Natures are found in one Person only. This Letter was follow'd with the Synodical Letter of a Council held by St. Ephrem, against *Symeon* Bishop of *Tarsus*, and against the Monk *Stephen* his Chaplain, who was accus'd of the *Eusebian* Errors: In it is explain'd this famous Maxim of St. Cyril, That there is but one Nature of the Word Incarnate, by saying, that he us'd the Word Nature, for that of Person: There is noted that *Symeon* did make Confession of the true Faith before the end of the Council. There was after this a Letter to *Megistus* Bishop of *Berrea*, wherein St. Ephrem justifies the Doctrine of the fourth General Council, that Jesus Christ was compos'd of two Natures, and proves that this Expression, That there is but one Nature of the Word Incarnate, was us'd against those who separated the two Natures, but not against those who distinguish'd them, tho' they were united in one and the same Person. There was another Letter to the Monk *Eusebius*, about Corruption and Immortality, wherein he proves that Immortality was a Perfection of our Nature before its Fall; and that Corruption was an Imperfection. After these Letters follow seven Sermons: The first upon the Festival of the Prophets; the second upon the Feast *Christmas*; the third upon the Fasts of the Year; the fourth about the Instruction of Catechumens; the fifth about the Feast of St. Michael, which was preach'd at *Daphne*, the Suburbs of *Antioch*; the sixth about *Lent*; the seventh about a Sunday of *Lent*; the eighth to the Novices in the four first days of their Baptism. This is what is contain'd in the first Volume of St. Ephrem's Works, which fell into the hands of *Photius*.

The second contains four Treatises. In the first he explains the sense of St. Cyril in his Letter to *Successus*, wherein he opposes the Heresie of the *Severians*: In the second he answers *Anatolius* *Scholasticus*, about those things wherein he desir'd to be instructed. The third was an Apology for the Council of *Chalcedon*, address'd to two Monks of *Cilicia*, call'd *Domnus* and *John*; and the fourth, an Admonition to the Monks of the East, who were entangled in the Errors of the *Severians*. *Photius* makes long Extracts out of these four Treatises. The Extract out of the first is about the Union and Distinction of the two Natures in Jesus Christ, which he confirms by the Testimonies of St. Cyril and other Fathers. The Extracts out of the second inform us, that *Anatolius* had propos'd five Heads of Questions to St. Ephrem: The first, Whether Jesus Christ is yet in Flesh. 2. How he being descended from the Children of Adam could be Immortal. 3. What proof there is that the Apostle St. John is yet alive. 4. How Adam, being created Immortal, could be ignorant of what was useful for him. 5. What is meant by these words of God, Behold, Adam is become like one of us. As to the first Question, he proves by many Passages of Scripture, that Jesus Christ has fill'd his Flesh. As to the second he says, That whether it be affirm'd that Adam was created Mortal or Immortal, is certain that the death of the Body and Soul was the effect of the Sin which he committed by his Free-will; and that tho' Adam by his Nature was not Immortal, yet he had not died unless he had sinned. To the third he answers, That he knew by Tradition that St. John was not dead, no more than *Elias* and *Enoch*, and that this Consequence might be infer'd from the words of Jesus Christ concerning him in his Gospel, If I will that he tarry till I come, what is that to you? That it cannot be concluded from thence that he was Immortal, but that he was reserv'd for the Day of Judgment: That if *Eusebius* has noted the number of the years that he liv'd, this is to be understood of the years that he was upon Earth: That the Acts of the Life of this holy Apostle make it credible, that he disappear'd all on a sudden: Nevertheless, he says that this Question does not concern the Faith; but that it is always profitable in this kind of Questions to take the better side. Upon the fourth Question, he says, that we must not wonder, that Adam, tho' immortal, did not know what was useful for him, since the same thing happen'd to the bad Angels. As to the last Question, he says, that these words, Behold, Adam is become as one of us, are an Irony which God uses to upbraid the Man for his Sottishness, or that God speaks according to the false imagination of Adam, to cover him with shame.

The Extracts out of the third Book are Citations out of many Works of the Fathers, to shew that the Decision of the Council of *Chalcedon*, which recognizes two Natures in Jesus Christ is not new, but the ancient Doctrine of the Church. He cites, besides the Authors that are known, as St. Peter of *Alexandria*, St. Athanasius and St. Basil, St. Cyril of *Jerusalem*, St. Gregory of *Neocaesarea*, Nazianzen and Nysse, Ambrosius, St. Ambrose and St. Chrysostom, St. Epiphanius, Proclus and Paul of *Emesa*, Atticus of *Constantinople*, St. Cyril of *Alexandria*; he cites, I say, besides these authors,

Procopius
of Gaza.

thors, the Books of St. Dionysius the Areopagite, a Book of Hilary about Faith and Unity, one *Cyrillus* Bishop of *Paphos*, who, as he says, was one of the Fathers of the Council of *Nice*, the supposititious Letters of Pope *Julius*, and one nam'd *Ercathius*. Of these Authors there are but five who made use of this Expression, There is but one Nature of the Word Incarnate, who are Gregory of *Neocaesarea*, St. Athanasius, *Julius*, St. Cyril, and *Ercathius*. He shews that the sense wherein this manner of speaking ought to be taken, does not exclude the two Natures, since they themselves acknowledg'd them.

He goes on in the Extracts of the fourth Book to quote passages of the Fathers, to prove that the Divinity and Humanity of Jesus Christ are two different Natures. Among these last he cites St. Euphrem of *Syria*, a Letter of *Simeon*, and of *Baradanius* to *Basil* of *Antioch*, and another Letter of the same to the Emperor *Leo*, and a Letter of *James* to *Basil* the Bishop.

Photius neither says any thing, nor makes any Extracts out of the third Volume of St. Ephrem, so that we have no knowledge of it. What *Photius* says and relates out of the two former, gives us a great Idea of this Author, and informs us, that he had read many of the Works of the Fathers, and that he reason'd very well about the Mysteries of our Religion. He died in the Year 544.

PROCOPIUS of Gaza.

Procopius the Sophist of *Gaza* liv'd in the sixth Age: He applied himself earnestly to the study of the Commentators upon the Holy Scripture, and made a Collection of all that they had written upon the *Octateuque*, copying out their very words. But this work being of a prodigious thickness, he abridg'd it, and put it in order, suppressing what he found said by many, and so made a continued Commentary, made up of the Explications of the ancient Commentators, yet without naming them. His Commentary upon *Genesis* and the *Pentateuque* is very large, and chiefly upon *Genesis*: What he wrote upon the Books of *Kings* and *Chronicles* is very short; and indeed they are, properly speaking, nothing but *Scholias*, wherein he reports the different Translations of the Text, and explains the sense of the Words. Perhaps these *Scholias* are only an Extract out of his Work: For *Photius* assures us, that the Commentaries of this Author were very copious, and written after one and the same manner. However this be, the Commentary upon *Isaiah* is very long; wherein he relates the Text entire, notes the difference of Versions, and explains every word in particular.

This Commentator confines himself sufficiently to the literal sense; he remarks carefully the differences of the Greek Versions, and even those of the Hebrew Text. He enlarges also upon the History, and sometimes upon the Morality: He touches but little upon Allegory; but sometimes he insists upon little things, and upon the Exposition of those words which are clear of themselves, and do not need any Interpretation. *Photius* thinks his Style very polite, but too rhetorical for a Commentator.

The Version of his Commentary upon the *Octateuque* was made by *Clauserus* from a Manuscript of the Library of *Ausburg*, and printed at *Baste* in 1555, in Fol. with his Notes upon the Books of *Kings* and *Chronicles*. In 1620, *Meursius* caus'd to be printed at *Amsterdam* in Quarto his *Scholias* upon the Books of *Kings* and *Chronicles* in Greek and Latin. In fine, in 1580, *Carterius* publish'd the Commentary of *Procopius* upon *Isaiah*, from a Manuscript of the Cardinal of *Rocheboucault*. This Work is printed at *Paris* in Greek, and Latin over against it, and is very carefully done.

The Anonymous Author of an Exposition of the Octateuque.

THIS Author, who is mention'd by *Photius* in the 36th Volume of his *Bibliothèque*, liv'd under the Empire of *Justinian*. He had compos'd a Book, entitl'd, The Book of Christians, or an Exposition of the *Octateuque*, dedicated to one nam'd *Amphilus*. The style of this Work was mean, and the Syntax of it not extraordinary. He has propos'd many Paradoxes altogether indefensible, which are more like Tales and Fables than any thing that is serious. Here follow some of them: That the *Exposition* and the *Earth* are not of a round figure, but the *Heaven* is in the form of a Vault or an Arch: That the *Earth* is longer one way, and that its Extremities touch the *Heaven*; That all the Stars are in the *Exposition*; and that the Angels move them; with several other things of this Nature. He speaks also of

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Genesis and Exodus, but as it were by the by. He dwells a long time upon the Description of the Tabernacle; he runs thro the Writings of the Prophets and Apostles; he says that the Sun is as big as the two Climates, that the Angels are not in Heaven, but above the Firmament, and amongst us: That Jesus Christ ascending into the Heavens, stay'd between the Heavens and the Firmament, that this is the place which is call'd the Kingdom of Heaven. These are some part of the Absurdities which this Author asserts: His Work was divided into Twelve Books. We have none of them now remaining, and what we have now said, shews sufficiently, how little reason we have to regret the loss of them.

The Monk F O B I U S.

THIS is also an Author of the sixth Age, out of whom *Photius* has preserv'd long and excellent Extracts. The Monk *Fobius* wrote a Treatise of the Word Incarnate, divided into nine Books and 45 Chapters, upon those matters which were disputed in this Age concerning the Mytery of the Incarnation. *Photius* remarks, that he treated the Questions largely enough, but he gave not very good Solutions of them, contenting himself with what might probably satisfy, without searching deeply into the Truth; That his Doctrine was very Orthodox, both in this Work, and in what he wrote against *Severus*; that he was well-skill'd and vers'd in the Holy Scripture, and that he undertook to write this Treatise at the desire of an honourable Person. This is what *Photius* observes in general upon this Work, of which he afterwards gives an Abridgment.

The first and second Book were for the Explication of this Question, *Why is the Son made Man, and not the Father or the Holy Spirit*. The Reason that he gives for it is, That the Son bears the Name of the Image of the Father, and of his Reason, and that from these Titles it was reasonable that he should come to reform the Image of Man, and restore to him that Reason which he had lost. He thinks that the Birth of Jesus Christ in a Stable among Oxen and Asses, the Parable of the Nets cast into the Sea which took all sorts of Fish, the Piece of Silver which was found by St. Peter in a Fish, the Entrance of Jesus Christ into Jerusalem upon an Ass, and the Gift of Tongues are Figures of this Truth. After this Preface, which appears not very grave, nor worthy of the matter he handles, In the third Book, which begins at the ninth Chapter, he gives another Reason why the Son of God was made Man: And that is, because it was reasonable, that he who created and form'd Man, should create him anew, and reform him: Now tho the Father and the Holy Spirit created Man as well as the Son, yet the Creation is attributed to the Son, and 'tis said, that by him the Father made all things. He demands afterwards, *Why Redemption was not made by an Angel or a Man*. And upon this Question he says, That Men have try'd many times to bring Salvation to Men, but with all they could do, they were not capable of saving one single Nation, how much more then was it impossible for them to redeem all Mankind, and to chain up the Devil who was become their Master. That no meer Man could do it, because none of them is free from sin: That neither did this agree to an Angel, to whom it did not belong to lead Spiritual Powers in triumph: That One being of the same Nature with the Rest, could not bring them into subjection; and that if St. Michael, disputing with the Devil about the Body of Moles, durst not bring a railing Accusation against him, how much less could an Angel make us Children by Adoption. From this Question he passes to another, *Why God did not redeem Men by his Divinity without making himself Man*. He answers; That God having not done it, we should believe that he ought not to have done it. This is the best Answer, or rather the only reasonable one; and this being propos'd all the other become needless. In this place he shews, that tho God be Almighty, yet there are some things which he cannot do, because it would be a defect or imperfection to do them. He says moreover, That the Redemption of Mankind was a more excellent thing than his Creation, and that it is a more particular sign of the Love of God to us. He adds, That it was fit the Word should be made Man, for our Salvation, since all other means had been ineffectual. But, one may say, Why did he permit that Man should become wicked? why did he not create him necessarily good? If this had been so, he would have had no Free-will, and consequently he could have deserv'd nothing. Why did not he make him, may one say, like the Angels? This could not have been an advantage to Man, answers our Author, because God did not save the Angels who sinned. But we easily fall into sin. Yes, says he, and we rise again easily, God having left to Man a thousand ways whereby he may do Penance and save himself. He proposes to himself another very important Question, *Why God made Man of two Parts of a different Nature?* But he answers not this Question very well; for he only relates some passages of the Fathers, and says, That the Terrestrial Substance must have been adorn'd with the Union of a Spiritual Substance. He enquires, Why the Word was made Man; and he gives three Reasons for it. The first is, That he might give us an Example of Vertue. The second is, To deliver us from the Bondage of Sin. The third, To blot out Original Sin, and restore us to the state in which we were before Sin. He remarks that in the Trinity, the Father is consider'd as the first Cause,

Cause, the Son as the acting Cause, and the Holy Spirit as that which perfects: That for this reason the Catechumens are seven days in a white Habit; that they are first baptiz'd, and then anointed with Oyl; and lastly made partakers of the precious Blood before the Bread be given them; and upon this Subject he makes very mytical Reflexions. Afterwards he gives three Reasons why *Moses* does not speak of the Creation of Angels. The first is, Because he wrote only for Men. The second, Because he would make God known by the visible Creatures. The third is, Left it should be thought that the Angels created the World. He maintains that the Angels were not known till after the Promises which God made to Abraham. The fourth and fifth Book contain only two Chapters, wherein he endeavours to prove, That it was more convenient that the Son should be made Man than the Father. The sixth, which begins at the 22th Chapter, contains the Question, *Why the Titles of Creator, Redeemer and Judge are attributed to the Son?* He says, That they agree well enough to all the three Persons, but by way of excellence they are appropriated to the Son. He discourses of the Order of the Persons of the Trinity, and of the Title *Holy*, which is given to each Person. He cites upon this Subject St. Gregory Nazianzen, and the Books attributed to St. Denys the Areopagite.

In the seventh Book he observes three Changes of the World: The first from Idolatry to the Knowledge of one God by the Law; The second from the Law to the Gospel, which Reveals the Son and the Holy Spirit; And the third, which gives a perfect Knowledge of the Trinity in another Life. Upon this occasion he handles many Questions concerning the Names of the Father and the Son: He gives many Reasons why the Son was not Incarnate from the beginning of the World. He speaks of the knowledge of the Trinity which the Blessed shall have in another Life, of the Obscurity of the Old Testament, and the Mysteries which it covers under the Letter of the Law.

In the eighth he handles two Scholastical Questions: The first is, *If it be a good proof, that there is in God one Person of the Word, because God cannot be without Reason, why will it not follow from hence, that there is in this Word another Word, and so in infinitum*. *Photius* remarks, That he endeavours to answer this Objection thirteen manner of ways, but that they are weak, and tho they may satisfy such Persons as are pious and religious, yet they afford matter of railery to those who are of a contrary Disposition. In effect, these kind of Questions and Arguments can never produce any good Effects, but expose Religion to the Contempt of great Wits, and the Scoffs of the Impious. The other Question is no more useful, altho it be at present more common: 'Tis demanded, *Why the Son and the Holy Spirit, proceeding both from the Father, the one is call'd the Son, and the other the Holy Spirit; and why they have not both the Title of the Son?* He could find no other Answer to this Question, but that this is the Custom, and that Men express, as they can, the Differences of the Divine Persons, altho they comprehend them not. This Answer is ingenious, very wise and reasonable.

In the ninth Book he treats of the Dignity and Graces of the Angels and Men compar'd together; and applies to them the Parable of the Prodigal Child. After this he enquires, *How it can be that Jesus Christ should die for all, since there was an infinite number of Men dead before his Coming?* He answers to this Question, That Jesus Christ preach'd the Gospel to the Dead, and that all those who have lived well, and believed in him, are saved. He enlarges here very much upon the Explication of another passage of Jesus Christ, *I came not to call the Righteous, but Sinners to Repentance*. After this he treats altho of the state wherein Angels and Men were created, of the Fall of the one and the other; of the Reasons for which God redeemed Man, and not the Angels, &c. This is enough to discover to us that the Work of this Author was not very useful; that he delighted to start difficult and intricate Questions; that he gives extraordinary Sences to passages of Scripture; that he maintains Propositions which are indefensible: In a word, that we ought not much to regret the loss of his Work, whereof the Extracts related by *Photius* are but too long, and very tedious.

JUSTINIAN.

THE Emperor Justinian may be justly rank'd amongst Ecclesiastical Writers, for never Prince did meddle so much with what concerns the Affairs of the Church, nor make so many Constitutions and Laws upon this Subject. He was persuad'd that it was the Duty of an Emperor, and for the good of the State, to have a particular care of the Church, to defend it's Faith, to regulate External Discipline, and to employ the Civil Laws and the Temporal Power to preserve in it Order and Peace. Upon this account he did not only make a Collection of the Laws made by the Princes, his Predecessors, about Ecclesiastical Discipline, but he added many to them.

Here follows the Catalogue and the Substance of them.
The third Novel regulates the number of the Clergy of the great Church of Constantinople, and fixes it to 60 Priests, 100 Deacons, 40 Diaconesses, 90 Sub-deacons, 110 Readers, 25 Chanters, and 100 Porters. It contains also, That it shall not be lawful for Clergy-men to remove from a lesser Church

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Church to a greater, and that the Possessions of the Church shall be employed for the maintenance of the Poor, and other pious Works.

The fifth Novel contains Regulations concerning the Monks and the Monasteries; That a Monastery shall not be built until the Bishop comes to the place, to Consecrate the Ground where it is to be built, by Prayer and fixing a Cross in it: That the Habit of a Monk must not be given to those who present themselves immediately after they are entered into the Monastery; but that they ought to continue Probationers for three years in their Secular Habit; that during this time it shall be lawful for those who redeem them as Slaves to take them back again, and not after this time is past; That the Monks ought to abide and live in one and the same place, except the *Anchoress* and *Hesychasts*, who have attained a great perfection. That a Monk who quits his Monastery shall lose all his Riches that he had at his entrance into it, which shall belong henceforth to the Monastery. That a Man or a Woman who enter into a Monastery, may dispose of their Possessions before they enter into it; but if they enter into it without disposing of them, their Possessions belong to the Monastery, except the fourth part, which belongs to Children, or the Portion of a Daughter if she be married, and except that which they might have given. That if any Person abandon his Monastery to go into the Militia, he cannot enter into any but that of the Judges of the Provinces. That if a Monk go from one Monastery to another, his Possessions shall remain with the first Monastery. That the Abbots ought not to receive the Monks of another Monastery. That if a Monk enter into Orders he is forbidden to marry. That the Bishop must choose an Abbot without respect to his Age, but only to his Merit.

The sixth Novel is about the Qualifications which those Persons ought to have who are Ordained. It contains, That he who would be ordained Bishop, should be of a good Life and good Reputation; That he should be one that was never engaged in the Military Service of the Governors or the Palace: That an ignorant Lay-man ought not to be promoted all on a sudden to this Dignity: That he must be one who was never married but once, and also one who was not espoused to a Widow; that he must have been for some time a Monk or a Clergy-man; that he must be one who did not purchase his Ordination: That if any oppose his Ordination, and make any Objection against him, the Accusation shall be examined before he be Ordained: That a Bishop cannot be longer than one year out of his Diocese, upon any pretence for any Business whatsoever: That none can come to Court unless he be permitted by his Metropolitan; or if he be a Metropolitan by the Patriarch; and that he cannot desire Audience of the Emperor, unless he give an account to the Patriarch of Constantinople, or to the Surrogates of the Diocese whereof he is, of the occasion of his Journey.

That the same Precautions shall be observed proportionably in the Ordination of inferior Clergymen: That such shall be chosen as are able Men, of a good Life, who have not been married but once, who have no Concubine, and are not espoused to a Widow-woman.

That Diaconesses shall be Ordained only of Virgins, or of Widows who were never married but once, and who have passed the fiftieth year of their Age. That if it happen that any younger are Ordained, they shall enter into a Monastery: That as to others, they shall dwell alone, or only with their Father, their Son, or their Brethren.

That 'tis forbidden, not only for Priests and Deacons, but also to Sub-deacons and Readers, to quit their Station, under pain of serving in the Militia.

That there shall not be too great a number of Clergy-men.

The seventh Novel contains many Regulations for preventing the Alienations or Prejudicial Exchanges of the Possessions of the Church.

The eighth grants to the Bishop of *Justinianea*, being the place of *Justinian's* Birth, the title of Metropolitan, and also of Archbishop or *Exarch* of the two *Dacia's*, of the second *Mesia*, of *Dardania*, of the Province of *Prevala*, of the second *Macedonia*, and of the second *Pannonia*.

The vast number of useless Clergy-men was so great a charge to the Churches and People, and it was so difficult to prevent it, that *Justinian* was forced to make another Novel, wherein he forbids to Ordain Clergy-men for the great Church in the room of those who die, willing them to take of those who are superfluous in the other Churches. This Novel is the sixteenth.

The 22th is of Marriages. There *Justinian* treats first of the Causes, of the Dissolution of Marriages. He distinguishes them into two sorts. The first are those which he calls *ex bona gratia*, because it is to be presumed that both Parties are willing. 1. When one of the two who are joined together makes a Vow of Chastity. 2. When the Husband is impotent for the space of three years. 3. When he is a Captive, or absent for the space of five years, without hearing any tidings of him, but not when he is a Slave, or condemned to the Mines, or exiled and banished for ever. 4. That nevertheless, if a Woman be espoused who is found to be a Slave, the Marriage shall be null for the future, unless he was her Master who married her as a Free-woman, in which case she shall continue free. 5. *Constantine* had permitted a Woman, whose Husband had been four years in the Wars without writing to her, or giving her any Marks of his Affection, to marry another.

Justinian repeals this Law, and ordains that a Woman cannot marry again till the end of ten years, and also till she has solicited her Husband to return, and presented her Petition to his Captain or his Colonel, whereby it may be evident that he has no mind to return to his Wife.

These

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These are the Causes of the Dissolution of Marriages which *Justinian* calls *ex bona gratia*.

The other Causes are those which are Rigorous: As, if a Man or a Woman are convicted of Adultery, or Murder, or Poisoning, or Theft, or Treason, or Robbery, or any other Crime; and if it happen that the Woman is found guilty of these Crimes, she shall continue five years without being capable of marrying again; and also if it be the who convicts her Husband of them, she shall at least continue one year before her second Marriage. *Justinian* adds also three Causes for which Women may be Divorced; If they make themselves Miscarry; If they bathe with other Men; If they speak of Marriage to others while their Husband is alive. The other Titles of this Novel concerns Civil Effects.

The 40th Novel permits the Church of the Resurrection at *Jerusalem* to sell the Houses which it had in the City.

The 42th is the Edict against *Anthimus*, *Severus*, *Peter* and *Zoaras*, related in the fifth Council.

The 43th grants to the great Church 1100 Shops free from Taxes, and deprives all others of the same Privilege.

The 46th is of the Alienation of the Possessions of the Church, and of the Payment of Debts.

The 55th confirms the preceding, and permits the Exchanges of Possessions, and the long Leases of Lands among the Churches.

The 56th forbids to exact any thing for the Registring of Letters of Ordination, but it allows to receive what had been the Custom to pay for it in the great Church.

In the 57th is Ordained, That when Clergy-men quit the Church which they serve, others shall be put in their places, who shall enjoy the Revenues. In 'tis forbidden that Founders should place Clergy-men in the Churches by their own Authority; only they are allow'd the Right of presenting them to the Bishop.

The 58th forbids the Celebration of the Holy Mysteries in private Houses.

The 59th regulates Ecclesiastical Fees, chiefly for Funerals.

The 65th contains a particular Order about the Revenues of the Churches of *Mysia*.

The 67th forbids to make Chapels without the Bishops' leave. It orders those who build them to furnish them with things necessary: It forbids Bishops to forsake their Churches, and regulates the manner of making Alienations of the Possessions of the Church.

The 76th is an Interpretation of the Law which forbids Monks to dispose of their Possessions, in favour of those who were entered into a Religious House before this Law was publish'd.

The 77th allows to Bishops the Knowledge and Decision of the Causes which concern Religious Men and Women.

The 81st exempts him from Paternal Power who is made a Bishop.

The 83d ordains, That if any one has any Civil Affair with a Clergy-man, he shall first apply himself to his Bishop: That if the Bishop cannot be Judge of it, either because of the nature of the Business, or for some other Difficulty, then he may apply himself to the Judges: That if it be a Criminal Cause, then the Civil Judges shall take Cognizance of it; and if they judgethe Party accus'd to be guilty, then he shall be Degraded by his Bishop before he be Condemned by the Secular Judge: That if it be an Ecclesiastical Fault, which deserves only an Ecclesiastical Penalty, the Cognizance of it shall belong to the Bishop only.

The 86th Empowers the Bishops to oblige the Judges to do Justice to Parties, and also to judge them when the Judges are suspected.

The 111th grants the Prescription of forty years to Churches.

The 117th contains the Reasons for which a Divorce may be granted. A Man may divorce his Wife, if he has conspir'd against the State, if he is convicted of Adultery, if he has attempted her Husband's Life, if he has dwelt or walk'd with Strangers against her Husband's will, if he be present at Publick Sports in spite of him. The Woman may also be parted from her Husband, if he be a Criminal to the State, if he has attempted her Life, if he would have prostituted her, if he cohabits with other Women after his Wife has admonish'd him to forsake their Company. He forbids the Dissolution of Marriages which are made with the Consent of both Parties, unless it be for a reasonable Cause, as to preserve Chastity. *Justinian* repeats here what he had Ordain'd concerning Persons who were in the Army, and Ordains, That it shall never be lawful for a Woman to marry again, unless she has sufficient Proof or Witnesses, whereby it may appear that her Husband is dead.

The 120th contains many Orders concerning the Revenues of the Church.

The 123th is one of those which contains most Regulations of Ecclesiastical Discipline. The first concerns the Ordination of Bishops. *Justinian* ordains, That the Clergy and Great Men should choose three Persons, after they have taken an Oath upon the Holy Gospels, that they shall not make this Election with respect to any Promise or Gift, or to favour their Friend: That these three Persons must be capable, and have the necessary Qualifications; that they must at least be 35 years old: That they may choose of those who are in Publick Offices, *Civilians* and *Officials*, provided they have been 15 years in a Monastery, and even one of the Laity, on condition that he shall not be ordain'd Bishop till he has been three years in Inferior Orders. He allows, That if three Persons cannot be

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found, who have necessary qualifications, that they choose one or two of them. He adds, That it shall to whom the Election belongs, do not choose in six Months time, he that has a Right to Ordain the Bishop may do it, by choosing one Person who has the necessary qualifications; When any of the Persons chosen is accus'd, his Cause ought to be heard, and 'tis forbidden to Ordain him until he has purg'd himself from the Accusation. 'Tis forbidden to offer, or give any thing for the Election or Ordination; But a Bishop is allow'd to give his Estate, or part of it, to his Church. 'Tis also allow'd to Patriarchs or Metropolitans to take a certain Sum of those who are Ordain'd, provided it exceed not that which is the Custom to give; and that is here expressly set down. The following Titles contain divers Privileges of Bishops, as deliverance from Bondage, exemption from Tutelage and publick Offices, discharging them from the Obligation to appear before Judges to make Oath, and exempting them from the Jurisdiction of Secular Judges: After which Bishops are forbidden to abandon their Churches. 'Tis ordain'd, That Archbishops and Patriarchs shall hold Synods once or twice in a year.

As to what concerns the Clergy, the Novel forbids to Ordain them unless they have studied, and understant their Religion, and be of a good Life. They must have no Concubine, nor Natural Children, but they must be Virgins, or such as are married only once to one Woman. Those who are ordain'd Priests ought to be 30 years old, the Deacons and Sub-deacons 23, the Clerks 18, and the Deaconesses 40 years old. If any Person be accus'd who is design'd for the Clergy, before he is Ordain'd, he must be clear'd from this Accusation. If he who is to be Ordain'd, has not a Wife, then, before he is Ordain'd, he must engage to live in Celibacy; but he who Ordains a Deacon, or Sub-deacon, may permit him to marry after his Ordination. That if a Priest, or Deacon, or Sub-deacon happen to espouse a Woman after his Ordination, he is to be turn'd out from the Clergy. That a Reader may marry, but if he contract a second Marriage, or espouse a Widow, he cannot ascend to a higher Dignity among the Clergy. 'Tis forbidden to Ordain those as Clerks, who are engag'd in Offices for the Publick, *Curiales* and *Officials*, at least unless they have been 15 years Monks. That if any marry after they have been among the Clergy, they shall return to their first Condition. 'Tis forbidden also to give any thing for Ordinations or Benefices. If a Slave be Ordain'd with the consent of his Master, he becomes free; if it be without his Master's knowledge, he may redeem him in a year; but however this be, if he be of the Clergy, he shall be restor'd to his Master. When any Person founds a Chappel, and endows it with Revenues necessary for the Maintenance of the Clergy, it is allow'd to Him and his Heirs to name the Clergy that shall serve in it, and those whom he names ought to be Ordain'd, if they be worthy and capable, if not, the Bishop may place there such as he shall judge more worthy. Liberty is given to all Clergy-men to dispose of their Estates; Penalties are appointed against all those who bear false witness. 'Tis order'd that those who have any business against a Clergy-man, a Monk, a Deaconess, a Religious Man or Woman, do first apply themselves to the Bishop who shall judge them; if the Parties acquiesce in his Judgment, it shall be put in execution; if not, the matter shall be examin'd before a Secular Judge. If he confirms the Bishop's Sentence, there shall lye no further Appeal, but if his Sentence be different, there shall be room for an Appeal. If it be a Criminal Cause, and the Bishop has been inform'd of it, he shall Degrade the guilty Person, and after that the Secular Judge shall Condemn him. If a Civil Judge has been inform'd of it, he shall communicate the Informations to the Bishop. If the Informations be found just, and the Party accus'd be convicted, he shall degrade him.

As to the Bishops, and the Differences which they may have with their Brethren, or their Clergy, these ought to be brought before the Metropolitan or the Patriarch.

The following Chapters order, when, after what manner, and before whom the Bishops and Surrogates which are at *Constantinople*, may be appointed. 'Tis forbidden to prosecute the Bishops or Clergy-men who are sent about the Affairs of their Churches. *Justinian* orders the Monks or Religious Persons not to go out of their Monastery for any Civil Affairs; but they must have a Prochor. He does absolutely forbid Clergy-men to keep strange Women or Deaconesses to dwell with Men; He forbids any, under the severest Penalties, to disturb Divine Service in the Church, or in the Processions, which he orders not to be made without the Bishop and his Clergy.

The rest of the Novel concerns Monks. The Abbots ought to be chosen by all the Monks; The Habit ought not to be given to any who is presented to become a Religious Person, till after three years; The Monks should dwell all in one and the same place, except the Old or Infirm, who may have separate Cells. The same thing shall be observ'd in the Convents of the Nuns; The Monasteries of Men and Women shall be parted. The Nuns have liberty to choose a Priest or a Deacon, to carry to them the Responses, or to administer to them the Communion; the Bishop shall approve him if he be found of a good Life; Nay, if they should choose one who is neither Priest nor Deacon, who is found worthy of this Ministry, the Bishop shall Ordain him; but these Clergy-men are forbidden to continue in the Monastery. *Justinian* ordains also in favour of the Religious Men and Women, that such things as shall be given them, or left them as Legacies, on condition that they marry, or in case they have Children, shall be entirely their own. He declares that the Possessions of any one that enters into a Monastery do of right belong to the Monastery, except in the case of Legitimate Children, if they have any. He regulates the manner in which the Goods of a Man and his Wife shall be distributed, when one of the two, who are join'd together by Marriage, or both

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of them, enter into a Monastery. He takes from Fathers and Mothers the power of disinheriting their Children who enter into Monasteries: He orders that the Monks who go out of their Monasteries shall be punish'd by the Bishop. He enacts most severe Penalties against those who unlawfully Religious Persons. In fine, he forbids Lay-men and Stage-Players to take the Habit of a Religious Man or Woman.

The Novel 121 contains the following Chapters.

In the first, 'tis ordain'd that the four first Councils shall be receiv'd. In the second, the first place is given to the Pope of Rome, and the second to the Patriarch of *Constantinople*.

The third grants to the Archbishop of *Justinian*, Jurisdiction over the Churches of *Dacia*, *Mysia*, *Dardania* and *Pannonia*.

The fourth renews the ancient Rights and Privileges of the Church of *Carthage*.

The fifth exempts the Possessions of the Church from extraordinary Taxes.

The sixth grants the Prescription of 40 years to the Churches.

The seventh contains, that he who has begun to build a Church or Chappel, shall be oblig'd to finish it.

The eighth forbids the Celebration of the Holy Mysteries in private places.

The ninth Ordains, that a Legacy, given to God, shall belong to the Church of the House of the Testator: If it be to a Chappel without naming it, that the Legacy shall be given to the Poorest of the same place.

The tenth obliges Heirs to perform his Will, who by his Testament founded a Chappel or Hospital.

The 11th empowers the Bishop to see pious Legacies pay'd.

The 12th repeals the *Falcidian Law*, as to what concerns pious Legacies, and Orders, that the Goods of the Deceas'd shall be employ'd for paying these Legacies.

The 13th forbids the Bishops to dispose by Will of the Goods they have got since they were made Bishops.

The 14th forbids Heretics to buy the Possessions of the Church, or to build Churches; and particularly, to sell to Heretics those Possessions where there is a Church or Chappel built.

The 15th places those in the Rank of Tutors, who are Overseers to the Hospitals of Children.

The 133th Novel repeats the Regulations which are made in the foregoing, wherein Monks are forbidden to dwell apart, to have any thing peculiar to themselves, and to go out of their Monastery. It adds to these, That the Abbot shall place at the Gate of the Monastery ancient Monks of known Probity, who shall hinder the Monks from going out without leave, and Secular Persons from entering in: That he shall not suffer his Monks to go out to walk, and that he shall carry them all with him to Divine Service, and after they shall return to the Monastery, they shall employ themselves in praising God, and reading the Holy Scripture: That he shall not suffer Women to enter into the Monasteries of Men, nor Men into those of Women, upon any pretence whatsoever, nor tho they be Brethren or Sisters: There is no Cafe excepted but that of burying in the Monasteries of Women; for then it is allow'd that Men shall enter into them to make the Graves, but the Religious shall not appear before them, only the Abbess and the Woman-Porter shall be present to receive them, and shall make them go out as soon as they have finish'd their Work. Those who are to take care of Monasteries are enjoy'd to see that Order and Discipline be maintain'd in them. 'Tis order'd that those who manage the Affairs of Women, and carry the Communion to them, should be Aged, and of an Exemplary Life. The Religious Women are forbidden to speak to them, but they must address themselves to the Abbess, who has leave to come and speak to them at the Gate. The rest of the Novel concerns the Chastisement of the Religious who do not their duty; if their Fault be slight, they shall be admonish'd, and a short Penance shall be impos'd upon them; if it be greater, a long Penance shall be enjoy'd to them; if they be incorrigible they shall be turn'd out: If a Monk shall be found at a Publick Houle, he shall be deliver'd into the hands of the Wardens, who shall chastise him, and deliver him into the hands of his Abbot.

The 137th Novel is concerning Ordinations. After a Preface, wherein *Justinian* declares the Obligation that lay upon him to see the Canons observ'd, and of what importance it was, that those who are Ordain'd, should be worthy of this Dignity, he orders that the Ordination shall be made after this following manner. When a Bishop must be ordain'd, the Clergy and chief Men of the City, shall meet together, and choose three Persons who have the necessary Qualifications: That a Confession of Faith shall be given to them in writing; that the Forms of the Obligation of Baptism, and the other Prayers, shall be repeated unto them; That if any alledge any Crime against those who are chosen, the Accusations shall be examin'd; that if the Accuser do not convict him of it, or do not appear at the Trial, he shall be Deceas'd, if a Clergy-man; and severely punish'd if a Lay-man. After this *Justinian* renews the Order which enjoys Provincial Councils to be held, but he reduces them to one only in a year, in the Month of June or September. He Ordains, That all Causes shall be heard in this Council, which concern the Faith, or Discipline, or the Persons of Bishops, of Priests, of Deacons, of other Clergy-men, of Abbots and Monks. He enjoins also, that without staying for the time of the Councils when any of those Persons are accus'd, the Rabbis shall

the Cognizance of the Archbishop, sitting against the Metropolitan, the Metropolitan shall judge of their Velicity concerning the Bishop, and the Bishop of that which concerns the Clergy and Abbots. He ordains also, that the Bishops and Priests shall repeat to the People with a loud Voice, and after an intelligible manner, the words of the Oblation and the Prayers of Baptism. In fine he commands the Governors of Provinces to take in hand the Execution of these Orders, and to constrain the Bishops to hold Synods.

The 140th Novel restores the ancient Custom, whereby married Persons were allow'd to separate, with the Consent of one another without any other Formalty.

The 146th Novel allows the Jews to read the Bible in the Hebrew, and in Latin according to the Hebrews; but forbids them to use any other Greek Version but that of the Septuagint. It Ordains also that those of the Sect of the Sadducees, who teach that there is no Judgment nor Resurrection, shall not be permitted to hold any Assembly.

Besides these Novels of *Justinian*, which regulate almost all the Discipline of the Church in his time, we have also of his a Letter and Confession of Faith in Latin, which he sent to Pope *John*, and principal assistance *Agapetus*, of which we have already spoken; another Letter to the fifth Council, and two Letters concerning an Enquiry, to know whether the name of *Theodorus* of Mopsuestia was in the Dyptichon, together in the Acts of the fifth Council. [His Novels were printed by *themistius* in Greek by *Holander*, at Paris in 1553, octavo; by *Schrömer* ibid. 1558. Gr. Lat. at Antwerp 1595. Case p. 399.]

We have in Greek and Latin his Treatise and Letter against the Errors of *Origen*, the Confession of Faith in opposition to the three Chapters, and a particular Letter against *Theodorus* of Mopsuestia, without including his Edict against *Anthemius*, that is printed in the Council under *Mennas*, which makes the 41th Novel. We shall have occasion to speak of these Monuments, when we give the History of the fifth Council.

We must not imagine that *Justinian* composed these Acts and Treatises himself, who, if we may believe *Suida*, had little or no Learning. But it must be confess'd, that the Persons whom he employ'd, were very learned, and undertook very well the Discipline of the Church and the Canons; that they wrote in such a manner, as was very worthy of the Majesty of a Prince; for there is nothing better dicated than the Laws, the Edicts, and Letters which go under the name of *Justinian*: In them you may see the marks of Gravity, Wisdom and Majesty, which are not to be found in the Laws of other Princes. This Emperor began his Reign in 527, and died in 565.

DIONYSIUS EXIGUUS.

Dionysius, surnam'd *Exiguus*, was born in *Sessia*, a Monk by Profession, flourish'd after the beginning of the sixth Age, till the Year 540. He understood very well Greek and Latin, and had also studied the Holy Scripture. *Cassiodorus*, who convers'd with him, wrote his Panegyrick in the 34th Chapter of his Book of Divine Learning. At the desire of *Stephen* Bishop of *Salerno*, he made a Collection of Canons that were lately translated, which contains, besides these which were in this Code of the Universal Church, the 50 first Canons of the Apostles, those of the Council of *Sardica*, and 138 Canons of the Councils of *Africa*. This Code of Canons was approv'd and receiv'd by the Church of *Rome*, according to the Testimony of *Cassiodorus*, and by the Church of *France* and other Latin Churches; according to that of *Hinemar*. It was printed by the care of Mr. *Jusht* in 1648, with a Version of the Letter of St. *Cyril*, and of the Council of *Alchandra* against *Nestorius*; it is also the Translation of *Dionysius Exiguus*. This Work being finish'd, he thought fit to joyntly with some Disciples of the Pope, and therefore made a Collection of them, which begins with those of *Siriacus*, which are the first, and ends with those of *Augustine*: There, which begins added to them those of *Hilary*, *Simplicius*, *Pelice* and other Popes down to St. *Gregory*. This second Collection was inserted by *Justinian* into his *Bibliotheca* of Canon Law. At the beginning of this Collection there are the Epistles of Popes, a Letter of the Author address'd to *Julianus* a Priest by the Title of St. *Augustine*, wherein he praises Pope *Gelasius*.

This *Dionysius Exiguus* was the first who introduc'd the way of counting the years from the Birth of *Jesus Christ*, and who fix'd it according to the Speeches of the vulgar *Ere*, which is not the true one. He wrote also two Letters upon *Exilium* in 531, and 526, which were publish'd by *Raikes* *Parvulus*, and by *Buchnerus*, and made a Cycle of 95 years. *F. Mabillon* publish'd a Letter of his written to *Gregory*, about the Translation which he made of a Book of *Gregory* *Nissen* concerning the Creation of Man, p. 2. *Amstel.* p. 1.

Cassiodorus assures that he understood the Greek perfectly, that casting his Eyes upon a Greek Book he could read it in Latin, and a Latin Book in Greek. This Talent of his makes it very probable that he Translated Greek Books well. Yet we have nothing under his Name but the Versions of the Canons, the Version of the Letter of St. *Cyril*, the Version of a Letter of *Proterius* about

Esfer,

Esfer, the Version of the Life of St. *Pachomius*, the Version of a Discourse and two Letters of *Proterius*, and the Version of the Treatise of St. *Gregory Nissen* about the Creation of Man. There is also attributed to him the Translation of the History of the Invention of St. *John Baptist's* Head, written by the Abbot *Marcedus*. He gives the sense faithfully and intelligibly, but his words are not always well chosen.

Cassiodorus

CASSIODORUS.

Marcus Aurelius Cassiodorus, a Senator, descended of an illustrious Family, born at *Squillac* a City of *Calabria*, about the Year 470, was promoted to the chief Offices at Court, by *Odoacer* King of the *Herauli*. This King being vanquish'd by *Theodoric* King of the *Goths*, *Cassiodorus* had no less Reputation in the Court of this last Prince, than of the former. He was made Governor of *Calabria*, and afterwards prefer'd many times to the Dignity of *Questor*, Master of the Palace, *Præfekt* *Prætorio*, and was made *Consul* in 514. He was most powerful at the Court of the Kings *Theodoric*, *Athalaricus* and *Vitiger*. Altho he was in the Court of those *Arian* Princes, yet he never departed from the Catholic Faith, but united the Title of a Good Christian with that of an Honourable Person and a Great Magistrate. At the Age of 69 or 70, desiring to think more seriously of his Salvation, he retir'd from Court, and found the Monastery of *Vivarium* in his own Country. *Father Garretus*, who publish'd his Works, has taken great pains, and made a formal Diffinition on purpose to prove that he follow'd the Rule of St. *Benedict*; but it is a question about which few People will trouble themselves. However this be, *Cassiodorus* govern'd this Monastery for the space of 20 years; and there he died in peace, being aged 90 years.

The Works of this Author are considerable, but there are many of them which are not about Ecclesiastical Matters. They are all collected together in the last Edition made at *Reyn* in 1679.

The first Tome contains all the Letters and Publick Acts which he dedicated when he was in Offices. This Work is entitl'd, *Divers Letters*, collected together by *Cassiodorus* himself, and divided into twelve Books. The five first contain the Letters which he wrote in the name of King *Theodoric*, and under his Reigns the sixth and seventh contain divers Forms; the eighth, ninth and tenth contain the Letters written in the Names of the Kings *Athalaricus*, *Theodatus*, and *Vitiger*; the two last contain the Letters which he wrote when he was *Præfekt* *Prætorio*. There are some of them written to all sorts of Persons, and about all kind of Affairs, so that they contain a wonderful variety of rare and curious things. They are all well written, full of good Sense, and very good Morality.

The Tripartite History is not properly the Work of *Cassiodorus*. *Epiphanius Scholasticus* translated into Latin the three Greek Historians, *Socrates*, *Sozomen*, and *Theodoret*; but as these Authors wrote the History of the same Time, so in reading them there is often found a Repetition of the same things: And *Cassiodorus* made out of those three one Body of History, by extracting out of every one what he says in particular; and avoiding the Repetition of what is said by more than one.

The *Chronicon* of *Cassiodorus* is very succint, and contains only the Names of Consuls, and the principal Translations: It is not very exact for Chronology.

He wrote the History of the *Goths*, but there remains nothing now but a little Abridgment of this Work made by *Jordanes*.

These are the Works contain'd in the first Tome of *Cassiodorus*.

The first Work of the second is his Commentary upon the *Psalms*, which he wrote in his Monastery. He says himself in the Preface, That having renounc'd Secular Business and the Cares of the World, and begun to taste the sweetness of the *Psalms*, he was wholly addicted to the reading of this Book; and finding in them some dark places, he had recourse to the Commentary of St. *Austin*, wherein he found an infinite abundance of matter, and that he himself had added some later Discoveries. After this Commendation of the *Psalms*, and observing that they are sung to the Office of the Night and the Morning, at the first, third, sixth, ninth hour, and at Vespers, he proposes some useful Remarks upon the *Psalms*: 1. He enquires what is Prophecy, and defines it: A way of speaking of Divine Things with Majesty and Truth by the Inspiration of the Holy Spirit. 2. He says, That the Names of Persons that are at the beginning of the *Psalms*, are not the Names of the Authors, but of those who were to sing them, and to play upon Instruments. 3. That the Title is given, To the Lord, signifies that the *Psalm* has relation to *Jesus Christ*. 4. That the *Psalm* is properly an Instrument of Music in the form of a D. That it may be applied to all Songs that are play'd upon this Instrument, and that it agrees in a particular manner to *David's* Works. 5. That a sweet and harmonious sound is properly call'd a *Psalm*, but a Song is a singing with the Voice, and when

when the Voice accompanieth the Instruments, then it is call'd a Psalm-Song; 6. That a Psalm is rather a mark of Instruction and change of the Person, according to the Opinion of St. Augustine, than a Continuation according to that of St. Jerome; 7. That the Psalms are but one Book divided into five parts; 8. That Jesus Christ is there represented both as God and as Man, and as God-man; 9. That in his Commentary he will first explain the Title of the Psalm, and then divide it into parts, and after that discover the literal and spiritual sense of it; and then he will declare the design of it, and lastly give the Sum of the whole Psalm, or dispute against some Error; 10. He speaks of the Eloquence and Usefulness of the Psalms; 11. He praises the Church. In fine, he divides the Psalter into twelve parts, which he applies to the twelve states of Jesus Christ. These are the *Prolegomena of Cassiodorus* to his Commentary upon the Psalms. His Commentary is very large, he has taken many things, not only out of St. Augustine, but also out of the other Fathers: It contains much Morality.

The Commentary upon the *Canticles* is none of Cassiodorus's, altho it goes under his Name in some Manuscripts, since the Author of this Commentary quotes the words of St. Gregory the Great, besides that this Commentary has not the Style of Cassiodorus.

He wrote Commentaries upon the Epistles of St. Paul, the Acts of the Apostles, and the Revelation, but they are now lost.

"It cannot be express'd, how many useful things are contain'd in his Treatise of the *Institution to Divine Learning*, or an *Institution for Learning Theology*. He observes, in the Preface, that being troubled that there should be Matters for Human Learning, and Schools founded for teaching it, but none for Divine Learning, he had endeavour'd, with the help of *Agapetus*, to found Schools of *Theology* at Rome; as there had been formerly at *Alexandria*, and in his time at *Nisibis*: But the War hindring him of Success in his Design, he thought it his duty to write these Books; as an Introduction to the Study of *Theology*. He would have the Holy Scriptures studied in the first place, beginning at the Psalms, and then the Reading of the Fathers to follow. After he has spoken of the Commentaries of the Fathers, upon the Books of the Bible, and of their Writings, he mentions the four General Councils. Afterwards he gives an account of the different divisions of the Books of Scripture; he speaks of the Hebrew Text and the Versions: from thence he passes to the Ecclesiastical Historians and Latin Fathers. He adds Remarks about the Order wherein the Holy Scripture is to be read, about the Observations which may be made use of about the necessity of understanding Cosmography, about the study of Human Learning, about Orthography and the Sciences.

The Treatise of Cassiodorus about the Sciences and Liberal Arts concern not Ecclesiastical Matters: that of the Soul has a nearer relation to the Dogmata of the Church. There he maintains, that the Soul is spiritual, that God created it, that it is immortal, and that it has no quantity nor extension. Having spoken of the Powers of the Soul, he says that it contracts Original Guilt, from which it is not deliver'd but by Baptism, and that during this Life it is capable of Virtues and Vices. Lastly, he says, that the Soul being separated from the Body by Death, is no more capable of doing Good or Evil, nor subject to the Infirmities of this Life: but that it expects either with Joy or Sorrow the Sentence of the General Judgment, at which it receives the reward of its good Actions, or the punishment due to its Crimes*. And then having described the Happiness of Paradise, he concludes with an excellent Prayer.

The Style of Cassiodorus is of a middle Size; he writes cleanly enough for his time: He is full of Sentences and very useful Moral thoughts.

The Works of Cassiodorus which had been printed separately, were all collected together by the care of Father *Garetus*, of the Congregation of St. Maurus; and printed at Rome in 1679.

* In these words Cassiodorus plainly asserts, that there are only two different states after this Life, the one of a joyful, and the other of a sorrowful expectation of a future Judgment; and that these two states are immutable, since good Souls are refer'd with Joy, and wicked Souls with Sorrow, to the Sentence of the last Day: And so they plainly exclude the Romish Purgatory, which is a state of Sorrow after this Life from which some Souls are deliver'd at last, to a state of endless Joy.

St. BENEDICT.

ALTHO St. Benedict is more considerable among the Monks, than among Ecclesiastical Writers, yet he is rank'd among the latter also. He was born in the Province of *Naples*, about the year 480. He was carried very young to Rome, from whence he retir'd to *Subiaco*, which is forty miles from Rome, where he shut himself up in a singular Cave. There he continued for three years, without acquainting any body but St. *Romanus*, who let him down Bread by the help of a Rope: Being afterwards known, the Monks of a neighbouring Monastery chose him for their Abbot. But he not agreeing with their way of Living, retir'd to his Desert, where many Persons came to him, and desir'd to put themselves under his Conduct: so much that in a short time, he built twelve Monasteries in this

this place. From thence he pass'd in the Year 529, to the Mount *Cassinus*, where he laid down solid Foundations of an Order; which in a little time spread it self over all Europe. There is a difference about the time of his Death; and his Disciples look upon this as a very important Question. As to us, it does not so nearly concern us as to insist upon it, and therefore we will suppose with Father *Mabilon*, that he died in 543, or with the Author of the Treatise concerning the *Hemina*, in 547. St. Gregory in his Dialogues wrote the Life of this Saint, which is full of Miracles very extraordinary. I shall not stay here to relate them, nor to enquire into the truth of them, this being no part of my Province.

The Rule of St. Benedict is the only Work that is truly his. St. Gregory thinks it better written and more prudent than all the rest, *Sermone luculentum, Discretione præcipuum*: 'Tis divided into 77 Chapters. St. Benedict there distinguishes four sorts of Monks; the *Cenobites*, who live in a Monastery, under the Government of an Abbot; the *Anchorets*, who have learn'd the Exercises of a Monastick Life in a Monastery, retire alone into the Deserts; and the *Sarabaites*, who dwell two or three in the same Cell; and the *Gyrovagi*, who go from Monastery to Monastery, without staying in any place: He condemns the two kinds of Monks, and chiefly the last; and without insisting upon what concerns the *Anchorets*, he composes his Rule only for the *Cenobites*. There he speaks first of the Qualifications which an Abbot ought to have, after what manner he should serve for an Example to his Monks, and treat them all alike well, without showing more affection to one than another; how he should reprove, and even punish those who commit Faults. He proposes to them afterwards many Christian and Spiritual Maxims; he recommends to them Obedience, Silence and Humility; he notes the Hours for Divine Service by Day and Night, and the order and manner of repeating it. After this he speaks of the Fulfillments which should be inflicted on those who offend: The first is Excommunication, or a Separation from the Fellowship of the Brethren, whether at Table, or at Prayers; the second is the Chastisement of those with Rods, whom the Excommunication cannot reform; and the last is the Expulsion out of the Monastery. Nevertheless he permits a Brother to be received three times who is turn'd out for his Faults, provided he promise to amend. He orders, That the Monks have all things in common, and that every thing be at the disposal of the Abbot and under the care of the Steward; that in the distribution of things necessary for Maintenance, no respect is to be had to the Quality, but to the Weakness of the Brethren: He enjoins the Brethren to serve in the Kitchen and Refectory by turns. He requires, that special care be taken of the Infirm, of Children, and Old Men; he appoints the Hours and the quantity of Meat and Drink; and Penances for lesser faults: He recommends to them Labour, and notes the hours for it; he provides for the Entertainment of Strangers; he forbids the Monks to receive Presents or Letters from their Kinsfolk: He leaves the Abbots at liberty to give Habits to their Religious proportion'd to the temper of the place where they are; yet he thinks that 'tis sufficient in temperate Places to give them a Cowle, a Tunicque, and a Sappulary. He would not have the Monks complain of the colour or coarseness of these Habits; but that they should take such as are given them, and such as are to be had in the Province where they are. The following manner wherein he would have one receiv'd who presents himself for admission into the Monastery, is very rude. He must patiently suffer for four or five days the Repulses and Rebuffs of a Porter; after this he must be put for some days into the Chamber of the Guests, where an ancient Man will come to speak to him, and to reprove him that which is the rudest thing in all the Rule: If he be obdurate the whole shall be read to him, but if he promise to observe it, he shall be admitted into the Chamber of the Novices, where he shall be try'd: At the end of six Months the Rule must be read over to him again, and if he be obdurate after this, it shall yet be read over to him at the end of four Months: But then if he promise to observe it, he shall be admitted, after he is given to understand that he can no more go out of the Monastery. 'Tis necessary also that he promise in the Oratory, before God and his Saints, and in the presence of all the World to change his Life, and continue steadfast in that Change; but first he must be requir'd to make this Promise, and to subscribe this Demand with his Hand, or if he cannot write, another must write for him, and he must fix his Mark to it. That if he has any Means, he must give them all away before he makes Profession, either to the Poor, or to the Monastery, without reserving any thing to himself. If they be Parents who present a young Child, they must make the same Promise for him, and engage to give him nothing as his own proper Goods, As to the Priests which are presented, St. Benedict would not have them easily receiv'd; yet if they be importunate, they may be receiv'd upon condition that they will observe the Rule. Yet to them shall be granted the first places after the Abbot, the Power of giving Benedictions, and of Overseeing Divine Service. As to Monks that are Strangers, they shall be receiv'd as Guests if they desire to tarry, and provided they be found to have liv'd well while they were among the Guests, they shall be admitted, and the Abbot may also bestow upon them an honourable place: But if it be observ'd that they did not behave themselves well, they shall not only be deny'd Admission, but also be desir'd to withdraw. If the Abbot pleases, he may choose any one of his Monks to be Ordin'd Priest or Deacon, but this shall not exempt them from the Rule, nor from attending upon the Service of the Altar: He shall continue in the same Station, unless the Abbot will bestow upon him a higher. The Degree among the Religious is reckon'd from the day that they enter into the Monastery. St. Benedict speaks here also of the Qualifications which the Abbot ought to have, and of those of the Prior, and of the Duty of the Porter. He forbids the Religious to go forth without the leave of the Abbot: Those

that go out, should at their going forth recommend themselves to his Prayers, and at their Return they should lay prostrate on the Ground during the time of Divine Service: He recommends to the Monks to be respectful and meek to one another. Finally, he declares that this Rule contains only the first Elements of a Religious and Spiritual Life, and that the Books of the Fathers contain it in perfection.

There are several *Difficulties* about the understanding of some places in this Rule, which I leave to the Disciples of St. Benedict, who take them for a matter of great moment. The Publick, which much less concern'd about them, will easily dispense with me for not relating them; for I do not, think that the World will much trouble themselves to know, whether the *Regula* mentioned by St. Benedict be the half-quart of Peck or the quart of Omelet, whether the word *Commenda* be always taken in the Rule of St. Benedict for the figure of a Harve, and a Commune, or if it be taken in some places for the Eucharist; wherein the word *Meliora* signifie there, in some places what we understand by it at present; or whether it be always taken for the End or Duration of Divine Service; &c. There are not many besides the Disciples of St. Benedict, to whom these Questions can appear important. The common People are not concern'd in them, and the Learned who are not of the Order, will employ their Curiosity and Learning upon other Subjects.

There are also attributed to St. *Benedict* a Letter to St. *Remigius*, a Sermon upon the Death of St. *Placidia*, a Discourse upon the Departure of St. *Maurus*, a Letter to the same Saint, an Order of the Monastick Life; but none of these Pieces is St. *Benedict's*.

Pope SILVERIOS.

The News of the Death of *Agapetus*, which happen'd, as we have said, at *Constantinople*, being carried to *Rome*, *Silvester*, the Son of Pope *Hormisdas*, was chozen in his room. *Agostinus* affirms that this Election was not free, and that King *Theodorick* forc'd the Clergy to chuse *Silvester*. He alleges also that he gave Money to the Prince, for his himself chozen: But *Liberatus*, an Author more ancient and more credible than *Agostinus*, supposes that this Election was Canonical; and 'tis very probable that this Calumny against *Silvester*, was invented to justify the Intrusion of *Ygtricus*. However this be, 'tis certain that *Silvester* was acknowledg'd by the Clergy and People as lawful Bishop of *Rome*.

Belisarius was then at *Rome* with a powerful Army, and having taken the City of *Naples*, he advanced towards *Rome*. *Gaius* deposed *King Theodor*, and placed in his room a brave Captain called *Vigilius*. He not finding himself strong enough to oppose *Belisarius*, he sent out of *Rome*, and retired to *Reverend's* Advice. *The Emperor* informed *Belisarius* of this, and recalled him into *Rome*, according to *Reverend's* Advice. *The Emperor* entered it victoriously in the Month of *December*, in the Year 532, and *Vigilius* turned quickly upon an Army of 150000 Men, and laid Siege to *Rome*, which lasted a year and some days. *The Pope Silvester* having been chosen under a false Name of *Goths*, and perhaps by his Interest, was suspected at the Court of *Emperors* before this, he was now suspected of being a *Heretic*, was suspected at the Army of *Emperors* before this, he was now suspected against *Antichrist* and the *Alphabet*, whom the *Emperors Theodor* maintained. The Deacon *Vigilius* remained at *Constantinople* upon the Death of *Agapetus* who had for a long time aspired to the *Bishoprick*, and made use of this Occasion to get himself promoted to it. He promised the *Emperors*, that if he would make him *Pope* he would receive *Theodosius*, *Antichrist*, and *Silvester* into his Communion, and that he would approve their Doctrine. The *Emperors* not only promised to make him *Pope*, but also offered him Money if he would do what he desired. *Vigilius* having given the *Emperors* all the Assurances that the could with, departed with a secret Order addressed to *Belisarius* to make him successful in his Design. *Vigilius* being come into *Italy*, found all things well prepared for him; the Siege of *Rome* was raised when he arrived there; but during the Siege *Silvester* was suspected to hold Correspondence with the *Goths*, and so he was rendered odious for refusing expressly to except the *Emperors* Proposals of receiving *Antichrist*. Thus *Vigilius* having delivered to *Belisarius* the Order which he brought, and having promised him two hundred pieces of Gold over and above the seven hundred which he was to give him, found no great difficulty to persuade him to drive away *Silvester*. For accomplishing this he made use of two Pretences, which we have already hinted, he caused him to come before him, and accused him of writing to the *Goths*, and prett him to approve *Antichrist*. There wanted not Forgers who counterfeited a Letter written in the Name of *Silvester* to the King of the *Goths*, to deliver up the City of *Rome* to him, nor false Witnesses who deposed that he had this design. *Belisarius* caused to bring *Silvester* before him, and told him to satisfy the *Emperors*, by approving the Doctrine of *Antichrist*, and then sent him back again. *Silvester* refusing to hearken to this Proposal, he caused him to be brought a second time into his Palace, and discovered to him what he was accused of: but having sworn to him that he should have liberty to go away, he was not seized. He was sent for the third time, and after his in-

trance the Wife of *Bellisarius* upbraided him with his perfidy and enmity, and immediately he was strip-
ped of his sacerdotal Habit, and his Clergy were told that he was Deposed; and an Order was sent to
them to choose *Vigilius* for his Successor. *Vigilius* was formerly banished to *Patara*, a City of the Province
of *Lycia*. When he was arrived in this City, the Bishop animated with Zeal for Justice,
wrote a Letter upon the Emperor, and remonstrated to him, That it was a thing which cried to
Heaven for vengeance, that the Bishop of a See so considerable as that of *Rome*, should be unjustly
turned out. *Julianus*, who had no hand in this Negociation, ordered that *Silvester* should be sent
back into *Italy*, and that the Letter should be examined which he was charged to have written; that
if it was found to be none of his, he should be restored to his See; but if it was found to be his,
he should have the Title of a simple Bishop of some City. The Emperors sent immediately *Pelagius*
into *Italy* to hinder the return of *Silvester*. But the Order of the Emperor was executed to hold
the more easily, because *Vigilius* had fail'd in his Promise, both to the Emperors, in his doing what
he decri'd, and to *Bellisarius*, in not giving the Money which he had promised. So *Silvester* was
carried back to *Italy*, but it was only to encrease his misery; for *Vigilius*, in his going, was
the Emperors Order to perform the Promise which he had made, on condition
that *Silvester* should be deliver'd into his hands. This was put in execution, he was deliver'd to the
Guards of *Vigilius*, and he was banish'd into the Isles of *Pontenna* and *Pandataria*, which were over
grown with *Mosses*. *Ciccellus*, where he died of Famine in great misery if we may believe *Liberatus*, *Pro-*
copius in his Secret History seems to insinuate, that he was kill'd by one named *Eugenius*, a Man de-
voted to *Antonyne* the Wife of *Bellisarius*: but what *Procopius* says may be understood, not of the
Death of *Silvester*, but rather of his Accusation or Apprehension:

The Letters attributed to *Silvrius* are feigned upon his History. The first wherein 'tis suppos'd that he upbraids *Vigilius* with his Crime, and that he condemns him, is dated under Prince *Lauf*. Now there was not one of this Name in the time of the Pontificate of *Silvrius*; and besides this it is *Mercator's* style, full of Barbarisms and Phrases of other Popes. In short, it cannot agree with the History, because 'tis suppos'd in it, that *Silvrius* after his Deposition assembled a Council, wherein he Anathematized *Vigilius*, which has not the least probability.

The Letter of *Amator* Bishop of *Autun* to *Silberius*, sent with the Presents which this Bishop is supposed to make unto him, is also a Forgery, as well as the Answer of *Silberius* to this Letter. Both the one and the other are *Mercator's* style, and have the same Marks of Forgery with the other Letters forged by this Impostor.

The Pope *VIGILIVS.*

Altho *Vigilius* was promoted to the See of *Rome* by a way altogether unjust, yet he continued in the possession of it after the Death of *Silverius*, and was acknowledg'd for a lawful Pope, without proceeding to a new Election, or even confirming that which had been made. The Conduct which he had observ'd during his Pontificate, answer'd well enough to its unhappy beginning. He had at first approv'd the Doctrine of *Anthemius*, and that of the *Acacians*, to satisfy the Emperors; but the fear of being turned out by the People of *Rome*, whom he hated, made him quickly recall this approbation; yet he did not by this gain the hearts of the *Romans*. They could not endure an Usurper, who having been the cause of the death of their lawful Bishop, would abuse them also: they accused him also of having kill'd his Secretary with a blow of his fist, and of having whipped his Sister's Son till he died. The Emperors, who was not satisfied with him, because he had gone back from his word, sent *Anthemius* to *Rome* with an Order to bring him into *Greece*; and at his departure the People gave him all sorts of Imprecations. He was sometime in the Isle of *Cicily*, and arriv'd not at *Constantinople* until the 20th of *January* of the Year 547. The Affair of the three Chapters was then warmly disput'd in the East; and *Vigilius* having learn'd in Sicily that they were condemn'd without his Concurrence, at first was very much troubled at it: He testifi'd his discontent after his Arrival at *Constantinople*, but he quickly yielded to the Menaces and Intreaties of the Emperors. Yet he would not grant all that was desired of him, and propos'd a General Council, thinking by that to gain time, without discontenting any body. Notwithstanding this, *Justinian* publish'd an Edict: *Vigilius* oppos'd it briskly, and thunder'd a Sentence of Excommunication against *Theodosius of Caserta*, the Author of this Edict, and of Suspension against *Menas*. He withstood the Condemnation of the three Chapters which was resolv'd upon in the Council; he suffer'd himself to be banish'd rather than subscribe to it: Nevertheless, not being guided by Zeal for the Truth, but by his own Caprice, or Interest, he quickly condemn'd them after an Authentical manner, that he might return into *Italy*. During his absence *Rome* was taken and sack'd in 547, by *Totila*, and retaken in 553 by *Narses* General of *Justinian's* Army. The *Romans* being left at liberty, demand'd their Bishop again, who had been absent now for many years. *Justinian* offer'd them to send him back

back again to them, or if they had rather, to permit them to Ordain the Archdeacon *Pelagius*. They pray'd him, to send them *Vigilius*, promising to him that they would choose *Pelagius* after his Death. *Justinian* granted him to them. *Vigilius* died in Sicily in 555; *Pelagius* his Successor was suspected to have contributed to his Death, but he purg'd himself by Oath upon the holy Gospels and the Cross.

We have already observ'd, that *Vigilius*, to get *Maximus* into his hands, had conferr'd to all that the Bishops desir'd, by receiving into his Consecration the Bishops of the Faction of the *Acaphals*, and approving their Doctrine. *Libertius* writes the Letter which he wrote to them, and assures us, that it was accompanied with a Constitution of Ranks, wherein he condemns those who distinguish'd, the two Natures in *Jesus Christ*, and made Profession of believing the *Christ* only compos'd of two Natures; pronouncing an *Anathema* against those who admit two Forms in *Jesus Christ*, who did not acknowledge, that the Miracles and Sufferings belong'd to one and the same *Christ*, and did not own that the *Word* (understood, and particularly signifi'd *Palus of Samosata*, *Discordius*, *Theodorus* and *Theodore*, *Barnim* and *Bunus* endeavor'd to make it credible, that this was not *Vigilius's*; but *Libertius* is more to be believ'd then they, and *Vigilius* was certainly capable of doing it.

The second Letter of *Vigilius* address'd to *Chalcedon*, is that of the first day of March in the Year 538. He answers that Bishop about certain Articles, concerning which he had consulted him. 1. He condemns those who under pretence of Abstinence superstitiously refrain from eating any Meat, thinking it forbidden and evil in it self. He orders the Canons of the H. See to be observ'd, concerning the solemn Administration of Baptism; and reproves those who cut off the Particle, *And in the Gloria Patri*, between the Son and the H. Spirit, saying, *Gloria Patri & Filio Spiritui Sancto*, instead of, *& Spiritui Sancto*. 2. He says that he had sent to him what writes the Ecclesiastical Canons taken out of the Archives of the Church of *Rome*, made with respect to those who having been baptiz'd in the Church, were re-baptiz'd by the *Arians* when they return'd to the Church. He adds, that nevertheless, their Penance may be diminish'd, in proportion to their fervor; but that they must not be receiv'd by that Impostition of Hands, which is us'd to censure the Holy Spirit to defend, but by that which is us'd to reconcile Penitents. 3. He thinks that a Church must not be Consecrated anew, which is rebuilt upon the same Foundations, but that it is sufficient to celebrate Mass in it. This Consecration was made by throwing Holy Water upon it; for to show that it was not necessary to consecrate it anew, he uses this Expression, *Nihil Judicamus officere, si per eam vivimus aqua benedicta jactetur*. 4. He fixes the Day of the Feast of *Easter* approaching; he says that Divine Service is perform'd after the same manner in all the Feasts, that some Chapters only are added, which agree either to the Mysteries, or to the Saint whose Feast it is: He sends Reliques to him to whom he writes. Here this Letter should end, for he declares that he had answer'd all the Demands of this Bishop, and makes him a Complement wherewith it was usual to conclude a Letter: Yet there are in it two other Articles, which have no relation to the preceding, nor any connexion with the remainder of the Letter. The first condemns the Priests who name not the three Persons in administering Baptism; the second is about the Primacy of the Church of *Rome*. It affirms, that there is no doubt but the Apostles *Roman* Church is the Foundation, Form and Principle of all the Churches, because tho all the Apostles were chosen after the same manner, yet St. *Peter* had the Pre-eminence above the other; which made him be call'd *Cephus*, because he is the Head and Prince of the other Apostles; that therefore the Church of *Rome* has the Primacy among all the Churches, and that 'tis necessary, that the Causes which concern the Persons of Bishops, or the important Affairs of the Church, should be communicat'd to him, and that the Appeals of these Causes should be refer'd to him. 'Tis very probable that these two Articles are added.

In the third Letter *Vigilius* makes Answer to *Casarius* Bishop of *Arles*, about King *Theodebert's* Consulting him concerning the Penance which should be impos'd upon one who had married his Brother's Wife. *Vigilius* had already written to the King, that this Crime could not be expiated but by a great Penance: But because 'tis convenient that the Penance should be regulated by the Bishops upon the place, since none but they can know the condition of the Penitent, he commits this care to *Casarius*, with whom he leaves full power to regulate the Time and Order of this Penance: But he admonishes him to require, that he commit no more such things for the future, and to hinder him and her, who were thus married, from dwelling together.

The fourth Letter is address'd to *Justinian*; There he praises the Piety and Faith of this Emperor, who had written to him, that he would inviolably adhere to the Faith establish'd in the four General Councils, and in the Letters of St. *Celestin* and St. *Leo*. He testifies to him that he is of the same Judgment, and that he approves what his Predecessors *Hormisdas*, *John* and *Agapetus* had done against the Hereticks, and that he condemns the Persons whom they had condemn'd. He recommends it to this Prince, that he would maintain the Privileges of the See of *Rome*, which could not be attack'd without violating, as one may say, the Faith.

In the following Letter he congratulates *Mennas* for being of the same Judgment: This is dated Sept. 17th, 540.

The sixth, seventh and eighth Letters are address'd to *Auxanius* Bishop of *Arles*. In the first he grants him the *Pallium*: In the second he makes him his Vicar in the Kingdom of *Childebert*, and annexes two Prerogatives to this Title. The first is to examine and judge the Causes of the Bishops of this Kingdom, provided notwithstanding, that if any Causes of Faith or of difficult Mat-

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ters happens they shall be refer'd to the Decision of the Holy See. The second is, that no Bishop shall go out of his Country, without taking *Littere Formate* from him. He exhorts him afterwards to pray for *Justinian*, and to preserve the Peace and good Understanding between King *Childebert* and the Emperor.

In the third Letter to *Auxanius*, *Vigilius* commissions him to Judge the Affair of *Pretextatus*. The first of these Letters is dated Octob. 18th, 542, and the other two May 22th, 545. The same day he wrote a fourth to the Bishops of the Kingdom of *Childebert*, and to those who were accustomed to receive their Consecration from the Bishop of *Arles*, wherein he gives them to understand that he had made *Auxanius* his Vicer, and sets forth the Rights which he had granted him.

After the death of *Auxanius*, he gave the same Title and the same Privileges to his Successor *Aurelianus*, as appears by the Letters ten and eleven, written in 546.

The other Letters and Treatises of *Vigilius* having a relation to the History of the fifth Council, of which they make a part, we shall reserve them to be spoken of upon that Head.

CÆSARIUS Bishop of Arles.

Cæsarius born at *Chalons* upon the River *Sone*, a Monk and Abbot of *Lerina*, and afterwards Bishop of *Arles*, was one of the most famous Bishops of France in his time. He was honour'd with divers Letters from the Popes, who made him their Vicar. He assist'd at many Councils of France, in which he caus'd very excellent and useful Canons to be made. He govern'd the See of *Arles* from the Year 501, to the Year 543. He is mention'd in *Gennadius's* Book of Ecclesiastical Writers; but 'tis certain that this place was added: For besides that, it is not found in some Editions, and many Manuscripts of *Gennadius*, 'tis evident that *Cæsarius* was not yet Bishop of *Arles*, when *Gennadius* wrote this Book: Yet this Chapter being written by an ancient Author, we may give credit to what he says in it, that *Cæsarius* compos'd some Books very useful for Monks: *Sigibert* of *Gemblours* calls them *Homilies* proper for the Monastical Life. We have many *Homilies* which go under his Name, which are publish'd in the *Bibliothèque of the Fathers*, in the Collection of *M. Baluzius*, and among the Sermons of St. *Austlin*. Some of them perhaps are none of his, and 'tis certain that several places are added in them: But these *Homilies* are not Discourses to Monks, but Sermons to the People. He compos'd a very great number of them, not only to serve for Preaching in his own Church, which he did very often Morning and Evening; but also to send them to his Brethren of *France*, *Italy* and *Spain*, that they might use them for the Instruction of their People: From hence it is, that a great number of them are restor'd to him in the last Edition of St. *Austlin's* Sermons. He often-times transcrib'd the Sermons of others, and chiefly those of St. *Austlin*.

He founded a Monastery of Nuns at *Arles*, whereof his Sister *Cæsaria* was Abbess: He drew up a Rule for them which is in the Collection of *Benedict* of *Aniane*, where is found also a Discourse exhorting them to Chastity; a Letter which he wrote to the Abbess, about the manner of governing her Nuns, and the Testament of this Bishop. His Life was written by his Disciple *Cyprianus*, by the Priest *Messianus*, and by the Deacon *Stephen*. These Lives are extant in the first *Benedictine* Age; but I question whether they be altogether genuine, and such as they were made by their first Authors. The Author who plac'd his Name in *Gennadius*, attributes to him a Collection of Passages out of the Holy Scripture and the Fathers about Grace, which is approv'd by Pope *Felix*; which is to be understood of the Canons of the second Council of *Orange*, at which *Cæsarius* assist'd.

PONTIANUS.

This Bishop wrote a Letter to *Justinian*, wherein he praises his Zeal and Piety, and remonstrates to him, that he thought he could not condemn *Theodorus*, the Writings of *Theodore* and the Letter of *Ibas*, because he had not seen their Writings, and tho he should fee them, and find in them things worthy of Condemnation, yet he could not condemn the Authors that died in the Communion of the Church: That he was afraid lest under the pretence of condemning these Authors, they should revive the Heresie of *Eutyches*. Lastly, he informs him that he could not make

Pontianus.

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war with the dead, who are judg'd by a Judge, from whose Judgment there lies no Appeal; and Leo Arch-prays him not to persecute and put to death those who are alive, to force them to condemn some that are dead. This Letter is in the Councils Tome 5. p. 324.

LEO Archbishop of Sens.

The Bishops have always been jealous of their Jurisdiction, and vigorously oppos'd the Disturbances which the Princes would make of the Parts of their Diocese: This Archbishop of Sens may serve for an example of this. King *Childebert* would establish a Bishop in the City of *Melodunum* which was in his Kingdom, tho it belong'd to the Diocese of Sens. Leo wrote to him a Civil Letter in defence of his Rights, and to hinder the Erection of this Bishoprick: He represents to him, that this could not be done without the consent of King *Theodebert*, that it was contrary to the Ecclesiastical Canons; that he ought not to suffer the Peace which was among the Bishops to be disturbed by his Order, and that some of the People should be withdrawn from under the Jurisdiction of their Bishop, that he could not allege as a Pretence for erecting this new Bishoprick of *Melodunum*, that the Bishop of Sens could not make his Visitation there, because the ways were stopp'd up; since there was nothing to hinder the Bishop of Sens to go thither, or send his Deputy. Lastly, he declares, that whosoever shall Ordain a Bishop at *Melodunum* without his Consent, unless it were order'd by the Pope, or in a Synod, shall be excluded from his Communion, as well as he who shall be Ordain'd. This Letter is written under the Reign of *Theodebert*, which begun in 535 and ended in 548.

TROJANUS Bishop of Santones.

This Bishop wrote a Letter to *Eumerus*, or *Eumerius* Bishop of Nemes, who had consulted him, Whether he ought to Baptize a Person who did not remember that he was baptiz'd: He answers him, That he ought to baptize all those who did not remember that they were baptiz'd, or had no proof that they had been baptiz'd.

NICETIUS Bishop of Treves.

Father *Luc Dachery* has given us in the third Tome of his *Spicilegium* two small Tracts of Piety written by this Bishop: The one is concerning the Watchings of the Servants of God, and the other concerning the Usefulness of singing Psalms. There are also two Letters of this Bishop's; one to *Justinian*, wherein he exhorts him to renounce Heresie; and another to *Chlotharinda* Queen of the Lombards, exhorting her to labour after the Conversion of her Husband. Tome fifth of the Councils, p. 381.

AURELIANUS.

Aurelianus Bishop of Arles, and Successor to *Casarius*, whom *Vigilius* made his Vicar in Gaul, made two Rules; one for the Monks, and another for the Nuns. They are both related in the Code of the Rules of *Benedict* Abbot of Ancona. This Bishop assisted at the Council of Lyons held in the Year 549.

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TERRADIUS.

Terradius or *Terridius*, a Kinsman of *Casarius* Bishop of Arles, passes for the Author of a Rule made for Monks and Nuns.

ARATOR.

Arator born in *Liguria*, was Intendant of the Finances to King *Athalaricus*, and afterwards Sub-deacon of the Church of Rome, he turn'd into Verse the History of the Acts of the Apostles under the Pontificate of Pope *Vigilius*. Altho this Work was much esteem'd in his own time, yet it has not the like Approbation at present, having nothing in it that's sublime or agreeable. The same Author wrote a Letter in Elegiack Verse to Count *Parthenius*, which was publish'd by Father *Sirmondus* at the end of *Ennodius*.

Arator.

JUSTINIANUS and JUSTUS Bishops of Spain.

Isidore of Sevil observes it as a thing extraordinary, that there were in Spain, under the Reign of *Theodius*, i. e. toward the Year 535, four Brethren born of the same Mother, all four Bishops, and all four Writers.

The first is *Justinian* Bishop of Valentia, who wrote a Treatise containing divers Answers to the Questions of *Rusticus*; The first concerning the Holy Spirit; the second against the followers of *Bonifus*, who believ'd that Jesus Christ was an Adoptive Son, and not the Natural Son of God; the third about the Baptism of Jesus Christ, to show that it is not lawful to reiterate it; the fourth about the Distinction between *John's* Baptism, and that of Jesus Christ; the fifth to prove that the Son is invisible as the Father.

The second was *Justus* Bishop of Urgellum, who publish'd a little Commentary upon the Canticles, wherein he explains in a few words, and very clearly, the Allegorical sense of this Book of Holy Scripture.

The two other Brethren were call'd *Hebrides* and *Elpides*; but it is not known where they were Bishops, and what is the subject of their Writings. We have not now the Work of *Justinian*, but only that of *Justus* upon the Canticles. St. *Isidore* has given a sound Judgment of it: In it he expounds very succintly and clearly the Canticles, by applying it to Jesus Christ and his Church. There are two Letters of the same Bishop in the fifth Tome of the *Spicilegium* of *Luc Dachery*, the first whereof is supposititious.

Justinianus and Justus Bishops of Spain.

APRIGIUS.

Aprigius Bishop of Beia in Portugal, an Eloquent and Learned Man, says *Isidore* of Sevil, has explain'd the Revelation of St. *John*: He has given a spiritual sense of it, and in a noble style; he seems also to have succeeded better in it, than the greatest part of the Ancients. He did also write some other Books which are not come to our Knowledge. He flourish'd in the time of King *Theodius*, i. e. about the Year 549. At present there remains nothing of this Author.

Aprigius.

ARE-

ARETAS.

This *Aretas*, who wrote a Commentary upon the *Revelations*, taken out of that of *Andrew of Caesarea*, is plac'd in the sixth Age of the Church, and he is also thought to be Bishop of *Caesarea*; but there is no proof, neither of the one nor the other. This Commentary may be seen in the Bibliothèques of the Fathers.

ZACHARIAS Bishop of Mitylena.

Zacharias Scholasticus was made Bishop of *Mitylena*, in the time of *Menas* Patriarch of *Constantinople*, and was present at the fifth Council. He wrote two Treatises about Matters rather Philosophical than Theological: The first is a little Tract against the Opinion of the *Manichees* concerning the two Principles. The second is a Dialogue of the Creation of the World, wherein he refutes the Philosophers who believ'd it Eternal. These two Treatises are in the Bibliothèques of the Fathers.

CYRILLUS of Scythopolis.

Cyrillus Monk of *Scythopolis* wrote the Life of the Abbot *Euthymus*: 'Tis in Latin in *Sirius* at the 20th of *January*, and in Greek and Latin in the second Tome of the *Momuments of the Greek Church*, publish'd by *Mr. Cotelier*; but it is not the same as it was written by *Cyril*, but as it was amended, or rather corrupted by *Metaphrastes*. This Life is well enough written, and contains many Historical Circumstances very remarkable.

FACUNDUS.

Facundus Bishop of *Hermiana*, a City of the Province of *Byzacena* in *Africa*, being at *Constantinople* at the time when *Justinian* would exort from the Bishops the Condemnation of the three Chapters, wrote a Book in Defence of them before *Vigilius* arriv'd at *Constantinople*. When this Pope was come, *Facundus* assist'd at the Conference which was held upon this Subject; and being afterwards oblig'd to give his Opinion in Writing, he made Extracts out of his own Book in great haste, the Emperor not allowing him but seven days to give his Opinion, tho' there happen'd two of them to be Festivals. This *Facundus* himself informs us, in the Preface of his twelve Books written in Defence of the three Chapters.

In the first he handles many Questions concerning the Mystery of the Incarnation. In the first place he commends the Confession of Faith which *Justinian* had publish'd in the Year 533, and approves also of this Expression, *One of the Trinity was crucified*; after this he remarks, that the three Chapters were invented by the *Eusebians* to weaken the Authority of the Council of *Chalcedon*; That the *Origenians*, to revenge themselves on those who had condemn'd them, were join'd with the *Eusebians*, and not daring openly to attack the Council of *Chalcedon*, they had consult'd to procure the Condemnation of the Letter of *Ibas*, which was approv'd in this Council, that they might indirectly Condemn the Bishops who were present at it; That, in short, it was not necessary, for rejecting the Error of the *Nestorians*, to Condemn the three Chapters, but it was sufficient to say, that *One of the Trinity suffer'd*, and that the *Virgin* was the Mother of God: That there are some Catholics, who would not have it said, That one of the Trinity, but, One of the Persons of the Trinity suffer'd: That notwithstanding both the one and the other of these Propositions is capable of a good sense, but the last does not formally enough exclude the Error of the *Nestorians*. Here he remarks,

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marks, on *passant*, that when 'tis said in Scripture, that *Baptism* was admitt'd by the Apostles in the Name of *Jesus Christ*, this ought to be understood only by way of Opposition to the Baptism of the Jews, and not so as to excludethe Invocation of the other Persons. Afterward he shews, that we ought to say, that the *Virgin* is truly and properly the Mother of God; and that it may also be said, that God is the Father of a crucified Man, without inferring from thence, that the Divinity was born of a *Virgin*, or that it was crucified. He proves also against the *Eusebians*, that there are two Natures in *Jesus Christ*, and not only One Nature compounded as they affirm. He explains the Passages of *Julius* and *St. Cyril*, which they make use of to give Authority to their Sentiment, by proving that these two Bishops acknowledg'd two Natures in *Jesus Christ*. He passes these things yet further, by maintaining that those who admit but one compounded Nature, favour'd the Sentiment of *Nestorius*, because they cannot say that this Nature was of the same Substance with that of the Eternal Father, which is most Simple, from whence it follows, that the Person of *Jesus Christ* is not of the same Substance with the Father. In fine, he observes, that the difference between the Union of the Soul and Body, and that of the Divine and Human Nature in *Jesus Christ*, consists in this, That the Soul and Body are united into one and the same Nature, whereas the Divine, and Human Nature are united into One Person only.

Facundus having discover'd the Purity of his Faith in the first Book, undertakes in the second the Defence of the three Chapters. That he may do this the more freely, he supposes that the Writing against the three Chapters, which goes under the Name of *Justinian*, is none of his, but that it was compos'd by the Enemies of the Council of *Chalcedon*. He cries out, that it were needless to discuss the Writings of *Theodorus of Mopsuestia*, who died a long while ago in the Communion of the Church; that his Memory is struck at for no other reason, but because he was condemn'd in the Letter of *Ibas*, approv'd in the Council of *Chalcedon*; but then he was also commended and approv'd, while he was alive, by the Fathers of the Church, as by *John Chrysostom*, by *St. Gregory Nazianzen*, by *John of Antioch*, by *Donatus*, and even by a Synod of *Oriental* Bishops held at *Antioch*; That the Writings of *Theodorus*, and the Letter of *Ibas* would not be condemn'd; but only to lessen the Authority of the Council of *Chalcedon*; and that the chief reason why the Letter of *Ibas* is attack'd is, because it clearly distinguishes the two Natures in the Person of *Jesus Christ*: That the reason which they make use of for condemning it, because *St. Cyril* is abus'd in it, is a vain pretence, since they say nothing of *Gennadius of Constantinople*, and *Isidore*, who have spoken much worse of this Father: That, in short, they cannot condemn this Letter of *Ibas*, because the Council of *Chalcedon*, having examin'd it, did not think it convenient to condemn it; and so much the rather, since *St. Leo*, and the Synodical Assemblies of the Eastern Churches, had declar'd that nothing must be added to the Decisions of this Council: That it was needful to wait for the Judgment of *Vigilius*, since he could not depart from the Sentiments of his Predecessor, having receiv'd his Sovereign Power for Edification, and not for Destruction, and he had no Power against the Truth, but only for the Truth.

In the third Book he defends particularly *Theodorus of Mopsuestia*. In the first place he remarks, That he cannot be condemn'd without accusing the Council of *Chalcedon*, or *St. Leo*, of Error or Negligence. After this he maintains, That the Doctrine of this Bishop was very Orthodox, and that he condemn'd the Error of *Paulus of Samosata* and *Nestorius*; and he proves from his Writings that he rejected these Errors. He asserts that the Creed which is attributed to him, and was condemn'd in the Council of *Ephesus*, is none of his. He gives a good Sense to the Passages which are alleg'd to prove that he was in an Error; he defends him also against that Accusation, That he had subverted the Prophecies of *Jesus Christ*.

In the fourth Book he maintains, That we ought not to follow the Judgment of *St. Cyril* about the Condemnation of *Theodorus*, since what he says against *St. Chrysostom* and *Diodorus of Tarsus* is not approv'd. He shews that the Eastern Patriarchs acknowledg'd at first sight, that the Condemnation of the three Chapters was invented only to lessen the Council of *Chalcedon*. He complains, That notwithstanding they had sign'd it, and cowardly surrendered themselves to the Will of the Prince; he remarks, that *Vigilius* would not consent to it, and that the greater part of the Western Churches oppos'd it.

The fifth Book is about the Letter of *Ibas*: He pretends to prove, That the Council of *Chalcedon* approv'd it, that *Ibas* never deny'd his writing of it: He affirms as to *Theodorus*, That he had a Seat in the Council, before the Condemnation of *Dioscorus* and *Eusebius*: He shews that *St. Leo* approv'd all that was done in the Council, except what concern'd the Pretension of the Patriarch of *Constantinople*: From whence he concludes, That after so solemn an Approbation by the Council and the Pope, 'tis not lawful to condemn this Letter.

He goes further in the sixth and seventh Book, wherein he undertakes to justify the Judgment of the Council, by showing that the Letter of *Ibas* contains no Heresy, and that he acknowledg'd two Natures and one Person in *Jesus Christ*. He confesses, that in it he condemn'd *St. Cyril* and excus'd *Nestorius*: But he maintains, That this was by a mistake of the matter of Fact, that the Council did not think it their duty to condemn him for this as an Heretic: That it cannot be charg'd upon him as a Crime, that he prais'd *Theodorus of Mopsuestia*, since *St. Chrysostom* and *St. Gregory Nazianzen* had also prais'd him.

Facundus

In the eighth Book he defends *Theodorus*, first, by showing that the Holy Fathers and the Eastern Bishops used Expressions like to those of *Theodorus*; that, 'tis false that *Prætorius* proscribed him; that the Eastern Bishops wrote to *Theodorus* and *St. Cyril*, that he must not be condemn'd; that *Theodosius* approv'd their Judgment; that *Dionysius* Bishop of *Antioch* prais'd him, and declar'd that we must not blacken the memory of those Persons who died in the Communion of the Church; that the Fathers and Bishops of his Time prais'd and esteem'd him, that *St. Cyril* is the only Father who condemn'd him, but his Judgment ought not to be prefer'd before all the others.

In the ninth Book he undertakes to justify *Theodorus* by his Writings, and to prove that he believ'd that Jesus Christ was God, and that he acknowledg'd in him two Natures united in one Person only: He explains some Expressions of this Author, which may appear harsh: He lays it down for a Rule, that we must interpret obscure and ambiguous Places by those that are clear and evident.

In the tenth Book he shows, That tho' some places were to be blam'd in the Writings of *Theodorus*, yet the Council had done well not to condemn him, either because these places had not come to their knowledge, or because they were capable of a good sense, or lastly, because it may be believ'd that they were added by his Enemies: That tho' it was evident that he was in an Error, yet he ought not to be condemn'd as an Heretic, since he was not obstinate in it, and had shewn himself to be of a tractable spirit, by retracting what he had affirm'd: That tho' he had been more culpable, yet *Isa* might praise him for what he had written well: That tho' he had been accus'd judicially in the Council, yet he could not be condemn'd since he died in the Peace and Communion of the Church: That *Ambrosius* was not condemn'd for defending *Dionysius* of *Alexandria*; that it is yet more easy to defend *Theodorus* of *Mosquissa*; That the Council had as much right to excuse *Theodorus*, as *St. Basil* had to explain the passages of *Gregory Thaumaturgus*, or *St. Hilary* to interpret the Expressions of the Councils of *Antioch* and *Sirmium*. Lastly, he reprehends four things in the Anathema pronounc'd against *Theodorus* of *Mosquissa*, against his Doctrine and those of his Opinion. 1. That a Person is anathematiz'd who died in the Communion of the Church. 2. That in anathematizing him, all those who approv'd him are anathematiz'd. 3. That all his Dogmes in general are condemned. 4. That they do not only condemn those who are of his Opinion, but those who have been of it.

In the eleventh Book he shows, That the ancient Fathers us'd many Expressions altogether like those of *Theodorus* of *Mosquissa*: He produces their passages, and argues very much upon them. He observes, that the Expressions of the Fathers ought to be taken in a good sense, and what being less exact escap'd them ought to be pardon'd. He shows that many of these Expressions are in *St. Cyril*, which are blam'd in *Theodorus*.

In the last Book he shows at first, That there is a great deal of difference between those Hereticks that are separated from the Church, and even those, that lye conceal'd and are obdurate, and those Catholics who are in an Error thro' Ignorance, or want of understanding things perfectly well, and who continue in an entire submission to the Church. From whence he concludes, That *St. Theodorus* had been in an Error, yet he could not be condemn'd as a Heretic, since he was not only never separated from the Church, but also had signify'd very much his teachable temper and submission to it. He remonstrates, That it belongs to Princes to submit in Matters of Faith, and that they ought not to ascribe to themselves what pertains to the Bishops: He proves this by the Examples of the Emperors *Marcianus* and *Leo*, to whom he opposes the Example of the Emperor *Zeno*: He concludes with an Exhortation to the Emperor to renounce the Error wherein he was engag'd, and propoies to him the Example of the Great *Theodosius*.

There is a famous passage in the ninth Book about the Eucharist, which seems not to favour the Real Presence: For to excuse *Theodorus*, who had call'd Jesus Christ an Adopted Son, he maintains, that this Name may be given him, because he had receiv'd the Sacrament or Sign of Adoption, which may be call'd the Adoption it self, as tis said, That the Faithful in receiving the Sacrament of the Body and Blood of Jesus Christ, receive his Body and his Blood; not that the Bread is properly his Body, and the Cup his Blood, but because they contain in them the Mystery of the Body and Blood of Jesus Christ*.

* This is a notable place against Transubstantiation, which *Du Pin* found too hot for his handling, or else he had never sent us to another for satisfaction, after he had

which *Du Pin* found too hot for his handling, or else he had never sent us to another for satisfaction, after he had clearly propos'd the Argument of *Facundus* in its full force.

I shall not stay to Answer this, nor to examine the true sense of this passage, nor to show that it may agree very well with the Real Presence, because this has been already done by able Writers of Controversie, and particularly by the Author of the Perpetuity, who has forgot nothing that could be said upon this Subject. Every one may consult him.

Facundus having so stoutly defended the three Chapters, did not change his Judgment like *Vigilius*, on the contrary, he was one of those who continued steadfast unto the end, and chose rather to suffer Banishment, than sign the Condemnation of *Theodorus* of *Mosquissa*, the Writings of *Theodorus*, and the Letter of *Isa*. But that which was most to be blam'd in their Conduct, was, That they did not only disallow this Subscription, but they also separated from the Communion of those who had subscribed.

When

Victor of Capua

When the passages of *St. Austin* were objected to them, who had very often repeated, That we must suffer the Wicked to be in the Church, and not separate from it upon their account; *Facundus* undertakes to answer this in a Writing address'd to *Melchior* or *Mucianus*, who was one of those that had a great value for these passages, and who compar'd to the *Donatists*, those Christians, who separated from the Communion of the Church for the Affairs of the three Chapters. *Facundus* asserts in this Writing, That there is a great deal of difference between them and the *Donatists*: That there was no Controversie in the time of the *Donatists* but concerning Separation and Schism, but now the Question is concerning Faith; That the Example of the Condemnation of *Atacius*, clearly justified their Separation from Communion with those who favour'd Hereticks; That those who sign the Condemnation of the three Chapters, join with Hereticks, condemn the Council of *Chalcedon*, Anathematize the Holy Fathers of the Church, and so separate themselves from its Communion; That it is not the Church of *Africa* which makes the Separation, but it only refuses to communicate with such Persons as were themselves separate from the Communion of the Church. Afterwards he relates what pass'd upon the Condemnation of the three Chapters: He blames the Confutation which *Vigilius* had made in favour of the three Chapters: And lastly, he maintains that the Bishops of *Africa* in separating from those who had sign'd the three Chapters, imitated the Conduct which *Hilary* and *St. Jerome* observ'd towards the *Arians*.

He handles also the same Question in a Letter publish'd by Father *D'Alemy* in the third Tome of his *Spicilegium*: He asserts that those who condemn the three Chapters, are either Hereticks, or the Successors of Hereticks; Hereticks, if they have unjustly condemn'd them; the Successors of Hereticks, if they did it justly, since their Fathers and Predecessors did not condemn them; and that by condemning the Letter of *Isa*, they approve the Doctrine of the *Acephali*, and reject that of the two Natures in Jesus Christ: From these Principles he concludes that they are Hereticks. He adds, That they usurp a Judgment over the Dead which pertains to God only: He accuses them of changing their Sentiment every moment, by suffering themselves to be corrupted by Presents, or the Hopes of Preferment. Afterwards he prides those who sign the Condemnation of the three Chapters, to show the Acts of the Council where *Theodorus* was condemn'd, as these are shown by which it appears that he was approv'd. He demands of them, Whether the Council of *Chalcedon* is Orthodox, or no: If they say that it is, he asserts that they are Hereticks, because they condemn that which it approves: If they say that it is not, by this they presently declare themselves to be Hereticks. He maintains, That those who are join'd to those who condemn the three Chapters are as faulty as they, and that they separate from the Church by Communicating with Hereticks; that if they do not approve them in words, yet they approve them in Deeds; That 'tis true, Nothing is to be prefer'd before Peace, but then, the Authors of the Condemnation of the three Chapters, are they who have broken the Peace, and that nothing hinders the Re-establishment of it but their adhering to this Condemnation.

This is what remains of the Works of *Facundus*. He writes with great eagerness, he turns things with much Art and Eloquence: He does often make judicious Remarks, and use solid Arguments; but his Zeal and Eagerness transports him some times too far, and carries him to make false Reflexions, and bad Inferences. He had read very well the Treatises of the Fathers about the Incarnation, and knew very well the History of the Disputes which the Explication of this Mystery had rais'd in the Church. *Baronius* had seen the Books of this Author, in a Manuscript of the *Vatican Library*, and took many things out of them. Since that *F. Sirmundus* publish'd them in the Year 1629, according to a Copy taken from that Manuscript: They have been printed also since, together with *Optatus* in 1676.

VICTOR of Capua.

Victor Bishop of *Capua* liv'd about the middle of the sixth Age. He compos'd a *Paschal Cycle*, wherein he asserts that *Victorius* was mistaken, in setting down the Feast of *Easter* for the Year 455, to be on the seventeenth day of *April*, which should have been the five and twentieth day of the same Month in that Year. Having light upon a Harmony of the Evangelists which he believ'd to be *Tertullian's*, he publish'd it, and took the pains to add to it some Marks for discovering how many of the Evangelists relate the same thing. This is observ'd in a Preface which he prefix'd to this Work.

RUSTICUS

RUSTICUS Deacon of the Church of ROME.

This *Rusticus* is famous in the History of the three Chapters, which he boldly defends against the Judgment of Pope *Vigilius*, by whom he was Deposed. He has left us a Treatise in the Form of a Dialogue, written against the *Adephali*, wherein he proves that there are two Natures in Jesus Christ, and that this Doctrine is far enough from the Error of *Nestorius*. He says, *en passant*, that the Son does not proceed from the Holy Spirit, but 'tis not certainly known, Whether the Holy Spirit proceeds from the Son as from the Father. This Treatise is written with much exactness and clearness: In it he mentions a Discourse which he had written against the *Adephali* and the *Nestorians*, and promises a Treatise in Defence of the three Chapters; but these Works are now lost. That of which we have now spoken, was printed in divers Collections of Works against the Hereticks, and in the Bibliothèques of the Fathers. Some have thought that this is only a Translation, but there is no probability of that, for *Rusticus* himself was a Latin, and the Work it self discovers sufficiently that it is an Original, and not a Translation.

PRIMASIVS.

Primasius Bishop of *Abruzzetum*, a City in the Province of *Byracena*, was at *Constantinople*, at the time when the fifth Council was held. *Cassiodorus* assures us, That he wrote a Commentary upon the *Revelations*, divided into five Books. This Work was printed at *Basil* in 1544, and at *Laon* in 1543; together with a Commentary upon all the Epistles of *St. Paul*. These Works are Collections of Extracts out of the Fathers, and Commentators. In the Commentary upon *St. Paul*, he copies oftentimes that which goes under the Name of *St. Jerom*.

St. Isidore of *Sevil* says nothing of these Commentaries; but he informs us that *Primasius* wrote three Books of Heresies addres'd to *Fortunatus*, wherein he explains what *St. Austin* had left imperfect in his Book of Heresies; showing in the first Book what it is that makes a Heretic. In the second and third, by what Hereticks may be known. Some Learned Men think that the Book which *F. Simonius* has publish'd under the Name of *Predestinarum*, because it had no Title in his Manuscript, is the Work of *Primasius*. This Opinion is not only founded upon a bare Conjecture, but upon the Authority of a Manuscript of this Treatise, found in *Germany* by *F. Mabillon*, which bears the Name of *Primasius*. This seems to be a concluding Argument; but yet if it be well consider'd what *Isidore* says of the Book of *Primasius*, and withal we attend to the Doctrine of the Author, call'd *Predestinarum*, it will appear that this cannot be: For the Book written by *Primasius*, was not, according to *Isidore*, a Catalogue of Heresies, but it was a Treatise, wherein he undertook to resolve the Question which *St. Austin* propos'd to himself, and which he design'd to handle in the second Part of his Book of Heresies, viz. Wherein consists Heresy, and how it may be known when a Person is a Heretic. Now there is not a word said of this Question in the Treatise publish'd by *Father Simonius* under the Name of *Predestinarum*. 'Tis divided into three Parts, but the first is a Catalogue of Heresies; the second is a Treatise compos'd under the Name of *Austin* by a pretended *Predestinarum*; the third is a Confutation of this Treatise: This is wholly different from the Subject of that whereof *Isidore* speaks.

Moreover, *Primasius* was a faithful Disciple of the Doctrine of *St. Austin*, as appears by his Commentaries; but this Author on the contrary is one of his greatest Enemies; and in some places he asserts Doctrines which are altogether *Pelagian*. 'Tis very probable therefore, that some half learned Man, knowing that *Primasius* had written a Treatise of Heresies, divided into three Parts, and finding an Anonymous Author upon the same Subject, which was also divided into three Parts, made no scruple to put the Name of this Bishop to it.

JUNILIUS.

Junilius a Bishop of *Africa*, addres'd to him of whom we spoke last, a Treatise of the Parts of the Divine Law, which is a kind of Introduction to the Study of the Holy Scripture. *Cassiodorus* mentions it. The Author says that he had this Work from one *Perjanus*, named *Paul*, who had studied at *Nisibis*, where there was a Publick School for teaching the Holy Scripture. The Reflexions of this Author are very Judicious and Methodical. Here follows an Abridgment of it: The Knowledge of the Scripture consists of two Parts: The first concerns the Surface or the Diction of the Scripture; the second concerns the things themselves which the Scripture teaches us. The first Part contains five things; the Nature of the Book, its Authority, its Author, the Manner wherein it is written, and the Order wherein it ought to be plac'd. There are in it five kinds of Books; History, which is the Relation of things past; of which kind the Author reckons but seventeen Canonical Books in the Old and New Testament, and rejects as Apocryphal, not only the Books of *Maccabees* and that of *Judith*, but also the two Books of *Chronicles*, the Book of *Job*, the two Books of *Ezra*, and the Book of *Esther*. Prophecy is the second kind of Books in the Holy Scripture; which he defines, a Declaration of things past, present, or future. Of this kind he finds seventeen Books in both the Testaments, and observes that the Orientalists reject the *Apocalypse*. The third manner of writing is the Proverbial Manner, which he defines, a figurative way of speaking, which intends something else to be understood than what it signifies, and contains Advices for the present time. The Proverbs of *Solomon*, *Ecclesiastes*, and the *Wisdom* of *Syrach*, i. e. *Ecclesiasticus*, are of this kind; to these may be added the Book of *Wisdom* and the *Canticles*: Allegory pertains to this kind, which is taken either from a Metaphor, or a Comparison, or a Parable, or from a Proverbial way of Speaking. Lastly, the last Manner is that of mere Instruction, the Epistles of *St. Paul* are of this kind.

As to the Authority of Scripture, he observes, That there are Books of a perfect Authority, and others of a less perfect, and others lastly which are of none at all.

The Authors of these Books are known, either by their Titles, or by the beginning of their Works. *Moses* is the Author of the *Pentateuch*, *Job* of the Book which goes under his Name, *Samuel* of the first Book of the *Kings*. There are Books in it whose Authors are altogether unknown, as the Book of *Judges*, of *Ruth*, and the last Book of *Kings*.

Among these Books, there are some written in Verse, as the *Psalms*, the Book of *Job*, and some places of the Prophets; and others in Prose.

The Order of the Books of Scripture is not different from ours.

This is what concerns the External Surface of the Scripture: As to the Substance of the things which it teaches, the Author observes that there are in it some Names that agree to the Essence, and others to the Persons of the Trinity; and among these there are some which precisely denote them, and others only consequentially, because they signify the Operations which are attributed to them: He gives Examples of them, and shows what is common to the three Persons, and what is particular to each. Lastly he speaks of the Attributes which agree to God.

In the second Book he makes a particular Enumeration of what the Scripture teaches concerning the Creatures, and explains after what manner God governs them: From thence he passes to what concerns the World to come. He treats of the Figures of the Law, and the fulfilling of Prophecies concerning Jesus Christ. Lastly, he enquires, How it may be prov'd, that the Books of our Religion are Divinely inspir'd: And he answers, That it may be known by the Truth of them it self, by the Order of Things, by the admirable Agreement of Precepts, by the Simplicity and Purity wherewith they are written: That the Characters we must add the Qualities of those that wrote them, and who preach'd the Doctrine which they contain; because it was not possible, without the Inspiration of the Holy Spirit, that Men should write of Divine things, that simple Men should write of things so Sublime; that Men so ignorant and plain should discover Truths so great and Subtil; That the success of their Preaching was also a proof of the Truth of their Doctrine: For how was it possible, that Persons so despicable should Convert the whole World, Reform the Doctrines of the Philosophers, and Confound their Adversaries, without the Assistance of a visible Protection from God. Lastly, That the Accomplishment of Prophecies, and the Miracles which produc'd a Belief of our Religion, were convincing Proofs of its Truth; and that if at present no Miracles are wrought, it is because there is no need of them, because the Establishment of this Religion is a Miracle more than sufficient to prove it.

This is what is most useful in this Treatise, which is to be found in the Bibliothèques of the Fathers.

LIBERATUS.

Liberatus a Deacon of the Church of *Carthage*, and a Defender of the three Chapters, is the Author of an Historical Memorial of the Contests that arose about the Heresies of *Nestorius* and *Eutyches*. He begins with the Ordination of *Nestorius*, and ends at the fifth Council, *i. e.* in 553. This Memorial therefore was not written by *Liberatus*, till after the Year 560. It contains some very useful particulars of this History, which are no where else to be found, and Extracts of the Authentick Acts to justify what he asserts. This Work was publish'd by F. Garner in 1675. It is also in the fifth *Tom*e of the last Collection of the Councils.

VICTOR of Tunona.

Victor of Tunona.

Victor Bishop of *Tunona* in *Africa*, was also one of the zealous Defenders of the three Chapters; for which reason he was banish'd into *Egypt*, and afterwards shut up in a Monastery at *Constantinople*. *Aldore* of *Sevil* informs us, That he made a *Chronicon* from the beginning of the World to the first Year of the Empire of *Justin* the younger, wherein he plac'd in Order the Consuls, the most memorable Events of War, and the Holy Fathers of the Church. We have nothing now remaining but one part of this *Chronicon*, which begins where that of *St. Prosper* ends, *i. e.* in the Year 444, and ends at the Year 565. In it he particularly describes what concerns the History of *Eutyches*, and the Affair of the three Chapters. *Canisius* was the first that caus'd it to be printed at *Ingolstadt* in the Year 1600, and since that *Schaeffer* has inserted it into his *Treasure of Time*.

PAULUS SILENTIARIUS.

Paulus Silentarius.

Paulus Cyrus Florus, Chief of the *Silentiarii* of the Palace, flourish'd towards the middle of the sixth Age. He made a long Poem containing a Description of the Temple of *Sancta Sophia* which is printed at the end of the History of *Cinnamus*. [He wrote also many other excellent Poems, says Dr. Cave out of *Agapbia De Rebus Justiniani*, Hist. Lit. p. 416.]

PELAGIUS the First.

Pelagius I.

Pelagius, after he had been a long time at *Constantinople*, return'd into *Italy* with Pope *Vigilius*, and was Ordain'd, after the death of this Pope, by two Bishops, in the presence of a Priest of the Church of *Osia*. This extraordinary Ordination, and the suspicion that went about of him, that he had been the cause of the death of his Predecessor, induc'd many to separate from his Communion, and brought upon him the hatred of the People. To purge himself from this Charge, after a solemn Procession from the Church of *St. Peter*, and swore upon the Holy Evangelists and the Cross, That he was no wife guilty of that whereof he was accus'd; the People were satisfy'd with this Oath, and with the Prohibition he made against giving Money for Ordinations.

Altho there was nothing remarkable that happen'd in the Church during the Pontificate of this Pope, which lasted almost five years, yet he has written many Letters.

The first, address'd to *Vigilius*, is a supposititious Piece, made up of Passages patched together, which are taken out of *St. Leo*, *Inachius*, the date whereof is false.

The second is address'd to Count *Narjes*; He prays him to assist *Peter* the Priest, and the Deacon *Proiectus*, whom he had sent to Prosecute two Bishops of *Italy*, who disturb'd the Order of the Churches, and would appropriate to themselves all the Ecclesiastical Revenues.

In

Agnellus.

In the third he exhorts the same Count to employ the Authority which his Office gave him, for correcting and punishing the Bishops of *Istria*, *Liguria*, and the Country of *Venice*, who had separated from the other Churches, for the Affair of the three Chapters. He remarks, That if they had any Complaints to make against the Decision of the Council of *Constantinople*, they should send Deputies to the Holy See, and not rend in pieces the Body of Christ by their Separation.

In the fourth Letter he inveighs vehemently against the same Bishops for their boldness in excommunicating *Narjes*. He exhorts him to employ his Authority for punishing *Euphrasius*, who was guilty of Murder, and an Incestuous Adultery. He counsels him to drive the Obdurate out of the Province, and to send the Authors of this Schism to the Emperor, and chiefly him who was in the See of *Aquileia*, who being, says he, a Schismatick, ought to have neither the Name nor Dignity of a Bishop.

He recommends it also to *Narjes*, by another Letter, to send the Bishops of *Aquileia* and *Milan* to the Emperor with a strong Guard, because the first was incapable of being Bishop by his irregular Ordination, and the second ought to be punish'd for Ordaining after such a manner.

The sixth Letter of *Pelagius* is address'd to the Bishops of *Tuscany*, who would also separate from the other Churches for the Affair of the three Chapters: He remonstrates to them what a Crime it is to break the Peace of the Church, and make a Schism. He declares to them that he professes the Faith of the four first Councils, and the Doctrine contain'd in the Letter of *St. Leo*; and he admonishes them, if they have yet any scruple, to come to him that they may have it resolv'd. This Letter is dated Febr. 16. 556.

The seventh Letter is this Pope's Confession of Faith address'd to the whole Church, wherein he declares, That he has a Veneration for the four first Councils, and that he will never undertake to lessen the Authority of their Decisions about the Faith, that he follows and approves the Canons which were receiv'd by the Church of *Rome*: That he is ready to vindicate the Letters which his Predecessors, beginning at *Celestine*, and ending at *Agapetus*, had written in Defence of the Faith and the Authority of the four first Councils; That he Condemns those whom they have condemn'd, and Receives those whom they have receiv'd, even *Theodoret* and *Ibas*, whom he believes to be Orthodox.

The nine following Letters are written to *Sabandus* Bishop of *Arles*, or to *Childebert* King of *France*: In these Letters he sends to *Childebert* his Confession of Faith: He grants the *Pallium* and the Office of Vicar to *Sapandus*; he prays *Childebert* to maintain this Bishop in his Rights, and complains that he would have him judg'd by another Bishop. He prays that the Revenues of the Church of *Rome* that are in *France*, may be employ'd for buying Garments to the Poor, and that they may be sent to him. There are also the Fragments of some other Letters of *Pelagius*, written to several Persons: The first are about the Ordination of *Paulinus* Bishop of *Aquileia*, made by the Bishop of *Milan*: He confesses that the Bishops of these two Sees have mutually ordain'd one another; but he asserts that this Ordination was made in that City whose See was vacant. He rejects the Ordination of *Paulinus*, because it was at *Milan*, against the Will of the Holy See, and the Order of the Emperor. He remarks, That even during the Wars between the *Goths* and *Franks*, the Ordination of the Bishop of *Milan* had been stopp'd, until he receiv'd Orders from the Emperor. In the third he declares, That 'twas a year before he Ordain'd him who was chosen Bishop of *Syracuse*, because he was married and had Children; but because those of *Syracuse* would not choose another, he thought fit to pass it by, after he had promis'd to him, that he would neither directly nor indirectly take any part of the Possessions of the Church, nor leave any thing to his Children or Heirs. The other Letters concern particular Affairs, as the Foundations of Churches. He remarks, That for building a Church they should choose a Place where no Body has been buried.

AGNELLOUS.

THIS thought that this *Agnellus*, who was a rich Man, and descended of a good Family, was Bishop of *Ravenna* from the Year 558 to the Year 566, and that he was the Author of a Letter to *Armenius* concerning the Faith, which is found in the Bibliothéque of the Fathers. *Tribemius* being the only Person who speaks of this Author and this Work; there is no full assurance whether it be so or no. However it be, this Letter is inconsiderable: The Author asserts in it, That the Holy Spirit proceeds from the Father and the Son.

LEON.

LEONTIUS.

Leontius, a Native of *Constantinople*, was an Advocate, and afterwards a Monk in the *Laura* of *St. Sabas*; he liv'd till about the end of the sixth Century, for he reckons *Eulogius* amongst the Bishops of *Alexandria*, who held this See from the Year 581, to the Year 604. He is different from *Leontius Origenist*, who is mention'd in the Life of *St. Sabas*, and *St. Quiriacus*; for this *Leontius* was an *Origenist*, and defended the Doctrines of *Theodorus of Mopsuestia*: But he on the contrary declar'd openly against *Origen* and *Theodorus*.

The first contains an Abridgment of the History of our Faith, short Remarks upon the Doctrines of *Arius*, *Seleucus*, *Nestorius*, and *Eusebius*, an Exposition of the Faith of the Church about the Trinity and Incarnation, and the distinction of Nature and Personality.

The second contains a Catalogue of the Canonical Books of the Old Testament, agreeable to that of the *Jews*, and of those of the New agreeable to ours, and general Proofs of the Coming of the Messiah.

The third contains a List of the Fathers, who liv'd from the Birth of Jesus Christ until *Constantine*, and also of some of those who flourish'd since. He speaks also there of the Principal Heresies which arose in that space of time.

In the fourth Action he inquires into the Origine of the Heresies of *Macedonius*, *Apollinaris*, *Nestorius*, *Eusebius*, and continues this History down to the Condemnation of *Dioctorus*.

The fifth Action relates the Controversies that arose in the Church, upon occasion of the Council of *Chalcedon*, which were settled by the Authority of the Emperor, and renew'd again by the Question of the Corruptibility and Incorruptibility of Jesus Christ, to which the *Agnoeta* and *Trithemites* succeeded.

The four following Actions contain Answers to the Objections which were made against the Council of *Chalcedon*: The first answers the Historical Difficulties, the second the Reasoning Part, and the third the Authorities of the Fathers. The last explains the Passages of the Council, which were alleg'd to prove that the Council favour'd the Doctrines of *Nestorius*.

The tenth Action is against the *Galenites*, the *Agnoeta* and *Origenists*.

The same Author has also written three Books against the Error of *Nestorius* and *Eusebius*. The first is entitl'd, *A Confutation of the contrary Figures of Nestorius and Eusebius, concerning the Divinity and Humanity of Jesus Christ*. He proves against *Eusebius*, that there are two Natures, and against *Nestorius*, that there is but one Hypostasis, or Person in Jesus Christ: He explains in what sense *St. Cyril* could say that there is but one Nature of the Word Incarnate; and proves what he affirms by Reasons and the Authorities of the Fathers.

The second Book is against the Error of those who maintain'd that the Body of Jesus Christ was incorruptible before his Resurrection: 'Tis compos'd of two Parts; the first is a Dialogue of one that is Orthodox with one engag'd in that Error; and the second is a Collection of the Authorities of the Fathers, to which he prefixes the Books ascribed to *St. Dionysius the Areopagite*.

In the third Book he discovers the Artifices which the *Nestorians* of his time made use of for disguising their Sentiments. He says, That at first they feign themselves to be no wise concern'd for the Memory of *Didymus of Tarsus*, and *Theodorus of Mopsuestia*, that they make a show of approving the Council of *Chalcedon*, that they cause the Books of their Authors to be read, that they entice Men with soft Promises, that they make a feint of condemning *Nestorius*, that they make no scruple to communicate with Catholics, and even to take the Communion with them, for, say they, the Bread which is offer'd to represent Jesus Christ, has always a greater Blessing then common Bread, or that which the *Philomarianes* offer in the Name of *Mary*. After this he is transported to Invectives against the Memory of *Theodorus*. He accuses him of being one whom *St. John Chrysostom* exhorts to do Penance for his want of Moderation, of having corrupted the Scripture by his Commentaries, of endeavouring to usurp the See of the Church of *Tarsus*, if he had not been hinder'd by *Theophilus*; of having condemn'd the Name of the Mother of God; of scoffing at the Writings of the Fathers; of giving a mean and low sense to the Scripture, altogether unworthy of the Holy Spirit; of speaking ill of *Job*, and rejecting the Canonical Epistles; of having interpreted the *Psalms* after a Jewish manner, by applying them all to the History of the Time, and referring but three of them to Jesus Christ; of interpreting the *Canticules* of Carnal Amours; of rejecting the Books of *Eldrad* and the *Chronicles*; of making another Creed then that of *Nice*; of making a new *Messiah*; of not believing the last Judgment; of denying Original Sin; of saying with the *Manichees*, that Darkness was a Substance; of affirming that Antichrist should be annihilated; of affirming that many Events came by Chance; and lastly to load him with Impiety, of affirming that Jesus Christ

* This passage plainly contradicts Transubstantiation by saying that it is Bread which is offer'd after consecration, to represent Jesus Christ

comparing it with common Bread; and tho it be spoken by a Heretic, yet it is not censur'd neither by *Leontius* here, who writes fervently against all his particular Errors, nor by any other Catholic Writer, which shows that it was a Doctrine then commonly receiv'd, or at least it was not thought a dangerous Error, and much less a Heresy.

was a mere Man, and yet that he ought to be ador'd. After this *Leontius* quotes some passages taken from the Writings of *Theodorus*, to prove that he maintain'd the same Doctrines which were taught by *Nestorius*.

The same Author wrote a Treatise to prove, That the Letters alleg'd by the *Eusebians* under the Names of *Gregory Thaumaturgus*, *Julius*, and *St. Athanasius*, were supposititious. This he endeavours to prove by showing the Agreement between some Expressions of this Heretic and his Disciples, and those that are in these Letters. This Argument is not very convincing, for the Fathers may possibly use the same Expressions with *Apollinaris* and his Disciples, tho in another sense.

There is also a Treatise of his by way of Dialogue, which contains the Objections of the *Acaphali*, and the Answers which may be given them; a Collection of Propositions against those who deny that there are two Natures in Jesus Christ after the Union, and a Sermon on the Festival which is celebrated between *Easter* and *Whitsunday*. There are also in the Manuscripts some other Treatises of this Author, as a Treatise of the two Natures against the *Monophysites*, and a Disputation against an *Arian* Philosopher. The Treatise of Sects was printed in *Greek* at *Basse* 1570, in *Osavo*, and in *Latin* translated by *Leuvenclavius*, with the Embassy of *Alexis Comnenus*; and it has been since insert'd into the first Addition to the Bibliotheque of the Fathers. The other Treatises have been publish'd in *Latin* by *Cassius*, and put into the last Bibliotheque of the Fathers printed at *Lyon*: the greatest and largest Collection of the Fathers that ever was made. The Sermon upon the Festival between *Easter* and *Whitsunday* was publish'd in *Greek* by *Father Combes*, in the first Addition to the Bibliotheque of the Fathers, with another Sermon upon the same Subject, written by another *Leontius* Bishop of *Cyprus*, which is quoted in the seventh Council, Act 4. He of whom we have now spoken, had a very subtil Wit, but not very sublim; he was moderately learned and much prejudic'd; his style is mean, and not at all pleasant.

FORTUNATUS.

Venantius Honorius Fortunatus was born in *Italy*, and after he had studied at *Ravenna*, he settled in *France*. He was Ordinari Priest of the Church of *Poitiers* towards the Year 565, and some time after Bishop of the same Church. He liv'd till the beginning of the next Age, and was an intimate Friend to *Gregory of Tours*. The principal Works of this Author are written in *Verse*. He wrote four Books of the Life of *St. Martinus*, address'd to *Gregory of Tours* his intimate Friend, in acknowledgment for the Cure he had receiv'd of a Distemper in his Eyes, by rubbing them with the Oyl of a Lamp lighted before the Sepulchre of this Saint, and eleven Books of different Poems.

The first contains the Description of many Churches, and the Praises of *Leontius* Bishop of *Bourdeaux*.

The second the Hymns upon the Cross, and among them the *Pange lingua*, and the *Vexilla regis*; which are his, the Verses in the Praise of the Clergy of *Paris*, with a Description of the Church of that City, and Verses to the Honour of many Saints.

The third contains Letters to *Euphronius* Bishop of *Tours*, and to *Felix* Bishop of *Nantes*, a Description of the Church of *Nantes*, and Verses address'd to many Bishops.

The fourth Book is a Collection of Epitaphs; to which are join'd a Letter to *Avitus* Bishop of *Clermont*, and a Poem upon the Conversion of the *Jews*, a Letter to *Siagrius* Bishop of *Aulun*, which accompanies a Piece of Poetry upon the Life of Jesus Christ, wherein he is tyed up to a certain number of Words and Letters. Lastly, this Book contains many Papers of Verses.

The fifth and sixth are for the most part written upon profane Subjects.

In the seventh, among other Pieces, there is an excellent Description of the Assembly of the Saints in Heaven: There he notes the Country where each of the Apostles was in his time believ'd to dye.

That which is most remarkable in the eighth is the Pieces address'd to *Chilperic*, and the Epigrams upon the Actions of *St. Martin*.

The tenth is made up of many Papers to the Princess *Radegonde*.

The eleventh is not yet printed.

Besides these Poetical Works, *Fortunatus* wrote also in Prose the Lives of many Saints, as the Monk *Himinius* affirms. There are many of them among those which have been collected by *Sirius* and *Bellandus*; and among others, the Lives of *St. Hilary of Poitiers*, *St. Albinus of Angers*, *St. Germanus of Paris*, *St. Medardus of Noyon*, *St. Radegondus*, *St. Marcellus of Angers*, *St. Remigius of Rheims*, *St. Marcellus of Paris*, *St. Amandus of Rhodes*.

Fortunatus pass'd in his own time for an excellent Orator and a good Poet, and not without reason; for he did not only excel all the other Poets of his Age, but he came near to those of a better,

not only for the Truth, but the Purity of his Expressions, nor for the Beauty of his Verse, but for the Poetical turn he gave it, and the wonderful easiness wherewith he wrote in Verse. His Poetical Works were printed at *Mgences* in 1603, and in 1616, and inserted into the Bibliothèques of the Fathers: But these Editions were very imperfect. F. Labbe has promis'd a more large and correct Edition of them, which is said to be all ready for the Press.

BANDONINIA.

This Maid was once brought up by St. Redgondus; she has added a second Book of the Life of this Saint, to that of *Fortunatus*: 'Tis printed by *Surius*, Tome 4. at the 13th day of August.

St. GERMANUS Bishop of Paris.

WE have an excellent Letter of this Holy Bishop written to Queen *Brunechildes*, wherein he exhorts her very familiarly, and withal very respectfully, to hinder King *Sigibert* from making War upon King *Chilperic*: In the Title he assumes the Name of a Preacher. It is publish'd in the fifth Tome of the Councils, p. 923.

MARTINUS of Bracara.

Martinus, who was born in Italy, came into Gallacia, where he was Abbot of *Dumei*, and afterward Bishop of *Bracara*: He flourish'd in the time of *Miro*, or *Theodomirus*, King of the *Suevi*, and *Athenildes* King of the *Gothi* in Spain. He converted many of the *Suevi*, held Councils at *Bracara* in 572, and died in 586.

The Principal Ecclesiastical Work of this Bishop, is a Collection of the Canons of the Greek Church, which he took the pains to translate himself into Latin, finding that the former Translations were not faithful. It contains 84 Canons or Chapters, whereof 68 concern Ecclesiastical Men.

The manner of living veriously, a Treatise of the four Cardinal Virtues, attribute to *Seneca* under the Name of a Book of Manners, is this Bishops. The Version of some Sentences of the Greek Monks, collected by an unknown Author, is also attributed to him.

PASCHASIUS.

Paschasius a Deacon, who liv'd in the time of *Martin* of *Bracara*, translated at his Request, the Questions and Answers of some Greek Monks. He dedicates to him his Translation, which makes the seventh Book of the Lives of the Fathers in *Regeidus*.

JOAN-

JOANNES SCHOLASTICUS
Patriarch of Constantinople.

John surnam'd *Scholasticus*, because he had follow'd for some time the Bar, was Ordain'd Priest of the Church of *Antioch*, and had the Commission of a Surrogate to the Church of *Constantinople*. He was put in the place of *Eusebius* Patriarch of *Constantinople*, who had been turn'd out by *Justinian*, and govern'd this Church till the Year 578. After his death *Eusebius* was restor'd.

This Author made a Collection of the Canons, which were dispos'd according to the Order of the Matters, and another Collection of Ecclesiastical and Civil Laws, and Chapters. His Works are printed in the *Bibliotheca Juris* publish'd by *Griffellus*.

GREGORY of Tours.

Gregorius Florentinus Gregorius Bishop of *Tours*, was descended of an Illustrious Family of *Auvergne*, and the Son of *Florentinus* Brother of *Gullus* Bishop of *Clermont*. He succeeded *Euphronius* Bishop of *Tours* in the Year 574.

The principal Work of *Gregory* is his History of *France*, divided into ten Books. In the first, having made a Confession of his Faith, and given a Scheme or Abridgment of Ecclesiastical History from the beginning of the World, he relates the Origine of Christianity among the *Gauls*, by *Phoebus* Bishop of *Lyon*, and the famous Mission of seven Bishops sent in time of the Emperor *Decius*, viz. St. *Saturninus* to *Toulouse*, St. *Gatianus* to *Tours*, St. *Trophimus* to *Arles*, St. *Paul* to *Narbonne*, St. *Denis* to *Paris*, St. *Stremmonius* to *Clermont*, and St. *Martial* to *Lemoicum*. He concludes this Book with the death of St. *Martin*, and in those that follow he continues the Ecclesiastical and Profane History of the *Gauls* and *Franks* until his own time, i. e. until the Year 596. *Fredegarius* has since added to it an eleventh Book, wherein he has continued the History to the Reign of *Charlemagne*.

He wrote also eight other Books, concerning the Miracles or the Lives of the Saints. In the first he relates the Miracles of Jesus Christ, the Apostles and Martyrs: In the second he recounts many Miracles of St. *Justin*, who was martyr'd in *Auvergne*. The four following Books contain many Miracles of St. *Mary* of *Tours*; the seventh contains the Lives of some Holy Monks, entitled *The Lives of the Fathers*, at the end whereof is a Letter concerning the History of the seven Sleepers: And the last is concerning the Glory or the Miracles of some holy Confessors. He himself mentions his Works, which were printed at *Paris* in 1640.

Besides this, he wrote a Commentary upon the *Psalms*, and compos'd a Treatise *De Cursibus Ecclesiasticis*, or *The Divine Offices*: The Lives of some Saints are also attributed to him. He speaks of a Preface which he had prefix'd to a Treatise of *Messer* written by *Sidonius*. *Sigibere* says that he compos'd his History of *France* in the way of an Epitome, and made a *Chronicon*.

This Author had reason to confess himself that his style was rude and rustic; which ought not to be taken for a Figure, but a sincere Confession of the thing as it is: His style is low and mean, his words are harsh. He was credulous and simple as to the matter of Miracles, and vented boldly such Histories as are uncertain or fabulous. But notwithstanding this his History is very useful, and contains many things of great consequence. He died in the Year 596.

GILDAS.

Gildas, to whom is given the Name of *Wise*, was born in England in the Year 520, which was fatal to the Saxons, for the Battel fought by *Arthur* King of the *Brittains*, near the Mountain of *Badon*; which made this Author be surnam'd *Bgodonius*, to distinguish him from another *Gildas* else then he, surnam'd the *Albanian*. He was the Disciple of *Istutus* the Abbot of *Morgan*, and was made Abbot of *Banger*, and founded a Monastery at *Veneia* in *Brittain*.

A New Ecclesiastical History

In the Year 564 he wrote a Lamentation for the Miseries of England, with a severe Reprimand to the Members of that Kingdom. In this Work he describes rather by weeping then declaiming, as he himself says, the former and later Miseries of poor England. He speaks freely against its Dissolution of Manners, without sparing Kings, against the Crimes from which it was deliver'd after a terrible manner. He uses the words of the Prophets to terrify them, and afterwards addresles his Discourse particularly to the Clergy, and makes a most hideous Representation of their Manners. England, says he, has Bishops enough, but they are either Fools, or Ministers to the Passions of Great or unchaste Men: It has Clergy enough, but for the most part they are all wicked and whoremongers: They have only the Name of Pastors, and are at the bottom Wolves prepar'd to kill the Souls of their Sheep: They never think of doing good to the People, but only how to fill their Bellies; they seek for Churches, but it is only out of a greedy desire of fishy gain; they teach the People, but at the same time they give them bad Examples; they very seldom offer Sacrifice, and never go to the Altar with a clean Heart; they flatter the People in their Crimes, and seek only to satisfy their Passions; they very seldom speak the Truth, they despise the Poor, and make Court to Riches; they canvass for, and purchase Ecclesiastical Offices, &c. After he has given this frightful Pourtraiture of the Clergy of England, he proposes to them the Examples of St. Ignatius and St. Polycarp: He uses the words of the Prophets and Apostles for reproving them, and upbraiding them with their Vices. He concludes with a Prayer to God to preserve the small number of good Pastors that was left.

This is the only true Work of Gildas, for the ridiculous Predictions that are attributed to him are a pure Forgery; and there is no Probability that he compos'd the Comedy call'd *Anthuria*, altho it goes under his Name in some Manuscripts. There are found in the Manuscripts of England, some Manuscripts that go under the Name of Gildas, which may be rather his than the former. His style is pure enough for his Age. He spoke with extraordinary earnestness, and unparallel'd freedom. He died in 570.

EVANTIUS.

Evantius or *Evanstus*, Bishop of Vienna, whose Name is among the Subscriptions of the first Council of Mâcon in 582, of the third of Lyons in 583, of the third of Valentin in 584, and of the second of Mâcon in 585, passes for the Author of a Letter, written against those who believ'd that the Blood of Animals is impure, altho they themselves be not so. There he maintains that we may eat of the Blood of Beasts, and that it is a Jewish Superstition to abstain from it. Nevertheless 'tis certain that the whole Church continued a long time in this Abstinence, and the Greek Church even to this day. The Letter of *Evanstius* was publish'd by *Cassius*, Tom. 5. Lett. Antiq. and plac'd at the end of the sixth Tome of the Bibliothéque of the Fathers at Collen, and in the last Bibliothéque at Lyons.

FERREOLUS.

Gregory of Tours assures us, That this *Ferreolus* Bishop of Uccia, was a Person of great Holiness and Wit, and that he wrote some Letters in imitation of *Sidonius*. They are now lost, but in compensation for them, we have now in the Code of *Benedict of Aniane* a Rule which he compos'd for the Monks of a Monastery, whereof he was the Founder, and to which he gave his own Name. He submitted it to the Judgment of *Lucretius* Bishop of Dia.

SEDATUS and CHRYSIPPUS.

Cassius has given us a Homily of *Epiphanius*, under the Name of *Sedatus*: 'Tis thought that there was a Bishop of Biterre of this Name, who assist'd at the Councils of Toledo and Narbonne, in 589. This Homily is of no great value, no more then that under the Name of *Chrysippus*, who is also believ'd to be cotemporary, concerning the Praifes of the Virgin Mary: but this is so ridiculous, and full of emptiness, that it deserves not to be mention'd.

PELAGIUS the Second.

I Do not reckon in the number of Ecclesiastical Writers, the Popes *John* the Third, nor *Benedict* the First altho to each of them there is attributed a Letter; one concerning the Suffragans, and the other concerning the Trinity, because all the Critics are agreed that these two Pieces are the Works of *Isidorus*. I proceed therefore to *Pelagius* the Second, who was promoted to the See of the Church of Rome in 577, and ill'd it till the beginning of the Year 590: For altho the first, second, eighth and ninth Letters ascribed to the same Pope, are also the Work of the same Impostor, yet the same cannot be said of the others.

The third is taken out of the Life of St. *Gregory*, written by *John* the Deacon; in it is address'd to *Gregory*, who was then also Deacon, and was at Constantinople, to put him in mind to follicite the Emperor to send Succors into Italy against the Lombards. This Letter is dated October the 4th, 584.

In the fourth to *Amacarius* Bishop of Auxerra, he praises the Piety of the Kings of France: He declares to him, that he hopes they were so far from joining with the Lombards, that they would send Relief to Italy and the Romans: He prays *Amacarius* to exhort them to do it, and lends him some Reliques. He had written a former Letter to this Bishop, wherein he congratulates him upon the State of the Church of France: This Letter is the last, altho it precede that which we have now spoken of: For it is dated in the fifth Year of the Empire of *Tiberius*, which is 582, and the other is dated October the 5th, in the seventh Year of *Tiberius*, which is 584.

The fifth Letter is address'd to *Elias* Bishop of Aquileia, and to the Bishops of Istria, who had separated from the Church of Rome about the Affair of the three Chapters. 1. In it he recommends to them the Authority of the Holy See. 2. He declares that he holds the Faith and Doctrine decreed by the four General Councils, and contain'd in the Letter of St. *Leo*. 3. He reproves *Elias* and his Adherents for separating from the Church. 4. He proves to them by passages of Scripture the necessity of being united to the Church, and of living in peace with their Brethren. 5. He exhorts them earnestly to re-unite themselves to the other Churches.

The sixth Letter of *Pelagius*, address'd to the same Persons, is written upon the same Subject. He professes them yet more earnestly to reconcile themselves to the Church; But because they chiefly grounded themselves upon what the Council of Chalcedon, which was approv'd by St. *Leo*, had done, therefore he proves to them, that this Pope did not approve what the Council had decreed about the Faith, and that he was perswaded, that what concern'd the Persons ought to be re-examin'd. He alleges to them passages out of St. *Austin* and St. *Cyprian*, to convince them, that their Separation from the Church put them out of the way of Salvation. In fine, he exhorts them to send Deputies to Rome, to explain themselves, and treat of a Re-union, or to assemble at Ravenna, to enter upon a Conference there.

These Letters not prevailing with the Bishop of Aquileia, and his Brethren, to return to the Church, *Pelagius* sent to them a third Letter larger then the former: It was written by St. *Gregory*, who was yet but a Deacon. There he represents to these Bishops the Evils which cause the Schism, and Division; and afterwards refuses the Reasons which induc'd them to believe that *Gysinnian* had violated the Authority of the Council of Chalcedon, by causing the three Chapters to be condemn'd. He maintains that St. *Leo* did only approve the Articles of Faith defin'd by this Council, and that perhaps he was deceiv'd as to Matter of Fact. He answers to the Opposition that was made by *Vigilius* of the Occidentals, That it was no wonder, if the *Latin*, who did not perfectly understand Greek, found it difficult to know the Errors of those Authors who were thought worthy of Condemnation. But distrusting this Answer, he brings the Example of St. *Peter* to excuse the Conduct of *Vigilius*; and says, That if this Holy Apostle chang'd his Opinion and Behaviour about the Observance of the Jewish Ceremonies, it was not so much to be blam'd in *Vigilius*, that he had chang'd his Judgment and Conduct in the Affair of the three Chapters. This Comparison is of little force, but that which follows has yet less.—Do we not read, says he, that God himself changes his Designs? He uses afterwards the Testimony of St. *Austin*, to show that the Dead may be anathematiz'd. After this, he proceeds to the Examination of the Error of *Nestorius*, and the Testimonies of the Holy Fathers who condemn it. He shows, That the Letter of *Ibas*, reproaches St. *Cyril* and the Council of Ephesus, and that it favours the Error of *Nestorius*. He adds, That the Bishops of the Council of Chalcedon did not approve it; and that who had done it, yet the Matters of Faith ending in the sixth Action of this Council, what was done afterwards had not the same Authority. Lastly, he says, about the third Chapter, That all the Writings of *Theodoret*, are not contrary, but only those which are compos'd against St. *Cyril*. In fine, in answer to the favourable Testimonies which *John* of Antioch may have given to *Theodoret*, he observes, That the Fathers oftentimes praise Heretics, and quotes particularly those who commend *Origen*. He concludes with exhorting the Bishops of Istria, to reconcile themselves to the other Orthodox Bishops, and prays God to inspire them with the desire and love of Peace, to which he exhorts them.

Eulogius.

These are the true Letters of *Pelagius*: In the three last the style of *Gregory*, who succeeded him, may be discern'd.

There are in *Ivo* of *Chartres*, and in *Gratian* some Decrees attributed to *Pelagius*, which are printed in the fifth Tome of the Councils, p. 954, 955, and 956. They appear to me to be ancient and genuine.

In the first he wishes that Monks may not be chosen for a Guard to the Church, because the discharge of that Office is very different from the Monkish Life. A Monk should live in quiet, and employ himself in Prayer and Working with his Hands; all which are very remote from his Employment, who is entrusted with the Affairs of the Church: And therefore it is more convenient to promote an old Monk to the Priesthood, then to make him one of the Guards.

In the second he allows, That a Man may be ordain'd Deacon, who having left his Wife, had Children by a Maid-servant without espousing her, altho it be against the Laws and the Canons, merely upon the account of the want of such as were dispos'd to be Clergy-men. He ordains also, That this Maid-servant shall be put into a Monastery to make there Profession of Continence.

The third is about the Election of a Bishop.

The fourth forbids the Bishops of *Sicily* to exact more than two shillings of the Parishes of *Sicily*.

The fifth and sixth require that Ecclesiasticks should still be judg'd by Ecclesiastical Judges, according to the Civil Laws.

EULOGIUS.

Eulogius, who sat in the See of the Church of *Alexandria* from the Year 581, to the Year 608, was well vers'd in Ecclesiastical Matters, and wrote many Books. The Bibliotheque of *Photius* has preserv'd to us the Memory and Arguments of them. In Vol. 182 and 208, he speaks of six Books of this Author against *Novatus*, or rather against *Novatian*; but the Greeks always confound these two Persons, and were very little inform'd in their History. This appears by what this Author relates. He says that *Novatus* was Arch-deacon of the Church of *Rome* under Pope *Cornelius*; that he was to succeed him according to the custom of that Church; that *Cornelius* having observ'd that *Novatus* was too proud, and discover'd that he had a Design upon his Life, had ordain'd him Priest, on purpose to take from him all hopes of arriving at the Bishoprick of *Rome*: That he in revenge, had taken occasion to separate from him, because *Cornelius* admitted to the Communion of the Holy Mysteries those who had fall'n into Crimes, after they had been punish'd with a Penance proportionable to the greatness of their Sin; That he accus'd him of receiving Sinners, and that he, became the Head of a Party, who were call'd *Carbari* or *Evritans*.

Eulogius opposes this Allegation of *Novatus* in the four first Books of his Work. In the fifth he defends the Veneration due to the Reliques of the Saints, which the greater part of the *Novatians* of *Alexandria* could not approve. In the last he opposes the Writings of the *Novatians*, and particularly that which was entitled, *The Dispute of Bishop Novatus*, a Work very contemptible for its manner of writing, and the Matters contain'd in it: For it relates, that under the Empire of *Decius*, the Officer *Perennius* had forc'd many Christians, by the violence of Torments, to worship Idols: That *Macedonius* Bishop of *Rome* had sacrific'd, and was follow'd in so doing by nine Priests of the Church of *Rome*; That *Novatus* was the only Person who refus'd, and upon this occasion he recites what he had answer'd to the Judge. 'Tis pretended that many Bishops joy'n'd with *Novatus*, and separated from those who had fall'n into Idolatry; and lastly, that the Bishops of *Alexandria* did not acknowledge him for Bishop. *Eulogius* refutes these Fables in his third Book. *Photius* assures us, That the style of this Author is indifferently exact as to words, but altogether barbarous as to construction, but that his Work is useful; that he explains very well the passages of Scripture which fully confute the Error of his Adversaries; and lastly, that it is pleasant and persuasive.

He speaks also of some other Works of *Eulogius* in Vol. 225, and 226. The first is a Treatise divided into two Books, which contain an Apology for the Letter of *St. Leo*, and the Accusation of *Timothy* and *Severus*, who had accus'd him. He shows that these Hereticks calumniate this holy Pope, and charge him with such Doctrines as he never held, by taking our some words out of the places where they were, and cutting off that which might serve to justify them. This is prov'd at large in the Extract related by *Photius*, Vol. 224.

He did undertake the Defence of *St. Leo* in another Work, against *Theodosius* and *Severus*, wherein he also explains the sense of this Exposition of *St. Cyril*, That there is but one Nature of the Word incarnate.

Lastly, *Photius* speaks also of an *Enchiridion* which this Author wrote against one of the Disciples of *Theodosius* and the *Galanites*, wherein he shows that the Agreement they had made amongst them-

themselves, was false and indefensible, because it tended only to oppose the Truth. There was also in this Tome a Letter which *Eulogius* wrote, when he was yet a Priest, to *Euthymius* Archbishop of *Constantinople*, which contains an Exposition of the Orthodox Faith.

John the Faster.

JOHN the Faster.

John of *Cappadocia*, surnam'd the Faster, upon the account of his great Abstinence, was Ordain'd Bishop of *Constantinople*, in the Year 385, and govern'd that Church until the Year 396. *St. Ildore* of *Sevil* assures us, That he wrote a Letter about Baptism to his Predecessor *Leander*, wherein he said nothing that was new, but only collected and repeated the Opinions of his Antecessors, about the three Dippings. He compos'd also some Homilies, which perhaps are among those of *St. Chrysostom*; That about Penance is the most famous. Father *Morinus* has publish'd two Penitential Books of this Bishop. He was not a Man of a very sublime Wit, but he was one of great Piety and Charity; and lov'd Order and Discipline. He was sharply reprov'd by *St. Gregory* for taking upon him the name of *Oecumenical* Patriarch, because this Pope look'd upon this Title as a sign of Ambition, altho in the sense of the Greeks it was innocent, and signified nothing less than *St. Gregory* thought.

The Greeks perhaps reprov'd this Bishop more justly, for contributing to the Relaxation of Discipline by moderating the Rigor of the Canons: This is objected to him by the Bishops of a Council held in the time of *Alexis Comnenus*; yet it does not appear that he fell into any Excess of Relaxation; for he only permitted the time of Penance to be shortned, in favour of those who were more fervent, and appear'd more contrite.

JOHN of Bicularum.

John Abbot of *Bicularum*, originally of the Race of the *Gobis* of the Province of *Portugal*, after he had studied at *Constantinople*, came to *Spain*, where he was persecuted by King *Leuvigildus*, who being an *Arian*, would force him to embrace his Religion. He was banish'd to *Barcelona*, where he suffer'd very much for the space of ten years. When this was ended, he settl'd a Monastery, call'd *Bicularum*, situated in the Valleys of the *Pyrennees*; and afterwards he was chosen Bishop of *Gironde*. He wrote a *Chronicon* which begins at the Year 366, and ends at 590, and which serves as a Continuation to that of *Vittor of Tunona*. He made also a Rule for his Monks, which is very useful for all the World, if we may believe *Ildore*.

John of Bicularum.

ANASTASIUS SINAITA.

Anastasis a Monk of Mount *Sina*, ascend'd the Throne of the Church of *Antioch*, in the Year 561. He was forced from it, and banish'd in the Year 572, by the Emperor *Justinus* the Younger; but at last he was restor'd under the Emperor *Mauricius* in the Year 595. He died about the Year 599. He had another for his Successor, who went under the same Name, which gave occasion to confound them. 'Twas the first of these two who was the Author of some Treatises. The first and most assur'd Work of his, is a Treatise, entitled, *On the True Way*, written against the *Acephali*. *Anastasis* begins this Book, which was compos'd for an Instruction about the Faith, with laying down some Maxims and Rules, which the Faithful ought to follow for their good Conduct, and to prevent falling into Error. These Rules are useful and rational. Here follows the Translation of them.

Anastasis Sinaita.

'Tis necessary for a Man, above all things, to lead a pure and innocent Life, and to have the Holy Spirit within him: After this, he must know the Definitions that are most necessary, and have an exact Knowledge of the Doctrines of his Adversaries, and read their Writings, that he may be able to oppose them and confound them from themselves: He must not amuse himself with disputing about the Faith every moment against the first Comer, but read the whole Scripture with a Spirit of Sub-

mission.

Anastasi
Sinaita

million and Fear, with simplicity of Heart, and without crafty Designs; he must not desire to conceive what surpasses our Understanding, or to distinguish that which is to be understood literally from that which is a Metaphor. He must be persuaded that the Church has Traditions about these things which are not in the Holy Scripture; as for instance, That one ought to be fasting when he receives the Holy Eucharist; that he should turn towards the East in the time of Prayer; that the Mother of Christ continued a Virgin, after she had brought forth a Child; that she brought forth Christ in a Cave. Besides this, he must accustom himself to two ways of Disputing against the Hereticks; one by proposing the passages of Holy Scripture, and another by making use of the Proofs drawn from the thing it self; This last way of Disputing is solid, (if we may believe him) and more effectual; for 'tis easier to corrupt the sense of the words of Scripture, and to oppose another passage of it, as the Hereticks and Jews do every day: 'Tis better therefore to make use of Internal Proofs. 'Tis necessary to be skilful in Chronology, to know at what time the Father liv'd and when such and such a Heretic arose. He must take good heed, lest when his Adversary is nonplused, and cannot answer, he make a transition to another Question. 'Tis convenient before the Dispute to require of his Adversary an Oath, that he will say nothing against his Conscience; and also to purge your self from all the Suspensions he may have of you by condemning the Errors that may be charged upon you. He must tell the *Monophysites*, that he must not insist upon the Council of Chalcedon, but engage to dispute from the more ancient Fathers, whom they themselves acknowledge for Catholics. He must observe, that the *Monophysites* may be reprehended from the Oblation of the Chalice because they offer only Wine without any mixture of Water.

* Here the
Cup is cal-
led Wine
after Con-
secration.

Anastasi the Sinaita, having laid down these Maxims, practises according to them in his Work: For having said that the Catholics acknowledge two Wills and two sorts of Operations in Jesus Christ, in the second Chapter he gives many Definitions of Terms which he uses for explaining the Mysteries of the Trinity and the Incarnation. In the third Chapter he describes the Dogmes which a Catholic should teach. In the fourth he explains the *Oecumenus* of the Incarnation. In the fifth he approves the five first General Councils. In the sixth he discovers the Original of the Error of Severus. In the seventh he refutes it by the Testimony of the Fathers; and in those that follow he opposes it with many Arguments, and relates what was said in the Conferences which were held with the *Theodosians*. He objects to himself the Testimonies upon which they founded their Doctrine, and the Arguments they made use of, which he relates in their own words. He answers them first by Reason, and then alleges the Passages of the Fathers, which may serve for an answer to them. In refusing the *Gaianites*, he makes them say, That the Eucharist is the Body, and not only a Figure of the Body of Jesus Christ. The Orthodox confesses and confirms this Proposition, and and from thence concludes that the Body of Jesus Christ was corruptible before his Passion, since the Eucharist, which is the Body of Jesus Christ, is subject to Corruption. This Work is very confused, 'tis a kind of Rhapsody of divers Conferences; but there is very much Scholastick Subtlety in it. 'Tis apparent that *Scholastic* have been added to it, which are inserted into the Text, and 'tis no less probable, that the Work has been interpolated in some places.

The eleven Books of Analogical Considerations about the Creation of the World, are more coherent and better written; but they are fill'd with Thoughts so mytical and remote from the Litteral Sense, that it cannot but be tedious to read them. [Mr. Alex publish'd the twelfth Book of these Analogical Contemplations, which had been hitherto suppress'd, in Greek and Latin at London, 1682. Case p. 420.]

There are five Dogmatical Discourses of the same Author: The first is about the Trinity; the second about the Immutability of the Divine Nature, which can have no bounds; the third about the Incarnation; the fourth about the Corruptibility and Incorruptibility of Jesus Christ; and the last about his Resurrection. These Discourses contain many Scholastical Arguments.

F. Combefis has given us six Sermons, in the first Tone of the Addition to the Bibliotheque of the Fathers. The first and second is about the Annunciation of the Virgin; the third about the Transfiguration of Jesus Christ; the fourth about the Holy Communion, where he speaks of the Dispositions that are necessary for a worthy Communicant, and for assisting him at the Holy Sacrifice, and also of the Ceremonies and Prayers of the Oblation; the fifth and sixth are upon the sixth Psalm of David. [The Compendium Institution of the Faith is also reckon'd to be his, which was publish'd by Bez. of Pexeliamus, Gr. Lat. with five Dialogues about the Trinity, under the Name of St. Anastasius, 1576, and is to be found under the Name of St. Cyril in some Editions of the Bibliotheca Patrum, Case p. 420.]

There remains only 174 Questions upon the Holy Scripture: There is no doubt, but these, such as they are at present, cannot be Anastasi's of Sina, since the Author there quotes the Canons of the Council, held in the Palace of the Emperor after the sixth Council, the Works of St. Maximus, St. John Climacus, of John Meschias, of Olympiodorus, and of Nicephorus; besides that he reckons 700 years from Constantine's time to his own. The Jesuit Gresserus answers, That these places have been added, but 'tis much more probable that this is the Work of another Author. Gerolamus Herensis, who publish'd them first, publish'd them under the Name of Anastasi of Nice. There were two of this Name in Antiquity, the one was present at the Council of Chalcedon, and the other at the fifth Council. The Remark that we have made, proves, that they can be neither the one's nor the other's. 'Tis manifest, that it is a Work of some Modern Greek, to which the Name of Anastasius

of Sinaita is prefix'd by mistake; for in the Greek Manuscript 'tis entitl'd *Sinaita*, or *A Guide to the True Way*. Now 'tis evident, that the Work of Anastasius Sinaita which goes under this Title, Evagrius has nothing like these Questions.

The Guide to the True Way of Anastasius Sinaita, was publish'd in Greek and Latin by Gresserus. The five Dogmatical Discourses, are found in Greek in the Manuscripts of Germany; but they have been printed only in Latin, translated by Tillemont. The Author of the Version of the Analogical Questions is not known: They are cited by Glycer. [The Book of his *De Oeconomia Christi*, is extant in the Arundelian Library in a Greek Manuscript at Gresham College, Case p. 420.] The Questions upon the Scripture were publish'd in Greek and Latin by Gresserus. There are also some other Manuscript Works, as a Sermon upon his Enthronization in the See of Antioch, cited by Nicephorus, another upon his Restauration quoted by the same Author. [These two, together with the Treatise against Philoponus, are reckon'd by Dr. Cave among his Works that are lost, Case p. 421.] The Answers to the Monks of Scythia, a Treatise of the Rule of a Good Life, two Books of the Structure of Man, a Mytical Contemplation upon the Passion of Jesus Christ. Nicephorus quotes also a Treatise of the same Person against the Book of one Severianus, call'd *Philoponus*, which was entitl'd, *The Arbitrator or Judge concerning the Union of the Natures in Jesus Christ*. Turrianus has taken from thence a Fragment which is publish'd by Gresserus in the Preface. Besides all these, there are several other Tracts of his not yet publish'd, which are said by Labbe to be extant in the Royal Library at Paris, Nov. Biblioth. MSS. par. 2. p. 82. and two Sermons of his which are said by Pessovinus to be extant in the Vatican Library, Case p. 420, 421.] The Style of this Author is very indifferent; It is Scholastical, dry, barren and tedious.

EVAGRIUS.

Evagrius was born at Epiphania, a City of the second Province of Syria, under the Empire of Justinian, about the Year 536: After he had studied, he follow'd the Bar, and was a profess'd Advocate at Antioch. This was the occasion of giving him the Name of *Scholasticus*, for then they were call'd so who pleaded at the Bar. He was made Treasurer and Secretary for the Province by the Emperor Theodosius. He compos'd six Books of Ecclesiastical History, which begin where Theodosius, Socrates and Sozomen end, i. e. at the Year 439, and end at the twelfth Year of Mauricius, which is 594, according to the Vulgar Era.

This History is very large and exact enough. He relates Matter of Fact from the Authority of the Acts and Historians of the time. The Style is not unpleasant: It has an elegance and politeness in the Judgment of Photius, altho there be some times superfluous words in his Discourse. He does often also make Digressions and Relations which are not agreeable to his Design; and he seems to be more vers'd in Profane than Ecclesiastical History: But he has one Advantage above the Ecclesiastical Historians that went before him, that there is no occasion to upbraid him with being engag'd in some Sect, or with falling into some Error about the Faith or Discipline of the Church.

Robert Stephens publish'd the Original Greek of this Historian from one Manuscript only of the King's Library. Valartius revis'd it since by two Manuscripts, and has made a new Version of it, after those of Melchius and Christopherson. [Besides this History, he wrote two other Pieces which are lost, viz. two Books of Epistles, Orations, &c. and a Panegyric Oration to Mauricius the Emperor upon the Birth of Theodosius; both which are mention'd by himself towards the latter end of his History, Case p. 433, 434.]

St. JOHN CLIMACUS.

St. John Iustinian'd Climacus, because of his Work, entitl'd *Κλίμαξ*, i. e. a Scale, was born about the Year 525. The ancient Author of his Life tells us, That he could not certainly affirm in what place it pleas'd God he should be born, nor in what Country he was educated. The Title of *Stolasticus*, which some Authors give him, would make us believe that he had sometime frequented the Bar, but having retir'd from the World at the Age of sixteen years, there is no probability that he follow'd the Profession of an Advocate. The place of his Retreat upon Mount Sina, is famous for the great number of Monks which dwell there: He himself retir'd not into a Monastery, but purchas'd himself under the Conduct of an ancient Hermit, call'd Marius: He continued nineteen years

St. John
Climacus.

with this holy old Man in an humble and faithful Obedience to him. After his death St. John retir'd into the Solitude of *Thola*, about five Miles from the Church which was upon Mount *Sina*, whither he came on *Sundays* and *Saturdays* to assist at Divine Service, and to receive the Communion. There was a Solitary who put himself under his Conduct. Towards the end of the sixth Age he was chosen Abbot of the Monks of Mount *Sina*, and govern'd this Monastery for some years; but finding himself near his End, he quitted the Government of this Monastery, and retir'd into the Solitude, leaving his Brother *Georgius* in his room. He died of a great Age at the beginning of the next Century. While he was Abbot, he compos'd his Scale of the Cloyster, at the desire of *John* Abbot of *Reithu*. This Book was very famous among the Greeks, but the Latines had no knowledge of it, for the space of 600 years.

This Scale contains 30 Degrees, which are so many Christian and Religious Vertues, which the Author explains by holy Maxims, and teaches the Practice of them by wise Councils.

The first is of Renouncing the World; the second of Abstracting from the Things of the World; the third of Pilgrimage, or a Retreat out of the World. To these three Degrees he subjoins some Reflexions to show that we must not give credit to Dreams, affirming that the Devil makes use of them to deceive the Solitary.

The fourth Degree is of Obedience: He thinks that it is one of the Effects of this Vertue, that a Monk should confess his sins to his Superior, who is the true and proper Judge, and to him only: He would also have a Monk ready to Confess them to all the World, if his Superior does order him. Upon this Occasion he relates the publick Penance of a Robber, who publicly confess'd most enormous sins, by the Order of an Abbot of a Monastery near the City of *Alexandria*, whither he had retir'd. From hence he takes occasion to describe the admirable Vertues of the Monks of this Monastery, and the Penance of one nam'd *Isidore*, whom this Abbot had oblig'd to kneel down before all those who should enter into the Monastery, and to continue this Practice for the space of seven whole years. He relates also many other Examples of the Patience, Humility, and Obedience practis'd by the Monks of this Monastery, whom this Abbot humbled either by sharp Rebukes, or rude Treatment, altho they had not deserv'd them. But nothing is more horrible than the Examples of Penance which our Saint relates in this Degree, and the next which is of Penance, and the Representation he makes of the Monastery of Penitents, which was but one mile distant from that of which we have now spoken, and govern'd by the same Abbot; it was call'd *The Prison*, and it did really resemble a Prison for its darkness, its stench and filthiness. In it were shut up many Monks, who having fall'n into some Crimes, desir'd to be shut up there, that they might expiate their Crimes by voluntary Torments, which exceeded all that can be imagin'd. Some pass'd Nights and Days standing expos'd to the Injuries of the Weather, others were bound and manac'd, others had their Feet in Fetters, others were lying upon Athes; Some were beating their Breast with their Fists, others were tearing their Face: They had all a sadness visible in their Countenance; some made dreadful Lamentations, others shed abundance of Tears, the greatness of Grief hindred others from speaking, and they are almost nothing at all. Lastly, having practis'd all these kind of Austeries during their Life, they desir'd that after their Death the honour of Burial should be deny'd them.

The sixth Degree is of the Meditation of Death. After he has made some Reflexions upon the Usefulness of this Practice, he propoſes some Examples of the wonderful Effects it has had upon the Minds of some Hermits.

The seventh is of the Grief of Penance, and the Necessity of Tears. There he relates a great wonder, the History of a Solitary, who on the Eve of his death, had a Rapture, wherein he imagin'd, that he saw Men who demand'd an Account of his Life; to whom he answer'd with a loud voice, telling them what he had done, and what he had not done.

The eighth Degree is of Meekness which should overcome Anger. There he describes the deadly Effects of this Poison, and prescribes Means for subduing it.

The ninth teaches the Solitaries to forget Reproaches.

The tenth condemns Evil-speaking and rash judging.

The eleventh recommends Silence.

The twelfth is against Lying.

The thirteenth blames Envy and Sloth, and chiefly that which a Man is guilty of in the time of Prayer.

The fourteenth dissuades from Intemperance.

The fifteenth contains the Praises of Chastity. There he shows the Consequence of this Vertue, and the Enormity of the Crime which is opposite to it. He observes that it is more punish'd in the Church than Here it is self; he condemns it even to the Motions of Lust which happen in the time of sleep. He prescribes for a Remedy, that they should clothe themselves with Sackcloth, and cover themselves with Athes, that they should pass the night standing, that they should suffer hunger and thirst, that they should lodge in the Tombs, and be humble and charitable.

The sixteenth Degree opposes Covetousness, which is there call'd a Monster with many Heads, the Tyrant of our Souls, the Daughter of Infidelity, &c. Voluntary Poverty is taught in the second part of this Degree.

The seventeenth Degree is the Insensibility of Holy and Religious Things, into which Religious Persons often fall.

The

The eighteenth Degree exhorts Christians to take heed of sleep, which creeps upon them chiefly in the time of Prayer. There he speaks of the usefulness of Common Prayers.

The nineteenth is of Corporal and Spiritual Vigilance.

The twentieth is against deceitful Vanities.

The one and twentieth discovers the Disorders which Vain-glory produces.

The two and twentieth makes a particular Enumeration of the deadly Effects of Pride.

The three and twentieth teaches to oppose blasphemous and impious Thoughts which the Devil suggests, in the time of Holy Actions, to the Lions.

The four and twentieth teaches Mildness and Simplicity.

The five and twentieth unfolds the Advantages of Humility.

The six and twentieth gives Instructions for discerning between Good and Evil, Vertue and Vice, between good and evil Thoughts, and gives Rules for a good Conduct in the Spiritual Life.

The seven and twentieth is of the Sacred Repose of Body and Soul which the Solitary enjoys. This Degree contains many Mytical Thoughts. St. John Climacus observes at the beginning, that the Solitary and Hermetical Life, altho it be more perfect, yet it is not suitable to all the World. He defines the Repose of the Body, a state of Tranquillity and Peace, wherein all Motions, and all the Corporal Senses are subject to Reason; and the Repose of the Soul a Serenity of Mind, and calm Meditation, which is exempted from all distraction, and inviolable by Spiritual Thieves who are the Devils. He that is arriv'd at this state, rejects all evil Thoughts which are presented to his Mind; he has no need to be instructed by Discourse, since he is taught by his own Actions; he is not only free from disturbance by the Commotion of his Passions, but he does not so much as know it. He knows the true depth of our Mysteries, without diving into them by Human reasoning. He never ceases to pray and sing praises to God: He has no Care or Anxiety about his Temporal Subsistence; he feels no Emotion by any sensible Object. Lastly, he is possess'd with the Love of the most Holy God, which entirely employs him.

The rest of this Degree contains the Praise of an Hermetical Life, which St. John Climacus believ'd to be more excellent than any other, and precepts for Living well in Solitude.

The eight and twentieth is of the Necessity of Prayer, and the Dispositions we ought to bring to it.

The nine and twentieth is of the perfect Tranquillity of a Soul emancipated from Passions, and adorn'd with all sorts of Vertues.

The thirtieth is of Faith, Hope and Charity, which are the Foundation and Bond of all Christian Vertues.

St. John Climacus joins to this Book which is for all Monks, a particular Letter to the Abbot of *Reithu*, about the Qualifications and Dispositions of a Pastor, or rather of a Superior and Abbot, and about the manner wherein he should behave himself towards his Monks.

The Thoughts of St. John Climacus are more sublime, more solid, and more just than those of the greater part of Aetical Authors; His style is close and elegant: He writes with much brevity, and includes many Thoughts in a few words: He speaks by Sentences and Aphorisms. He proposes his Thoughts in a figurative way, and inserts many Allusions, many Passages of Scripture, divers Allegories of the History of the Old Testament, some rare Examples, some Parables and Histories, into his Discourse. This kind of writing renders it obscure, inasmuch that his Work stands in need of an Explication. John Abbot of *Reithu* was the first who compos'd and publish'd Explications upon this Author, which are collected together in the Bibliothéque of the Fathers. Afterward *Elias* the Metropolitan of *Crete*, wrote Commentaries upon St. John Climacus, as he had done upon St. Gregory Nazianzen: The Manuscripts are found in many Libraries. *Dionysius* of *Cherres* did also make Commentaries upon the Scale; in which there is an old Version of the Scale of St. John Climacus before that of *Ambrosius* of *Canadulum*. This was printed at *Venice* in 1531, and 1569. A Doctor of *Flanders* caus'd it to be reprinted at *Colen* in 1583, together with new Explications at the end of every Degree. Lastly, *Matthæus Raderus*, the Jesuit, made a new Version of the Works of St. John Climacus, which was printed with the Greek at *Paris* in 1639. There are besides this many Manuscripts of this Author in Libraries, which may be useful for making a more correct Edition. It has been often translated into the Vulgar Tongue: There is a Translation of it into Italian, printed at *Venice* in 1585, another in the Vulgar Greek by *Margarius*, printed at *Venice* in 1590. In our time Mr. *Arnaut d'Andilly* has made a French Translation of it, which he has reform'd and rectified by many Manuscripts in a second Edition. There are; added to it considerable Explications, into which he has inserted a good part of the Commentaries of *Elias* of *Crete*; and the Life of St. John Climacus, taken out of two ancient Authors who had written it in Greek, whereof the one was a Monk of his Time, and the other an Abbot of the Monastery of *Reithu*, call'd *Daniel*.



JOHN of Raitbu.

John Abbot of the Monastery of *Raitbu*, a Contemporary to *St. John Climacus*, wrote a Letter to this Father, a Commendation of, and Commentary upon his Scale. These Works are found in the Bibliothèques of the Fathers.

St. GREGORY.



St. Gregory was of an illustrious Family of *Rome*: His Father was Grandchild to Pope *Felix* the Second, the Son of *Gracianus* and *Sylvia*: He studied at *Rome* with very good Success; his quality and merit procured him to be quickly promoted to the Office of Governor of the City of *Rome*. After the death of his Father, he consecrated himself to the Service of God, and gave all his Possessions for building and maintaining Alms-houses. He caused six to be built in *Sicily*, and one at *Rome*, wherein he himself retir'd. *Pelagius* the Second ordain'd him Deacon in 582, and drew him forth from his Retreat to assist him in the quality of a Surrogate, to the Court of the Emperor *Therius*. He had not much to say, neither did he stay long there: There is only a Conference mentioned which he had with the Patriarch *Agathinus*, wherein he maintained against him, that the Bodies of the Blessed after the Resurrection, shall not be of the Nature of Air or Wind, but that they be palpable and solid by their Nature, who miserably succub.

He return'd to *Rome* after the death of *Therius* in 585, where he was employ'd as Secretary to Pope *Felagius*. This Pope dying, the Clergy and People chose *St. Gregory* to fill his place. The Emperors were greatly concern'd, that none should be promoted to the Holy See who was contrary to themselves; therefore they permitted no man who was chosen to be Ordain'd, till they had approv'd the Election. *St. Gregory* who shun'd this Dignity as much as others seek it, wrote a Letter to the Emperor *Mauritius*, wherein he earnestly plays him to consent to his Election, and to order that they quickly proceed to make another. The Governor of *Rome* detain'd this Letter, and secur'd the Person of *St. Gregory*, for that he had been so contrary to the Emperor's Will, where-in he had been chosen Bishop of *Rome*. *Mauritius* who knew *St. Gregory* particularly well, was very glad at his Election, and order'd that he should be quickly consecrated.

Rome was then afflicted with a *Plague*, whereof *Pelagius* died, and which kill'd so great a number of People, that the City was almost turn'd into a Desert. During the Vacancy of the See, *St. Gregory* exhorted the People to imitate *Esther*, &c. Publick Processions of all the Inhabitants divided into five Choirs, & Sonorous voices. *St. Gregory* got out of *Rome* by concealing himself in a Basket, to escape the *Ghosts* that were said to be sent for hindering his Escape, and went and hid himself in a Cave in the middle of a Woods; but being discover'd, he was Consecrated and Promoted to the See of *Rome*, on the third of September 590.

Immediately after his Promotion, he made a Publick Profession of his Faith, and wrote Synodical Letters to the Eastern Patriarchs: In them he assumes the Title of the Servant of the Servants of God, in opposition to the proud Titles which the other Patriarchs assumed. He regulated the singing and the Service of the Church of *Rome*, reform'd his Clergy, and put the City in very good order, from whence a little while after he was sent to the East.

At this he was of a very weak Constitution, and subject to many Diseases, yet he endur'd with Courage the Fatigues and Labours of the Bishoprick, and discharged all the Duties of his Function: He took care of the Temporal and Spiritual Welfare of his Sheep: He concern'd himself in the Defence of the City of *Rome* against the *Lombards*, and reliev'd the People with his great Alms, for which he employ'd all the Revenue of *St. Peter's* Parsonage.

But he took particular care of the Clergy and Bishop of *Nice* and *Sicily*, who depend'd more immediately upon him. *Bishop of Rome* there was a vacancy, he sent a Deputy to it, and caus'd a Bishop to be immediately chosen, and himself Ordain'd, or caus'd him who was chosen to be Ordain'd. He quickly apply'd a Remedy to the Disorders which happen'd in the Churches, and suffer'd not any Disorder in them. Besides the particular Care which *St. Gregory* had of his own Church, and of those that more nearly concern'd him, he apply'd himself also to the Affairs of the Universal Church. On the one side he us'd all his Endeavours for quenching that Flame which was kindled about the Affair of the three Chapters in the Church: On the other side he labour'd to deliver *Africa* from the Schism of the *Donatists*, and to re-establish there

of the Sixth Century of Christianity.

St. Gregory

the Regulations of the Canons. He did often vigorously oppose the * Title of Universal Patriarch, which the Patriarchs of *Constantinople* assum'd to themselves: His Care extended to the most distant places, and even to the most barbarous Nations. He sent the Monk *Austin* and his Companions to the *English* to Convert that People. He suffer'd not even the *Jews* to live in quiet, but solicited the Superior Powers against them: But he had a particular Consideration of the Bishops his Collegues, he comforted them in their Afflictions, congratulated them and exhorted them upon occasion, and rebuk'd them also freely and briskly for their Faults. He honour'd their Merit with the Ornament of the *Pallium*, which he sent to them *Gratuit* and freely, and delighted to relieve and protect them in all kind of Encounters. He watch'd continually for the maintenance of Discipline every where he persecuted Vices and Disorders wherever they happen'd, and would not suffer any *Simony* in the Church of *Jesus Christ*. In a word, he us'd his utmost endeavours to have the Canons inviolably observ'd in all the Churches of the World, being perswaded, that in this consisted all the Power and Authority which the Primacy of his See gave him.

for the Pope of *Rome* was then from assuming an Universal Supremacy over the

All these different Employments did not hinder him from writing many Books. When he was at *Constantinople* he began the *Morals* upon *Job*, at the desire of *Leander* Bishop of *Sevil*, who was then there, and with whom he contracted an intimate Friendship. The *Pastoral* was the first Book which he wrote after his Ordination, in Answer to the Calumny which *John* Bishop of *Avinion* had rais'd against him, because he refus'd the Bishoprick with so much stiffness. His Pastoral Office oblig'd him to make many Homilies; we have those which he compos'd upon *Ezekiel*, and forty upon the Gospels. The Dialogues were the Product of the Retirements which he made from time to time.

But before we enter upon a particular Enumeration of these Works, we must give an Abridgement of his Letters, which contain an infinite number of important Points concerning the Discipline of the Church. These are commonly rank'd according to the order of their Dates, and distributed into the Method of fourteen Indictions, which answers to the years of *St. Gregory's* Pontificate, beginning at the Month of September in the Year 590, which is the ninth Indiction, and ending at the Month of March of the seventh Indiction of the Cycle, according to the Indictions of the Year 604, of the Vulgar *Æra*, which is the time of *St. Gregory's* death. These Letters have been since divided into twelve Books, each of which contain an Indiction, except the second and seventh, which comprehends two of them. The number of Letters amounts to 840, or thereabouts. Since there are many of these Letters which concern the same Points of Discipline, we shall not follow the order of Time, but give an account of them under certain principal Heads.

Concerning Baptism.

St. Gregory proves, That Baptism does truly and perfectly pardon sins; that it does not only in appearance expiate them, as some think, but it really remits them, altho it leave the Man subject to Passions, *Book 9. Epistle 29*. He approves the Opinion of *Leander* Bishop of *Sevil*, who remark'd, that it was indifferent to use three Dippings in Baptism, or one only. He adds, that we must follow the Custom of the Church where we are, *Lib. 1. Ep. 41*.

He would have no Body forc'd to receive Baptism. *Ibid. Ep. 45*.

He permits Baptism to be given to the *Jews*, on Sunday or a Festival, if they cannot conveniently wait till *Easter*, after they have been made to observe a Fast of forty days: But if they be willing to wait till *Easter*, his Opinion is that they should not be baptiz'd before, *Lib. 7. Ep. 24*.

As to the Validity of the Baptism of Heretics, and the manner of receiving them into the Church, he says as it follows here, when he was consulted by *Quirinus* and the Catholics of *Iberia*, That according to the Tradition of the Church, those who have been baptiz'd by Heretics in the Name of the Trinity, are receiv'd into the Church, either by Uncction with Chrysm, or by Imposition of Hands, or by a bare Profession of the Faith: That in the West the *Arians* are receiv'd into the Church by laying Hands upon them; that in the East this is done by Uncction with Chrysm; that the *Manichæes* and other Heretics are receiv'd there by making only a sincere Profession of the Catholic Faith: That the *Bonsians*, who did not believe in *Jesus Christ*, and the *Caraphrygians* who did not believe as they should in the Holy Ghost, but thought *Montanus* to be him, and the Heretics like them, are baptiz'd when they re-enter into the Church, the Baptism which they have receiv'd not being true, since it was not given in the Name of the Trinity, *Book 9. Ep. 61*.

The Monks must not be Sponsors, *B. 3. Ep. 40*.

When it is uncertain whether a Person has been baptiz'd or confirm'd, we must baptize or confirm them, rather than suffer them to perish in this doubt, *B. 12. Ep. 32*.

Of the Unction, that is used at Baptism, or Confirmation.

HE writes to the Bishop of *Calari*, that Priests are forbidden to use the Unction of Chrysm on the Front of the Baptiz'd, but they may use it upon the Breast, leaving it to the Bishops afterwards to use it upon the Front. *Book 3. Ep. 9.* Afterwards speaking of this Prohibition, he says, That it was made because such is the Custom of his Church; but if this be troublesome to those that have another Custom, he does not find fault with the Priests that shall use this Unction in the absence of the Bishop. We have already related another place concerning the Unction which is us'd in the East for receiving Hereticks, *B. 9. Ep. 61.*

Of the Consecration of the Eucharist.

Januarium Bishop of *Calari*, being aged and infirm, was subject to be indispos'd by saying Mass; and after he returned he knew not the place of the Canon where he had left off: And many Persons doubted, whether they should receive the Communion of the Hosts thus Consecrated. *St. Gregory* declares, That they ought not to make any scruple of it, and that they may receive it with assurance, because the infirmity of him that Consecrates, does not change, nor divert the Benediction; but he says, that this Bishop should be admonish'd not to do the Office, when he finds himself in this Condition, *B. 11. Ep. 59.*

About Penance.

St. Gregory has written a Letter expressly against those who believ'd, that after a Penance of three years, one might take his ease, and commit the same Crimes with impunity. There he lays down this excellent Maxim, That true Penance does not only consist in bewailing sins past, but in abstaining from them for the future. *Penitentia est commissio, & iterum plangenda declinare.*

The Clergy who had committed any Crimes, were put under Penance, and shut up in Monasteries, to receive there Corporal Punishment, *B. 1. Ep. 18. B. 2. Ind. 11. Ep. 28. B. 3. Ep. 9.*

A Clergy-man, who being depos'd, did perform the Duties of his Function, was to be put under Penance all the rest of his Life: yet it was lawful for the Bishop to receive him to Lay-Communion after a long Penance, *B. 4. Ep. 5.*

A Clergy-man falling into sin, and being put under Penance, can never hope to enter again into the Clergy, *B. 1. Ep. 18, & 43. B. 3. Ep. 26.*

There is not the same reason of an Abbot who is a Priest, who after his Penance, may be restor'd to his Dignity of Abbot, but not to that of Priest, *B. 4. Ep. 4.* One who is only an Abbot, and not a Priest, shall continue depos'd for ever, *ib. Ep. 16.* A Priest depos'd may be made an Abbot, and have the Care of Monasteries, *ib. Ep. 17.*

About the Indissolubleness of Marriage.

St. Gregory proves in the 39th Epistle of the 9th Book, that Marriages are not dissolv'd by the Entrance of one of the married Persons into a Religious House, altho Human Laws permit the Man to part from his Wife, or the Woman from her Husband, for that end that they may go into a Monastery. He adds in the 44th Letter of the same Book, where he handles also the same Question, That the Law of God does not allow a Man to forsake his Wife for any Cause but that of Adultery. Nevertheless he permits married Persons to part from one another, that they may enter into a Religious House, when this is done with the consent of both Parties, *B. 3. Ep. 49. B. 9. Ep. 39.*

In the 32 Letter of Book 8, he determines a particular Case about this Subject. A married Woman had parted from her Husband, and was become a Nun, because she suspected him of Adultery; but she could not convict him of it, and the married Man purg'd himself by Oath, affirming that he was not guilty. Hereupon the Woman return'd to him, which mov'd her Bishop to Excommunicate

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municate her and all her Family. *St. Gregory* wrote to this Bishop, That he must immediately restore her Family to Communion; and as to the Woman, he must not suffer her to continue a long time Excommunicate, if it were notorious, that she had no Proofs that her Husband had committed Adultery, and if the Suspicion she had of him was remov'd by his Oath.

Of the Vacancy of an Episcopal See.

When a See is vacant, it must be fill'd quickly with a worthy Person, *Book 1. Ep. 18, 76, & 79.*

B. 6. Ep. 1. 'Tis forbidden to leave it vacant more than three Months, *B. 6. Ep. 39.* During the Vacancy, the Custom of the Church of *Rome*, as to the Suffragan Bishops of her Metropolis, was to name a Deputy: And *St. Gregory* gives us many Forms of commissioning these Deputies, *B. 1. Ep. 15, 51, 75, 76. B. 2. Ep. B. 19. & 20, 26, 27. 5. Ep. 21. B. 3. Ep. 39. B. 11. Ep. 16, 17, 18, 19.* These Deputies made an Inventory of the Goods of the Church, chiefly of the Moveables, *B. 3. Ep. 11. B. 2. Ind. 11. Ep. 22.* They cannot appropriate to themselves any of the Possessions and Revenues of the vacant Church, but they should keep them, *B. 2. Ep. 27, & 38.* Yet a Recompe may be given to any for their trouble, *B. 3. Ep. 11.* The Deputy should be present at the Election, *B. 12. Ep. 19.* Prayers were made for the Future Election of a Bishop, *B. 1. Ep. 56.* A Church is not to be look'd upon as vacant, when the Bishop is seiz'd with a Disease which hinders him from performing his Office: In such a case he must not be depos'd, but have one given him for his Assistance, *Dispenatorem*: He must continue in his station, and enjoy his Revenue, *B. 2. Ep. 5.* If he desires to Retire, yet they ought not to proceed to the Election of another Bishop, until he has given his Demission in Writing, *ibid.*

Concerning the Elections and Ordinations of Bishops.

St. Gregory does not meddle with choosing the Bishops of the Churches depending upon his Metropolis, but leaves the Clergy and People the Liberty of Election; and when they have chosen one, if he be found worthy, he Ordains him: But if he be found incapable, he orders them to choose another, *B. 8. Ep. 18. B. 3. Ep. 2. B. 6. Ep. 38. B. 1. Ep. 56, 57. B. 2. Ind. 10. Ep. 18. B. 8. Ep. 18, 34. B. 12. Ep. 6.*

He does not assume to himself the Ordinations of the Bishops which were not his Suffragans, but he would have them Ordain'd by those to whom it belongs, *B. 2. Ind. 11. Ep. 29, 30, 31. B. 11. Ep. 57.* When there are no fit Persons found upon the place, he allows the Clergy and People to send Deputies to *Rome*, to choose one of the Clergy of *Italy*, *B. 2. Ind. 11. Ep. 15. B. 11. Ep. 14.* When Persons cannot be found that are every way fit, he allows of such as are indifferently good, *B. 4. Ep. 19.* When there is a Contest between the Clergy and the People, as happen'd at the Election of a Bishop of *Syracuse*, when the People chose one Person, and the Clergy chose another, he orders, That they should both come to *Rome*, and that he shall be prefer'd, who best deserves this Dignity, *B. 4. Ep. 47.* He would have the Opinion of those who are absent ask'd, if they be of the Nobility, *B. 2. Ind. 11. Ep. 29, 30, 31.* Tho he does not meddle with Elections, yet he sometimes excludes those who are chosen, as he did *Maximus* out of the Bishoprick of *Salerno*, *B. 3. Ep. 15.* and sometimes he proposes Persons whom he thinks well qualified, *B. 3. Ep. 15.* He describes to the Electors the Qualifications he ought to have whom they choose, *B. 2. Ind. 11. Ep. 29. & B. 4. Ep. 47.* He approves of the Elections made by way of Compromise, *B. 2. Ind. 11. Ep. 35.*

These following are the excellent Rules which *St. Gregory* precribes about the Choice of Bishops. The Electors should examin his Life whom they are about to choose, as far as by Law they can: They should not be partial, either for Favour, Solicitation, or Money, *B. 7. Ind. 2. Ep. 26. B. 11. Ep. 19.* They should not consider their own particular Profit, but only the Glory of God and the Good of his Church, *B. 2. Ind. 11. Ep. 29. B. 4. Ep. 47.* They must deny the Bishoprick to those who seek after it, and give it to those that shun it, *B. 6. Ep. 4.* They must prefer those that are of the Clergy of the Church before others, *B. 1. Ep. 56. B. 2. Ind. 10. Ep. 19. B. 7. Ind. 2. Ep. 25.*

They must not choose a Lay-man, *B. 2. Ind. 10. Ep. 19. ibid. Ind. 2. Ep. 111, 114, 115. B. 3. Ep. 39. B. 7. Ind. 2. Ep. 112, 115. B. 11. Ep. 16.* They must reject those who solicit for a Bishoprick, *B. 11. Ep. 19.* They must not choose a Person too old, *B. 12. Ep. 6.* nor one of the younger fort, *B. 2. Ind. 11. Ep. 47, & 48.*

They must not choose, nor Ordain Bigamists, nor those who have espoused Widows, nor those who are ignorant of Learning, nor those who have any notable defect in their Body, nor those who have done publick Penance, nor those who have any Personal Obligation to another Office, nor Strangers that are unknown, *B. 2. Ep. 25.*

A New Ecclesiastical History

He that is Ordain'd Priest should know the *Pfalter*, Book 4. *Epistle* 45.
St. Gregory declares, That Re-ordination is forbidden as much as Re-baptization, B. 2. Ep. 32. They must not Ordain an Arch-deacon or Deacon of another Church, without the leave of his Bishop, B. 4. Ep. 19. B. 12. Ep. 16.

Of the Authority and Usefulness of Councils.

ST. Gregory had a very particular Veneration for the Decrees and Canons of General Councils, that are received in the Church, and seems to be persuaded that he could not meddle with them. He was no sooner promoted to the Pontifical, but he solemnly declar'd in his Letter to the Patriarchs, That he reverend the four first General Councils, as he did the four Gospels; and that he had also a great respect for the fifth General Council, B. Ep. 24. He repeats the same thing in Book 2. Ind. 11. Ep. 10.
He acknowledges the Necessity of Provincial Councils for maintaining Discipline and Judging of Bishops, B. 1. Ep. 1. 33. 16. 72. 82. B. 2. Ind. 11. Ep. 47. B. 3. Ep. 9. Ep. 8. B. 7. Ind. 11. Ep. 70. 111. 112. B. 12. Ep. 32. The Metropolitan ought to assemble them, B. 2. Ind. 11. Ep. 47 & 48. The Roman Church does not receive the Canons of the Council of Constantinople, B. 6. Ep. 31. He wrote to the Bishops of France to Call a Council for Regulating their Discipline, B. 7. Ind. 112. Ep. 111.

Of the Primacy and Rights of the Bishop of Rome.

THE Holy See, according to St. Gregory, does not use its Authority, but only to punish Vice: Thus all the Bishops are subject to it, from the very moment that they commit any Fault; but Humility makes all the Bishops equal, when there is no Fault which obliges the Holy See to exercise its Authority, B. 7. Ind. 11. Ep. 65.
The Primacy of the Pope gives him no Right to reverse the ancient Canons, nor the Privileges and Rights of other Bishops, B. 2. Ep. 37. These following are his own words: *Abijt ut Statuta Majorum, a Consecrationibus meis in quibus Ecclesia infringam, quia mihi injuriam facio, si fratrum meorum jura periculo.* De Ecclesiasticis vero Privilegiis, hoc nostra fraternitas, post habita dubitatione, tenetur, quia sicut nostra defendimus, ita singulis quibusque Ecclesiis, sua jura servamus: i. e. God forbid that I should infringe the Decrees of our Ancestors made by our Fellow-Bishops in any Church, for I do my self an Injury if I disturb the Rights of my Brethren: and as to Ecclesiastical Privileges they may firmly believe, Brother, without the least doubt, that as we defend our own, so we reserve to every Church their own Rights.
The Bishops of Rome refus'd to take upon them the Title of Universal Patriarch of the Church, which was given them by the Council of Chalcedon, lest they should seem to encroach upon the Rights of other Bishops, B. 4. Ep. 32. B. 7. Ind. 1. Ep. 30.

St. Gregory wrote to Eulogius the Patriarch of Alexandria, who had acquainted him with what he had commanded him; that he should not any more use this term of Commanding, for he knew (says Gregory to him) what it meant, and what was meant by his Brethren, that they were his Brethren by their Dignity, and his Fathers by their merit, B. 7. Ind. 1. Ep. 30.

Of the Apostolick Sees.

Eulogius Patriarch of Alexandria, had written many things to St. Gregory in favour of the See of St. Peter: St. Gregory observes to him in his Answer, that they were the more grateful to him, because they were written by one, who sits also in the Chair of St. Peter himself, and that he had done an Honour to himself, by endeavouring to do one to the See of Rome: That he should know, that the Church was solidly founded upon the Firmness of the Prince of the Apostles, from whence he had his Name of Peter, and that to him, the Truth it self said, *I will give thee the Keys of the Kingdom of Heaven; to whom he also said, when you are Converted, strengthen your Brethren*: without forgetting these other words, *Simon, Son of Jona, lovest thou me? feed my sheep*: That upon this account, though there were many Apostles, yet there was but one See of the Prince of the Apostles, which was rais'd in Authority above the rest, because of the Primacy which he founded: That this See is in three places, at Rome, the place where he finish'd his Course; at Alexandria, whether he sent his Evangelist St. Mark to supply the place; and at Antioch, where he continued seven years; but that these three Sees are but one See, which belongs to St.

of the Sixth Century of Christianity.

St. Peter, on which three Bishops now sit, which are in effect but one; in him who pray'd, *That they may be one, as I am in the Father; and the Father in me*, B. 6. Ep. 37.

The Form of Ecclesiastical Decisions.

HERE follow the principal Rules observ'd by St. Gregory in Ecclesiastical Decisions:
He judg'd in the first place the Bishops of Italy, Sicily, and the Neighbouring Isles, which immediately depended upon Rome as their Metropolis; as for Example, he cites *Januarius* Bishop of *Calata*, to Rome, to come and purge himself of the Accusation charged upon him, B. 2. Ind. 11. Ep. 36.

He causes the Bishop of *Syracusa* to come to Rome, B. 2. Ind. 11. Ep. 12.

He cites *Maximus* Bishop of *Salerno*, B. 5. Ep. 3. & 25.

Having dispos'd the Bishop of *Naples*, he writes to the Clergy and People of that City to choose another Bishop in his room, B. 2. Ind. 11. Ep. 3.

He requires his * Warden in *Sicily* to send to Rome the Bishop of *Messina*, and his Accusers, B. 11. Ep. 32 & 33.

* The De-fenses of St. Peter's Patrimony were certain Officers ap-

pointed by Popes in the Provinces, for maintaining and taking care of the Patrimony of the Roman Church; which Officers were afterwards appointed for Parochial Churches, and are now call'd *Churchwardens*, *Splm. Gloss.*

The Bishops of the Vicariate of Rome were oblig'd to come every year to his Synod: As to those of *Sicily*, they came thither once in three years, and St. Gregory assures them, that he will be satisfied if they come but once in five years, B. 6. Ep. 19.

Yet to facilitate the dispatch of Affairs, he makes *Maximian* Bishop of *Syracusa*, his Legat into *Sicily*, to whom he gives Power to judge of smaller Affairs, on condition that he should reserve to him such as were of greater Consequence. He commissions the Bishop of *Syracusa*, and four other Bishops, to judge the Cause of *Mellitus* Bishop of the *Isle of Malta*, B. 7. Ind. 2. Ep. 63. As to the other Bishops of the West, who did not depend upon his Metropolis, he would have them judg'd by a Synod of the Province, without an Appeal to the Holy See. He affirms, that a Bishop of *Africa* should be judg'd by a Synod held in *Africa*, B. 1. Ep. 82. He remits *Paulinus* of *Tegesta* to the Judgment of *Columbus*, B. 10. Ep. 32.

He affirms, That a Bishop ought never to be Depos'd till his Cause has been first heard in a Synod, B. 2. Ind. 11. Ep. 8 & 9. In case of an Appeal, or where recourse is had to the Holy See, he commonly commissions Judges upon the place: whereof here follow some Instances.

Florentinus Bishop of *Epidaurus*, which is now *Rogosa*, had been condemn'd by his Metropolitan, without being judg'd or convicted in any Synod; but St. Gregory declares that his Deposition ought not to take place, but the Cause ought to be re-heard and decided in a Council. He commissions *Antonius* to be present at this Decision, B. 1. Ind. 4. Ep. 8 & 9.

He remits to *Columbus* Bishop of *Numidia*, the Judgment of two Bishops of *Africa*, B. 5. Ep. 36. B. 10. Ep. 32.

He commissions one of his Wardens at Rome, to draw up a Process and Judge the Bishop of *Malaga*, B. 11. Ep. 52 & 53.

The Judgment of this Deacon is related in the Letter 55, wherein he declares by virtue of his Commission, that *Januarius* Bishop of *Malaga* was unjustly forc'd away: He nulls all that had been done against him, altho it was null in it self: He ordains, that the other Bishops who were guilty of this bold Invasion of another's Right, shall be shut up in a Monastery, to do Penance there; that he who was Ordain'd in the room of *Januarius*, shall remain depriv'd of the Priesthood, and all Ecclesiastical Orders; and that *Januarius* shall re-enter upon the Possession of his Bishoprick. This Decree pronounc'd the Sentence, in the presence of the four Gospels, and according to the Memorial of the Imperial Laws, about the Decisions of Bishops.

St. Gregory remits to the Bishop of *Vienna* the Judgment of an Abbot of *Cefena*, who was forsaken by his Bishop, B. 12. Ep. 1.

He commissions *Sigibert* Bishop of *Autun*, to determine the Differences between the Bishop of *Turin* and *Tarentasia* about the Parishes of their Diocese, B. 7. Ind. 2. Ep. 126 & 121.

He pretends also to have a Right of Reviewing the Causes which were decided in the East, even after an Appeal.

The Affair of *Hadrian* Bishop of *Thebes* in *Thebais* is too remarkable to be pass'd over here in silence. This Bishop had been condemn'd by the Bishop of *Larissa*, upon a Civil Affair, and he had brought his Appeal; but having recourse to the Emperors, he was sent back to be judg'd before the Bishop of *Corinths*; yet he was afterward forc'd to acquiesce in the Judgment of the Bishop of *Larissa*. Some time after, two Deacons who had been depos'd, one for his Uncleanness, and the other for Embezzeling the Revenues of the Church, accus'd *Hadrian* of suffering a Deacon of an ill Life, altho he knew of his Disorders, and of suffering Infants to die without Baptism. The Bishop

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of *Larissa* condemn'd him now for a Criminal Affair, as he had done before for a Civil Matter: he appeal'd from this Sentence; the Emperor, caus'd the Informations to be communicated to *Honorus* a Deacon, who found none of these things true which they charged upon *Hadrian*. Yet his Cause was remitted to the Metropolitan of the first *Justiniana*, Primate of *Urbis*, and Vicar of the Holy See. This Bishop, without examining the Cause judicially, confirm'd the Sentence of the Bishop of *Larissa* upon the Deposition of some Witnesses, who declar'd that they had heard from the Deacon *Demetrius* the things which were charg'd upon *Hadrian*, altho this Deacon deny'd it so fully that he could not be made to confess it by putting him to the Torture. *Hadrian* had recourse to St. Gregory, who null'd the Proceedings of *Larissa*, and those of the Bishop of the first *Justiniana*, as contrary to the Laws and the Canons, and as null in themselves, since the Cause had not been any Appeal. He caus'd the Bishop of *Justiniana* from Communion for thirty days; threatens to Excommunicate him of *Larissa*, taken from him all his Jurisdiction over the Bishop of *Urbis*; orders him to restore the Effects of the Church of *Thebes*, and remits the Cause in his own right only to his Relyants at *Constantinople*, B. 2. Ind. 11. Ep. 63. 7.

He believed also that the Holy See could call Copies of great Consequence to Rome, and judge them. Thus he judg'd and accus'd as *Rome* *John* a Priest of *Clusdon* who was accus'd of Heresie, and condemn'd by the Bishop of *Constantinople*, B. 5. Ep. 13 & 16. And he alleg'd this Example to prove to the Bishop of *Ravenna* that he could examine and judge at *Rome* the Cause of *Cladius* the Abbot, who had a Difference with the Church of *Ravenna*, B. 5. Ep. 24. He acquits also a Priest of *Isauria*, who was accus'd of Heresie, B. 5. Ep. 64. But he rarely made use of his Jurisdiction: And the Metropolitans were content with him. *Paul* a Bishop of *Africa* came to Rome to purge himself: Witnesses are sent thither who are found insufficient. *Paul* desires to be sent back to *Constantinople*, the Pope allows him to go wither with two Bishops, B. 6. Ep. 2.

As to the ordinary Cause between the inferior Clergy of the Bishops depending upon the Metropolitans of *Rome*, he left them to the Decision of the Bishops, and would not have his Wardens to meddle in them, nor to diminish the Jurisdiction of the Ordinary. For, says he, if we do not preserve the Jurisdiction of each Bishop, we overturn the Order of the Church which we should maintain. Nam si unicuique Episcopo sui jurisdictionis non servetur, quid aliud agitur, nisi ut per nos, per quos Ecclesiasticus ordo custodiri debet, confundatur, B. 7. Ep. 32. Yet he punish'd a Priest of a Parish in the Diocese of another Bishop, B. 2. Ep. 16.

As to the Informations about the Disorders committed to the Person of a Bishop, he observes that they should be made by a Clergy-man, together with six Judges, B. 2. Ind. 11. Ep. 1. He would not have a Bishop deposed a long time in Prison. He says that he must be Deposed if he be guilty, or set at Liberty if he be innocent, B. 1. Ep. 32. The Custom for a Man to purge himself by Oath when there was no Conviction of him, was in the time of St. Gregory, which he approves and makes use of, B. 2. Ep. 23; B. 2. Ep. 12.

Against the Title of Universal Patriarch.

St. Gregory does not only oppose this Title in the Patriarch of *Constantinople*, but he maintains also that it cannot agree to any other Bishop, and that the Bishop of *Rome* neither ought, nor can assume it. *John* the younger Patriarch of *Constantinople*, had taken upon him this Title in a Council held in 586, in the time of Pope *Pelagius*, which oblig'd this Pope to null the Acts of this Council. St. Gregory wrote of it also to the Patriarch; but this made no Impression on him, and *John* would not abandon this fine Title, B. 4. Ep. 36. St. Gregory address'd himself to the Emperor *Mauricius*, and exhorted him earnestly to employ his Authority for redressing this Abuse, and to force him who assumed this Title to quit it. He remonstrated to him in his Letter, That although Jesus Christ had committed to St. Peter the Care of all his Church, yet he was not called Universal Apostle. That the Title of Universal Bishop is against the Rules of the Gospel, and the Appointment of the Canons; that there cannot be an Universal Bishop, but the Authority of all the other will be destroyed or diminish'd: That if the Bishop of *Constantinople* were Universal Bishop, and it should happen that he should fall into Heresie, it might be said, that the Universal Church was fall'n into destruction: That the Council of *Chalcedon* had offer'd this Title to St. Leo, but neither he nor his Successors would accept it, left by giving something peculiar to one Bishop only, they should take away the Rights which belong to all the Bishops: That it belongs to the Emperor, to reduce by his Authority him who depiles the Canons, and does injury to the Universal Church by assuming this singular Name, B. 4. Ep. 32. These Remonstrances had no effect; for the Emperor would not meddle in this Affair, and had even authorized *John* the younger, and therefore the Pope complain'd of it to the Emperors, Ep. 94. of the same Book. He wrote also, to other Patriarchs, who were, it seems, concern'd to oppose this new Title: But they did not take the Matter so seriously as St. Gregory, and suffer'd the Patriarch of *Constantinople* to enjoy this Title, which did them no prejudice. Nay, *Anastasius* the Patriarch of *Antioch*, had the boldness to remonstrate to St. Gregory, that he must not be angry for a Matter of so little consequence: But St. Gregory gave him to understand, that

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that he did not take the Matter to be so. *Cyrinus* succeeding in *John* in the See of *Constantinople*, continu'd to assume the same Title, yet he wrote to St. Gregory, immediately after his Promotion. This Pope would not refuse his Letter; but he gave him notice that, he should quit that Ambitious Title of Universal Patriarch, if he would prevent a Rupture between them, and wrote to the Emperor, that his Legat should not Communicate with *Cyrinus* till he had parted with this vain Title, B. 6. Ep. 4. & 5. 23, 24, 25, 28, 30, & 31. He exhorts the Bishop of *Jerusalem* not to approve this Title, B. 7. Ind. 2. Ep. 70. Yet *Cyrinus* would not quit it, and St. Gregory was also oblig'd to write to him about the end of his Pontificate, B. 11. Ep. 43.

Of the Rights and Authority of the Metropolitans.

St. Gregory desires, that in *Africa* a Primate should be chosen, rather with respect to his Merit than the Dignity of the See, and that he should reside in a City, B. 1. Ep. 72. Yet he permits the Bishops of *Numidia* to observe their ancient Customs, even as to the appointing of Primates, provided notwithstanding, that they suffer none who have been *Donatists* to ascend to that Dignity, B. 11. Ep. 75.

St. Gregory in naming his Deputies, preserves the Rights of Metropolitans: *Singulis quibusque Metropolitani, secundum priscam consuetudinem, proprio honore servato*, B. 4. Ep. 50. i. e. Saving to each Metropolitan, his peculiar honour, according to ancient Custom.

About the Pallium.

St. Gregory sent the Pallium to many Bishops.

- To *Anastasius* of *Antioch*, B. 1. Ep. 27.
 - To him of *Ravenna*, B. 7. Ind. 2. Ep. 77. B. 4. Ep. 54.
 - To him of *Salone*, B. 7. Ind. 2. Ep. 130. He threatens to deprive him of it, B. 2. Ep. 14.
 - To *Lauder* Bishop of *Sevil*, B. 7. Ind. 2. Ep. 126.
 - To *Siegisius* of *Autun*, B. 7. Ind. 3. Ep. 5. Ind. 2. Ep. 113.
 - To the Bishop of *Milum*, B. 3. Ep. 1.
 - To the Bishop of *Messine*, B. 5. Ep. 8.
 - To the Bishop of *Arles*, B. 4. Ep. 50.
 - To the Bishop of *Corinth*, B. 4. Ep. 55.
 - The Form of sending the Palliums, B. 5. Ep. 3.
- He had a Difference with the Bishop of *Ravenna*, about the time wherein he should wear it: This Bishop pretended that he ought to put it on in the Vestry, in the presence of all the Clergy, and wear it in Procession; but the Pope would not have him to put it on till after the Clergy were gone forth, and that he should wear it in other places besides in the Church and at the Altar, B. 2. Ind. 11. Ep. 33 & 55. Yet he permits him to wear it in some Processions, B. 4. Ep. 11 & 15. But he being not satisfied with this, had a mind to wear it whenever he pleas'd at the Ceremonies; and therefore St. Gregory informs him by his Notary *Carlonus*, after what manner it should be us'd, B. 5. Ep. 33.
- He gives it to the Bishop of *Arles*, on Condition that he should wear it only at the Altar, B. 3.
- He would not give it to *Desiderius*, because he could not prove, as he had affirm'd, that his Church had formerly enjoy'd Apostolical Privileges, B. 7. Ind. 2. Ep. 117.
- He would not give it to the Bishop of *Autun*, until it had been desir'd for him in the Queen's Name, and the Bishops and the Emperor had consented to it, B. 7. Ind. 1. Ep. 5. There he observes, That the Custom is to give it only to Bishops of noted Merit, who desire it importunately.

About the Title of Cardinal.

The Title and Name of Cardinal with St. Gregory, signifies nothing but what is Titular. As for instance, He permits the People of *Naples* to make Bishop *Paul*, who was their Deputy, Cardinal of their Church, if they thought fit, B. 2. Ep. 6 & 7. 16. Ep. 9. He speaks of a Presbyter Cardinal in an Oratory. He recommends the Church of *Calabria*, to the Bishop of *Urbium*, during the absence and sickness of his Bishop, and prays him to take care of it, as he was the proper and Cardinal Bishop, *Cardinalis & proprius*, B. 2. Ind. 11. Ep. 24 & 25. He makes the Bishops of ruin'd Churches, Cardinal Bishops of other Churches, B. 1. Ep. 77. B. 2. Ind. 10. Ep. 25 & 26. B. 2. Ind. 11. Ep. 13 & 14. A Deacon who had not been made Cardinal, ought to come after those who had been Ordain'd Cardinals,



Cardinals, altho they were younger than he; B. 1. Ep. 79. 2. A Deacon Ordain'd without a Title, has not the place; *and the day wherein he is made Titular, A Presbyter Cardinal of a Church of Populanda in Thauri is a Thauri Priest of that Church, B. 1. Ep. 15.*

Of the Pope's Deputies.

ST. Gregory grants to *Vigilius* Bishop of *Arles*, by making him his Vicar in *Gaul*, the Right of giving Letters to Bishops who have a Journey to make out of their own Country, to Judge of difficult Causes with twelve Bishops, to Call together the Bishops of the Country wherein he is Vicar, B. 4. Ep. 50 & 52.

The Pope's Legats.

THE Holy See sent only two Deacons to the Emperor, B. 11. Ep. 45. ST. Gregory made choice of such as might be most acceptable to him, B. 1. Ep. 2. B. 9. Ep. 64. He recommends them by his Letters, B. 5. Ep. 5 & 6. B. 11. Ep. 43. He would have them frequently converse with pious Persons, to abolish the Impressions which Secular Affairs might make upon them.

Of the Functions of Arch-deacons, Deacons, Sub-deacons, and other Clergy-men.

THE Officers of Bishops ought to be Clergy-men, B. 4. Ep. 4. An Arch-deacon is answerable for the Moveables of the Church, B. 1. Ep. 10. The Title of Arch-deacon was so considerable, that a Bishop having a design to be reveng'd upon an Arch-deacon, would Ordain a Priest against his Mind, on purpose to turn him out of his place. ST. Gregory concern'd himself against this Bishop, and threaten'd to deprive him of the *Pallium*, and depose him, if he did not restore the Arch-deacon, B. 1. Ep. 19. B. 2. Ep. 14. 15. 17. 37.

* *Dalmatica* is a long white Garment, without sleeves, set off with Purple-knaps. *Spitta*, Gloss.

ST. Gregory grants to an Arch-deacon of *Gap* the use of the * *Dalmatica*, B. 7. Ind. 2. Ep. 112. ST. Gregory in a Synod forbids to put the Deacons upon singing in the Church: They should be employ'd in the Service of the Altar, and the Distribution of Alms. The Sub-deacons should sing the *Psalms*, and read the Lessons, and the Inferior Orders should not be employ'd in these Functions but in case of necessity, B. 4. Ep. 44.

The *Vidame* was an Officer who took care of the Revenues of the Bishop of *Rome*, B. 1. Ep. 11. There is frequent mention in the Epistles of ST. Gregory, of the *Defensores*, i. e. Wardens, who were the Clerks that took care of the Patrimony of the *Roman* Church.

Of the Use of Ecclesiastical Revenues.

THE Revenues of Churches ought to be divided into four Parts, whereof one is for the Clergy, and another for the Poor; and the two other parts ought to be subdivided into three, whereof one shall be for the maintenance of the Church, the other for the Bishop, and the last for the wants of particular Persons, B. 4. Ep. 42.

That part which is for the Poor ought to be taken out of the new Purchases, as well as out of the old Possessions, B. 3. Ep. 11. B. 7. Ind. 1. Ep. 8. B. 11. Ep. 49. That part which is for the Clergy ought to be distributed indifferently among them, B. 7. Ind. 10. Ep. 8.

The Letter 51. of B. 8. contains many Articles of an Agreement made between the Clergy of *Parormum* and their Bishop, which the Pope confirms, and in consequence thereof, order'd the Bishop, first, To distribute a full fourth part of the Revenues of his Church among all the Clergy, proportionable to their Merit, Office, and the Labour of each. Secondly, To give them the fourth part of the Offerings of the Faithful, whether they be in Money, or other Presents. Thirdly, To detain only the Remainder of the Moveables for himself, and to unite all the unmoveable Purchases to the Possessions of the Church. Fourthly, To Commission a Receiver of the Revenues with the Consent of the Elders and the Clergy, *Seniorem & Cleri*, who shall give an Account every year, that all occa-

tion

sion of suspicion may be cut off. Fifthly, To permit the Clergy to take up their Provision of Wine at a reasonable price upon the Credit of the Church. Sixthly, To take care to remove ill-gotten Goods, and to use only honest ways of getting. Lastly, He exhorts him not to believe lightly what shall be told him against his Clergy, not to proceed against them with Passion, but only by Canonical ways.

The Bishop cannot by Testament dispose of the Possessions of the Church, nor of the Purchases made while he was Bishop, B. 5. Ep. 1.

The Revenues of the Church ought to be employ'd for the Assistance of the Poor, without reserving any thing for the future by a dangerous Precaution, B. 8. Ep. 20.

In the extreme necessity of the Poor, the sacred Vessels, and that which serves for Ministering in holy Things, ought to be sold, but all the ready Money must be first disburs'd, B. 6. Ep. 13, 35, 66.

The Rights of the Church must be maintain'd, the Possessions which belong to it must be defend'd and recover'd; but this must not be done with all the Rigor that's possible: 'Twere even better to lose something, and abandon a part of the Revenues of the Church, than to be the Cause of Ruin to the Poor, B. 7. Ind. 2. Ep. 23. when there is room for doubting, whether the Goods belong to the Church, or no, 'tis best to yield.

The Governors of Hospitals give an account of their Revenues to the Bishop, B. 3. Ep. 24.

It belongs to the Bishop to take care of these Revenues, B. 3. Ep. 24. B. 8. Ep. 20. When he cannot do it by himself he must appoint a Steward for it, B. 11. Ep. 57.

Of the Patrimony of St. Peter.

IN the time of ST. Gregory the Church of *Rome* had many Possessions in Lands, not only in *Italy* and *Sicily*, but also in *France*, in *Dalmatia*, in *Thyrium*, &c. These Possessions were call'd the *Patrimony of St. Peter*: they were managed and admittit by the Persons call'd *Defensores*, i. e. Wardens, who gave an account of them. ST. Gregory employ'd the Revenues of these Patrimonies in Works of Piety: he desir'd that his Rights might not be exacted with Rigor, nor any new Taxes impos'd. His Wardens had their Prerogatives and Jurisdictions. In *Gaul* they inspect'd the Chappels and Abbies. These things may be prov'd by many Letters. See B. 1. Ep. 1, 2, 3, 37, 38, 39, 42, 44, 58. B. 2. Ep. 1. Ind. 10, 17. Ind. 11. Ep. 17, 33. B. 5. Ep. 5, 6, 10. B. 9. Ep. 65. In this last he speaks of the Right of inspecting Chappels and Abbies.

Of the Celibacy of Clergy-men.

ST. Gregory took it ill that the Sub-deacons of *Sicily* were oblig'd to abstain from their Wives, according to the Custom of the Church of *Rome*. This Law appear'd to him harsh and unreasonable, because they found not Continence establish'd by any Law for them, and they were not oblig'd to keep it before they were Ordain'd, he fear'd lest something worse should happen if this yoke were impos'd upon them. He orders that none shall be Ordain'd for the future who do not promise to live in Continence. He declares that those who have observ'd the Prohibitions made three years ago deserve to be commended; but he would not have those Deposed who had broken them, altho he forbids to promote them to Holy Orders.

He declares in Letter 34 of Book 3. That he will put in Execution the Order of the Pope his Predecessor, about the Continence of the Sub-deacons, and that those who are married shall be oblig'd to abstain from it, or else to forsake the Service of the Altar. He would not have the Wives punish'd of those who desir'd rather to quit the Service than renounce them, nor the Women hinder'd from marrying again after their death. He orders that for the future no Sub-deacon shall be made who is not oblig'd before hand to observe Celibacy.

He enjoys the Bishop of *Tarentum* who had a Concubine, voluntarily to resign the Bishoprick, and to do a reasonable Penance, if he had kept Company with her since he was a Bishop, B. 2. Ind. 11. Ep. 4.

He forbade Clergy-men very severely to keep strange Women in their Houses, and also exhorted them not to keep those which are excepted by the Canons, B. 1. Ep. 50. B. 7. Ind. 2. Ep. 39. B. 3. Ep. 26. B. 11. Ep. 42 & 43.

He implores the Authority of the Prince against disorderly Clergy-men who kept Women in their Houses, B. 9. Ep. 64.

He forbids to Ordain a Deacon Bishop who had a very young Daughter, by whose Age it manifestly appear'd that he had not long observ'd Continence, B. 8. Ep. 11.



Against Simony.

St. Gregory forbids to take any thing for Ordinations, for Marriages, and for admission into a Religious House, or for any Ecclesiastical Office, B. 3. Ep. 24. B. 4. Ep. 44, 53, 56. B. 7. Ind. 2. Ep. 110. Or even for Burial, B. 7. Ind. 1. Ep. 4. except what the Kinsmen or Heirs offer voluntarily for the Lights, B. 7. Ind. 2. Ep. 56.

He forbids the Bishops of Sicily to take any thing above the usual Rate for the Confirmation of Infants, *pro confirmanda Infantibus*, B. 11. Ep. 32. nor for the Funeral, B. 7. Ind. 1. Ep. 4.

He was so afraid lest it should be thought that he exacted any thing from the Suffragan Bishops, that he would not suffer the Churches to lend him the Annual Presents according to Custom, B. 1. Ep. 64.

Simony was very common in his time in the East and in Greece, B. 5. Ep. 11. B. 4. Ep. 55. B. 9. Ep. 40. B. 11. Ep. 48. In Sicily, B. 7. Ind. 1. Ep. 4, 56. In Africa, B. 10. Ep. 32. But chiefly in the Gauls, B. 7. Ind. 2. Ep. 111, 114, 115. B. 9. Ep. 49, 50, 51. and the following Letters. He wrote earnestly to Bishops and Kings, that they would put a stop to this Disorder, by forbidding it, *Ibid.*

Of the Submission due to Princes.

St. Gregory gives proof of his Submission to the Orders of the Emperor, in Ep. 62. of Ind. 11. B. 2. **Mauritius** had directed to him a Law which contain'd three Articles. By the first it was forbidden to receive those into the Clergy who were engaged in any Publick Administration. **St. Gregory** found no fault with this Article. But as to the second, wherein they were forbidden to enter into a Monastery, he finds it unreasonable, because the Monastery may discharge the Debts of these Persons and make up their Accounts; besides that it's to be presum'd that one who desires sincerely to be converted, will take order with his Affairs. Neither does he approve the third Head which forbids those which had been design'd for the Militia, to enter into a Monastery. He makes his Remonstrance with a great deal of respect, and declares to the Emperor that he did not suffer this Law to be publish'd, and that herein he had done his duty as a Subject and as a Bishop; as a Subject in obeying his Prince, as a Bishop in making his most humble Remonstrance. *Utrobique quod debui excoli, & Imperatori obedientiam præbui, & pro Deo, quod sensi minime taceui.*

When **Phocas** invaded the Empire, **St. Gregory** did not oppose his Exaltation; but on the contrary he acknowledg'd and even commended him, B. 11. Ep. 45. See also the Memorial which is at the beginning of the same Book.

* This was his submission to Princes that he basely fawn'd upon **Phocas** a Parricide

In Ep. 127. of Ind. 2. B. 7. * He commends the King **Recaredus** for bringing back his *Arian* Subjects to the Church, and represents to him the Reward he was to expect for presenting so many Souls to God. He declares to him that he looks upon him in this respect as much above himself: he praises him also for not recalling the Order he had made against the *Jews*. After he has given him these commendations, he exhorts him to be circumspect in his behaviour, and recommends to him Humility, Purity, and Moderation.

and Usurper, and bitterly reproach'd the Memory of his Liege Lord **Mauritius**, *Cæst.* p. 431.

Notwithstanding this he did not forbear to write to Princes with boldness, and to make Christian Remonstrances unto them. He exhorts **Phocas** to relieve the People, B. 11. Ep. 38. He admonishes Kings to remember that they are Men like others, B. 2. Ind. 11. Ep. 62. He represents to them that it was not enough to be a King, but the chief business was to be Pious, B. 5. Ep. 5 & 6. He declares to them that they were oblig'd to protect the Church and the Faith, B. 2. Ind. 2. Ep. 126. B. 3. Ep. 7, 23. B. 4. Ep. 54. B. 5. Ep. 63. B. 9. Ep. 57, 64. He terrified them by representing to them that the day of Judgment was near at hand, B. 9. Ep. 60. B. 2. Ind. 11. Ep. 61. and by threatening them with the Plagues of God, B. 2. Ind. 11. Ep. 65.

Of



Of Ecclesiastical Moderation.

St. Gregory declares in Letter 1. of Book 7. That he always abhor'd the ways of Cruelty that were us'd for planting Religion; that, if he had pleas'd, he could have destroy'd the whole Nation of the *Lombards*, but that it was not the Spirit of the Church.

He desires that Justice and Equity may be observ'd towards the *Jews*, as well as among Christians, and that no injury may be done unto them. Here follow the Examples of his Moderation. He wrote to **Vigilius of Arles**, and **Theodorus Bishop of Marseilles**, That the *Jews* ought not to be compell'd to be baptiz'd, lest the sacred Founts of Regeneration to a Divine Life by Baptism, should be to them the occasion of a second Death more deadly then the first, B. 1. Ep. 45. He would have them allur'd by Moderation, B. 1. Ep. 11. He does not approve the Zeal of a *Jew* newly baptiz'd, who on the next day after his Baptism, thought fit to carry an Image of the Virgin, a Cross, and a white Garment in the Synagogue, to endeavour the Conversion of the *Jews*, and to take from them the Place of their Assembly. He desires that these things may be remov'd out of the Synagogue, and that it may be restor'd to the *Jews*, B. 7. Ind. 2. Ep. 3.

He blames the Bishop of *Terracina*, who had hinder'd the *Jews* from celebrating their Festivals in the City, and had driven them out of it, appointing them another Place for holding their Assemblies, B. 1. Ep. 34. He orders that the Price of their Synagogues which they had invaded should be restor'd unto them, B. 7. Ind. 2. Ep. 59.

He complains of **John the Younger**, That he had suffer'd the Priests of *Constantinople* to be abused, without concerning himself in their Defence; and he adds, that 'tis a thing unheard of for base People by beating them with a stick to receive the Faith: *Inaudita est prædicatio, quo verberibus excit fit.*

He would have Hereticks easily receiv'd, B. 1. Ep. 14. And the better to entice such Idolaters as were lately converted, he permits that the Festival days which were wont to be kept near the Churches, should be observ'd in that Place where they had been accustomed to make their Feasts of Meats offer'd unto Idols, B. 9. Ep. 71.

Of the Duties to which Bishops are obliged.

Bishops are call'd *Pastors* upon no other account, but because they ought to labour for the good of their Flocks, B. 3. Ep. 35. B. 4. Ep. 8, 35. A Bishop ought to instruct his People by his Discourse and by his Example, B. 4. Ep. 52, 55. B. 7. Ind. 1. Ep. 12, 113. B. 12. Ep. 31. B. 10. Ep. 17. B. 11. Ep. 10. He ought to shun the Poms and Vanities of this World, and not to place his Honour in External Magnificence, but in the Excellency of his Office. He ought to be candid, modest, meek, sincere, patient, &c. B. 4. Ep. 15. He ought to make himself below'd and fear'd, B. 3. Ep. 1. He must not only be Pious and Spiritual, but he must also be Active and Charitable, B. 5. Ep. 29. He must not apply himself to the gaining of Riches, but of Souls, B. 5. Ep. 29. B. 7. Ind. 2. Ep. 2.

Bishops are oblig'd to make Visitation in their Diocesses, to confirm the Children that are baptiz'd, B. 8. Ep. 46. They ought to entertain their Brethren, when they are driven away or banish'd, B. 1. Ep. 43.

The Bishops Officers ought all to be Clergy-men, B. 4. Ep. 44. The Laws of the Emperors about the Immunities of the Clergy, B. 11. Ep. 56.

St. Gregory would not have Bishops teach Hunian Learning, because then they must praise *Jupiter* with the same Mouth wherewith they sing the Praises of Jesus Christ. He says also, That this is not suitable for a pious Lay-man, B. 9. Ep. 48.

The Bishops who go to Court, ought to have Letters of Leave from the Metropolitan, B. 7. Ind. 2. Ep. 62.

Bishops ought to be sober. **St. Gregory** refutes the Bishop **Honoratus**, who excus'd the good Cheer that he made by the Examples of the Feasts of the Patriarchs, and the Love-Feasts of the first Christians, B. 2. Ep. 14 & 37.

The Bishops are oblig'd to Residence, B. 1. Ep. 64. B. 5. Ep. 23. B. 8. Ep. 11. They ought not to go out of their Diocese, for any Business without the leave of the Metropolitans, B. 7. Ep. 8 & 62. They ought to dwell within the Bounds of their Diocese, and not to invade the Parishes of another Diocese, upon any pretence whatsoever, B. 12. Ep. 2 & 3. They ought not to abandon their Church in the time of Pestilence, B. 8. Ep. 4. B. 4. Ep. 2.

of

A New Ecclesiastical History

Of the Penance of Clergy-men.

ST. Gregory was of the mind, That a Clergy-man being Deposed, who had perform'd the Duties of his Function, ought to be depriv'd of the Communion, and put under Penance all the rest of his Life. Yet he leaves the Bishop at Liberty to grant him Lay-Communion, if he finds him worthy of it after he has finish'd his Penance, B. 4. Ep. 5. Examples of Clergy-men Depos'd and put under Penance in Monasteries, are to be seen, B. 1. Ep. 18, 43. B. 3. Ep. 9. B. 2. Ind. 11. Ep. 28, 40. He threatens a Bishop with it, B. 5. Ep. 23. Clergy-men that are fall'n into Carnal Sin, can never be restor'd, B. 1. Ep. 43. B. 3. Ep. 26.

A Deacon for his Calumnies was condemn'd to be Depos'd, whipped and banish'd, B. 9. Ep. 66. Another that had deflow'd a Maid was shut up in a Monastery, was sentenc'd to Corporal Punishment, B. 2. Ind. 2. Ep. 40.

Of Excommunication.

A Gainst those who say that we ought not to fear Excommunications, nor have any regard to them, B. 9. Ep. 39.

St. Gregory declares that Excommunication null, which was pronounced by Laurentius Bishop of Milan against Magnus the Priest, and assures him that he may receive the Communion if he be not guilty of some secret Fault, B. 2. Ind. 11. Ep. 26.

A Bishop who had pronounc'd a hasty Sentence of Excommunication against an Abbot, is reprov'd by St. Gregory, B. 12. Ep. 26, 30. We must not Excommunicate any for slight Causes, or in Passion, B. 2. Ind. 10. Ep. 34. B. 12. Ep. 26, 30.

There ought to be three Admonitions before Excommunication, B. 2. Ind. 11. Ep. 54. He who is Excommunicated by his Superior, ought not to be admitted to the Communion, until he is absolv'd, B. 7. Ind. 2. Ep. 36.

Rules concerning the Monks.

ST. Gregory having been a Monk himself, 'tis no wonder that he took a particular care of the Monks during his Pontificate.

He would have no Person receiv'd into the Monasteries before the Age of Eighteen, B. 1. Ep. 41.

Before any one becomes a Profess'd Monk, by taking upon him the Monastical Habit, he must first be try'd in a Lay-habit, and serve as a Probationer for two years, B. 4. Ep. 44. B. 8. Ep. 23.

A Monk who abandons his Habit and Profession, should be shut up. St. Gregory would grant no Dispensation in this Case, B. 12. Ep. 20. B. 1. Ep. 33, 40.

Vagabond Monks ought not to be suffer'd, B. 1. Ep. 4. B. 6. Ep. 32. B. 7. Ind. 2. Ep. 36.

Lay-men ought not to be admitted to stay in Monasteries, B. 4. Ep. 1.

The Clergy who have taken upon them the Monastical Habit, cannot have a place among the Clergy, if they quit the Monastical Life, at least unless they be Ordain'd Priests by their Bishops, B. 1. Ep. 40.

St. Gregory would not have those chosen for Abbots who are Priests, Deacons, or Clerks of Churches. Neither would he have those who are of the Clergy made Monks, because the Ecclesiastical Order is perfectly different from the Monastical Life, B. 3. Ep. 11. B. 4. Ep. 8.

But notwithstanding this, some Abbots and Monks were Priests; for St. Gregory writes to many Abbots that were Priests, but they were Ordain'd in their Convention. As for example, St. Gregory enjoys the Bishop of Panormum to Ordain him Priest whom the Monks should choose to say Mass in their House, B. 5. Ep. 41. Sometimes also in a case of Necessity the Bishop could take the Monks in the Monastery of his Diocese, and advance them to the Priesthood; that he might employ them in his own Church, B. 5. Ep. 27. But the design of the Church was, that those who were of the Clergy, and destined for the Service of the Church, should not be Monks; and that the Monks should not be of the Clergy, because the Monks are oblig'd to Retirement, which is disturbed by the Service which the Clergy are bound to do to the Church. For this reason St. Gregory would not have the Bishops come to celebrate Publick Messes in the Monasteries, B. 5. Ep. 46. But thinks it sufficient that

of the Sixth Century of Christianity.

that they send thither a Priest, if they would have Messes said there, *Ibid.* & B. 3. Ep. 18.

The Monks had not power to make a Will. St. Gregory allows it to one whom he had made an Abbot against his will. This Concession is in B. 9. Ep. 22. The date of the years of Jesus Christ which might make the Truth of it questionable, is not found in the ancient Manuscripts.

A Monk who cannot labour, ought to be maintained at the expence of his Family, B. 7. Ind. 1. Ep. 1.

A Monk ought not to go forth alone, because it is to be presum'd that he who walketh without a Witness lives not well: *Qui sine teste ambulat non recte vivit*, B. 10. Ep. 22.

A Monk ought to have nothing which may be call'd his own Propriety, B. 1. Ep. 40. B. 5. Ep. 12. B. 10. Ep. 22.

Of an Abbot.

HE could not be chosen for an Abbot who had offended against Chastity, or had been put under Penance: wherefore St. Gregory makes void the Election of an Abbot who confess'd that he had committed a sin of Uncleanness, B. 2. Ind. 11. Ep. 23.

The Abbot, as well as the other Monks, is forbidden to go out of the Monastery: he ought to have a Proctor for Civil Affairs, and to give himself wholly to Prayer and Reading, B. 2. Ind. 11. Ep. 3. B. 1. Ep. 47. He who being barely a Monk goes forth without a Companion, is not worthy to be chosen Abbot, B. 10. Ep. 22.

The Abbot must choose for a Superior him who is immediately next to himself if he be worthy of it, if not, he ought to take one of the Brethren who were last admitted, that so all of them may be encouraged to do well, when they shall see that there is not so great regard had to Age as to merit, B. 6. Ep. 10.

The Disorders of a Monastery do often proceed from the bad Conduct of a Superior, who is either too mild or too passionate, B. 9. Ep. 42.

An Abbot ought to have the Qualifications which are suitable to his Dignity, B. 6. Ep. 18. He ought to reform his Monks, B. 6. Ep. 29.

Bishops ought not to support the Monks who are disobedient to their Abbots, B. 6. Ep. 32. A Stranger ought not to be chosen for Abbot, if there be any in the Monastery fit for the Office, B. 8. Ind. 1. Ep. 18.

The Abbot ought always to have the first place in the Monastery, B. 7. Ind. 1. Ep. 18.

The Monks of one Monastery ought not to be sent to reform those of another, nor to Ordain them Clergy-men without the Consent of the Abbot; yet if he will not send some to reform neighbouring Monasteries, the Bishops may oblige him to do it, B. 7. Ind. 1. Ep. 18. It belongs to the Abbot to make an Inventory of the Goods of Monasteries, *Ibid.*

Of the Exemption of Monasteries.

ALTHOUGH St. Gregory always subjected the Monks to the ordinary Jurisdiction of the Bishop, yet he granted them some Privileges, which neither tended to subvert the Order of the Church, nor to exempt them from Episcopal Jurisdiction, but only to procure them more Respect.

He exempted the Monastery of *Ariminum* from the Visitation of the Bishop after the Death of the Abbot, and from the Celebration of Publick Messes; but he left to the Bishop the Right of Ordaining him Abbot whom the Monks should choose, B. 4. Ep. 41 & 43. in Ep. 12. of B. 6. He grants the Abbots of the Monastery of Nuns at *Marfeilles*, which is said to be consecrated in honour of St. *Cassianus*, the following Privileges; That after the Death of the Abbess, no Abbess that is a Stranger shall be set over them, but she whom the Nuns shall choose. 2. That the Abbess shall have the Administration of the Revenue of the Abby, and neither the Bishop nor any other Person shall meddle with it. 3. That the Bishop shall Celebrate Divine Service there on the day of its Dedication, and that his Chair shall not continue there the rest of the time; but on other days Divine Service shall be perform'd there by the Priest whom the Bishop shall send thither. 4. That the Bishop in Person shall take Cognizance of the Fanits of the Abbess, or the other Nuns.

In B. 7. Ind. 2. Ep. 116, which is address'd to the Bishop of *Aries*, he confirms the Privileges granted by the Holy See to a Monastery of Monks at *Aries* without specifying them.

He says in Ep. 12. of B. 1. That the Bishop ought not to hinder the laying of Messes, and burying the Dead in Monasteries.

He forbids Bishops to be burdensome to Monks, or to exact any thing of them, B. 5. Ep. 28. B. 7. Ind. 1. Ep. 18, 33.

He forbids Priests and Secular Clergy-men to trouble them, B. 5. Ep. 28. B. 6. Ep. 40. B. 7. Ind. 1. Ep. 18.

None but the Bishop has any Jurisdiction over the Monks.

Of the Uniting of Monasteries.

ST. Gregory did often Unite a Monastery which was abandon'd, to another Monastery, or a Church which was relinquish'd to a Monastery; but always on condition that the Service should be said in the Church, or in the Monastery united, at the expence of the Monks. See B. 8. Ep. 39. B. 11. Ep. 4. B. 9. Ep. 67, 68.

Rules for the Monasteries of Nuns.

ST. Gregory had a very particular Care of the Nuns, B. 3. Ep. 9. He would not permit any Monasteries of Nuns to be founded unless a sufficient Revenue were secured for them, B. 8. Ep. 63. B. 7. Ind. 1. Ep. 6. He forbids them to be built near the Monasteries of Men, B. 9. Ep. 20. Women ought not to lodge in the Monasteries of Men, B. 8. Ep. 21, 22. The Nuns ought not to go forth, even for their Affairs, B. 3. Ep. 9. He forbids most strictly to choole young Abbesses, B. 3. Ep. 11. An Abbess ought to be chosen out of the Nuns of the Monastery, B. 6. Ep. 12. The Bishop ought to confirm the Election of the Abbess, and install her, B. 6. Ep. 12. The Abbess has Right to Admit the Goods of the Monastery, B. 6. Ep. 12. In the Monasteries of Nuns there ought to be an Oratory; they ought to be subject to the Jurisdiction of the Bishop, they ought not to go forth. He that takes care of their Affairs ought to be diligent, and of a good Life, B. 2. Ind. 11. Ep. 59. B. 3. Ep. 9. B. 6. Ep. 12. He forbids the Seculars to enter into the Monasteries of Nuns, B. 4. Ep. 4.

St. Gregory reproves the Custom of an Abby, wherein the Abbess did not relinquish her Secular Habit, B. 7. Ep. 2, Ind. 7.

The Consecration of Churches.

When St. Gregory commission'd Bishops to Consecrate Oratories and Churches, the chief thing which he recommended to them, was, to take good heed that no dead body were buried in the place. This is to be found in very many places of his Letters. See among others B. 1. Ep. 52. B. 5. Ep. 22. B. 7. Ind. 10. 6. B. 12. Ep. 10, &c. If a Bishop consecrated an Oratory in another Diocese, he declares that what he had done was null and void, B. 11. Ep. 2. The Pagan Temples must be Consecrated with Holy Water, after the Idols are destroy'd, B. 9. Ep. 71. He would not have a new Church consecrated, unless it were endow'd with a sufficient Revenue, for maintaining Divine Service and the Clergy, B. 2. Ind. 10. Ep. 9. B. 7. Ind. 1. Ep. 6. B. 8. Ep. 63. B. 11. Ep. 18. 5. 21. Ep. 10.

The Uniting of Bishopricks.

Bishopricks were United, either because of the small number of the Inhabitants, or because the City of one of the two Bishopricks was ruin'd, B. 1. Ep. 3. B. 2. Ind. 10. Ep. 31 & 35. B. 5. Ep. 9. B. 2. Ind. 11. Ep. 20.

The

St. Gregory

The Translation of Bishops.

WE have no other Examples of them in St. Gregory, but only of such Bishops whose Churches were ruin'd or possess'd by Enemies: And those he permits to be Suffragans, and even Titular Bishops of other Churches, but on Condition, that if their Churches were reitor'd, or rebuilt, they should return unto them. See under the Title of Cardinal, and chiefly B. 1. Ep. 77, 79. B. 2. Ind. 10. Ep. 22 & 25. Ind. 11. Ep. 13 & 14. A Translation from the See of a Bishop, B. 2. Ind. 1. Ep. 7.

He gives the Care of a Church to another Bishop, B. 2. Ind. 10. Ep. 13, 38. Ind. 11. Ep. 13.

He invites the Bishops who had no Bishopricks, to fill those Sees which were vacant, B. 4. Ep. 35.

Rules concerning Christian Slaves.

Jews must not be suffer'd to keep Christian Slaves, altho Christians are oblig'd to pay them the Rents of the Lands which they hire from them, B. 3. Ep. 21. The Law which grants freedom to Jewish Slaves who become Christians, ought to be extended to Pagan Slaves also who are bought by Jews when they become Christians. The Jews have three Months allow'd them, after they are bought, to sell them to a Christian, but after this time, if they continue still with them, they shall be set at Liberty, because 'tis to be presum'd, since they do not sell them in three Months time, that they have a design to keep them for their own Service, B. 5. Ep. 31. This time is also restrain'd to the term of forty days after they shall arrive, B. 7. Ind. 2. Ep. 35. St. Gregory prays the Queen Brunehild to cause forbid the Jews in her Kingdom to keep Christian Slaves, B. 7. Ind. 2. Ep. 115. A Form of Enfranchising them, B. 5. Ep. 12. The Slaves of Jews who take Sanctuary in the Churches, ought not to be reitor'd unto them, B. 3. Ep. 9.

Of the Veneration due to Reliques.

ST. Gregory had a great Veneration for Reliques, particularly for those of St. Peter and St. Paul.

He refus'd to send some of them to the Empress Constantina, assuring her, that they were not to be approach'd without Terror; that his Predecessor desiring to have some of the Plates touch'd that were near them, was troubled with Visions, and endeavouring to change something at the Sepulchre of St. Lawrence, the Monks and Churchwarden who search'd for discovering it, died in ten days time; that the Reliques of the Holy Apostles are never given, but only a piece of Stuff or Lincen, which has come near their Bodies, a put into a Box, which is sufficient, and has the same effect. Upon this occasion he relates many Stories: He promises her some of the Filings of the Chain of St. Peter, if the Priest who is appointed for filling them could have any, for this File will not take hold, when those who desire them do not deserve to receive them, B. 3. Ep. 30.

He sent every where some of these Filings enchas'd in Keys. See B. 1. Ep. 25, 29, & 30. B. 2. Ind. 11. Ep. 33, 47. B. 5. Ep. 6, 8, 6. Ep. 20, 22, 25. B. 7. Ind. 1. Ep. 34. Ind. 2. Ep. 54, 126. 111. B. 10. Ep. 7, B. 11. Ep. 45. He desires the Reliques of other Saints, B. 2. Ind. 11. Ep. 9. He makes use of Reliques for Consecrating of Churches, B. 5. Ep. 45, 50. B. 7. Ind. 2. Ep. 73, 74, 85. B. 9. Ep. 26.

Of the Use of Images.

Serenus Bishop of Marseilles, having broken and thrown down the Images of his Church, because he observ'd that the People ador'd them, the Pope commends his Zeal that he had hinder'd him from worshipping them; but he does not take it well that he had broken them, because they serve for Books to those who cannot read, who learn by looking upon them with their eyes, what they cannot discover by reading of Books. He thinks that he should have let them stand, and only have instructed the People that they should not worship them, B. 7. Ind. 2. Ep. 110.

Serenus receiving this Letter, doubted whether it was St. Gregory's or no. This first assures him that it was his, and speaks to him of this Action in these very words: *We praise you, says he to him,*

St. Gregory

for binding the People from worshipping of Images, but we rebuke you for breaking of them: Tell me, my Brother, where is the Bishop that ever did the like? If nothing else could hinder you from doing it, yet ought you not to have refrain'd for the very singularity of the thing? Should you not have been afraid to make People believe that you thought your self the only wise and prudent person? There is a great deal of difference between worshipping an Image, and learning wisdom one ought to worship, by the historical Representation of a Picture; for what the Scripture teaches those who can read, the Picture informs such as have eyes to look upon it. The unlearned see in it what they ought to follow, it is a Book to them who know not a Letter; and therefore it is very useful for Barbarians, for whom you ought to have a particular regard who live amongst them, and not give them offence by an indifference Zeal. You ought not to break that which is plac'd in the Churches, not to give them offence, but to give Instruction to the Ignorant. Ancient Custom permitted the Pictures of Sacred Historians to be set up in Churches, and your Zeal, if it had been attended with discretion, would never have tore them, nor have occasion'd such a Scandal as has driven away a part of your People from your Communion. You ought therefore to call them back again, and declare unto them, that Images ought not to be worshipp'd, that you would not have broken them, but that you saw the People adore them, and that you will permit them to continue for the future, provided they be made use of only for * Instruction. Do not forbid Images, but hinder them from being worshipp'd in any manner whatsoever, and stir up your People to Compassion, and the Adoration of the Holy Trinity, by looking upon the Pictures of Holy Histories. B. 9. Ep. 9.

[* This is expressly contrary to the Council of Trent, Sess. 25, which declares that Images are to be plac'd in Churches, and to be worshipp'd there; and to the common Doctrine of Romish Writers now, who allow at least of Relative Worship to be given them.]

Of divers Ceremonies of the Church of Rome.

ST. Gregory having appointed certain new Rites in the Church of Rome, was reprov'd for it by some of his Friends, who were disgusted with him for following the Customs of the Church of Constantinople, which he design'd to bumble in every thing. They blam'd him chiefly for four things: 1. For laying Hallelujah at Meis on other days besides Whitsunday. 2. That the Sub-deacons were not in their Habit when they perform'd their Office. 3. For singing Kyrie Eleison, Lord have mercy upon us. 4. For ordering the Lord's Prayer to be repeated, immediately after the Canon of the Meis. St. Gregory answers in general, That in none of these Heads he had follow'd the Custom of any other particular Church: That as to the Hallelujah, it came from the Church of Jerusalem, from which St. Jerom took it and introduc'd it into the Church of Rome in the time of Pope Damasus: That in obliging the Sub-deacons to minister without their Habit, he had renew'd an ancient Custom, that had been abrogated by a Pope, whose name he knew not; That the Sub-deacons do only wear Linen Albes in the Church of Syracuse, which has receiv'd the Customs of the Roman Church its Mother, and not in the Greek Church; That formerly, Kyrie Eleison, was not wont to be said, and at present it is not said after the manner of the Greeks, who repeat it altogether, whereas at Rome the Clergy begin it, and the People respond to it, and as often as they do, Christe eleison is said; which Practice is not us'd among the Greeks: That in the daily Meis something is omitted of what us'd to be said at Meis, but then Kyrie eleison, and Christe eleison, is sung for a much longer time. As to what concerns the Lord's Prayer, he adds, That it is us'd immediately after the Canon, (post Preceam) because the Apostles had a custom of Consecrating the Sacrifice of Oblation with this Prayer only, (ad ipsam solummodo Oracionem) and that it did not appear to him proper, to repeat over the Oblation, a Prayer which had been made by a Civil Lawyer, and not to repeat over the Body and Blood of Jesus Christ, that Prayer which himself compos'd: And besides, that among the Greeks the Lord's Prayer is pronounc'd by all the People, but at Rome the Priest only says it, B. 7. Ind. 2. Ep. 64.

The Clergy of Rome would not have the Clergy men of the Church of Ravenna to wear the Mapule: St. Gregory grants the use of them to the Deacons only, while they are administering their Office. The Bishop of Ravenna maintains, that all the Clergy-men ought to wear them, B. 2. Ind. 11. Ep. 55.

A Song was sung in the Church of Ravenna on the Easter Wax-Candle, B. 9. Ep. 28.

St. Gregory ordains Processions or Litanies in the time of War, B. 9. Ep. 45.

He permits Meis to be said in Houses, B. 5. Ep. 42 & 43. The Roman Church had not in his time any other History of the Martyrs but what is in Eusebius. She us'd only a Catalogue of the holy Martyrs for every day of the year, which noted barely the time and place of their Martyrdom, B. 7. Ind. 1. Ep. 3.

He forbids to travel on Sunday, but he does not think it unlawful to bathe on that day, when it is done for health, and not for pleasure, B. 11. Ep. 3.

Of

St. Gregory

Of the last Judgment.

WHENsoever there happen'd any great Revolutions in the World, the Christians were easily persuaded, that the end of the World was approaching: Now St. Gregory had seen some very considerable in his time, and fore-seeing the Ruin of the Roman Empire to be very near at hand, which some thought should never be till the end of the World, he became of that Opinion, that the last Judgment was drawing near. This he affirms in many places of his Letters, and chiefly B. 2. Ind. 11. Ep. 62. B. 3. Ep. 44. B. 7. Ind. 2. Ep. 128. &c.

Jesus Christ preach'd only to those Souls departed who had believ'd in him, and led a good Life, B. 6. Ep. 15.

The Letters of St. Gregory against the Defenders of the three Chapters.

ALTHO the Church of Rome approv'd the Condemnation of the three Chapters, yet its example was not follow'd by all the Bishops of Italy. Many did not only persist in their Resolution not to Condemn them, but also separated from the Church of Rome and the other Bishops who had receiv'd this Condemnation, or who communicated with the Bishops that had sign'd it. St. Gregory being concern'd to see so many Bishops separate from the Church for a Question of so little Importance, us'd all his Endeavours to bring them back again by ways of Meekness and Civility. For this end he invited at the beginning of his Pontificate, Severus Bishop of Aquileia, and the other Bishops of Istria who were more obligate, to come to Rome, there to treat amicably of this Controversie, and promis'd to remove the Scruples they might have about it. But these Bishops refus'd to admit of this Accommodation, and maintain'd their Principle with so much stiffness, that they attributed the Calamities wherewith Italy was then afflicted, to the Condemnation of the three Chapters. The City of Aquileia being afterwards taken by the Lombards, Severus was forc'd to retire to Grado, from whence he was carried by the Emperor's Order to Ravenna, where he condemn'd the three Chapters: But finding a way to obtain Letters from the Emperor, which forbade to disturb those who defended the three Chapters in the West, he declar'd himself anew for the defence of them, and so agreed the matter with the Lombards, that he was restor'd to Aquileia, where he died. After his death, Agilulphus King of the Lombards, caus'd John to be chosen in his room, who was Defender of the three Chapters; and the Pope being supported by the Exarch, sent Candidian to Grado for opposing John.

Many other Bishops of Italy submitted to the Dominion of the Lombards, who would not approve the Condemnation of the three Chapters; Nay, they had to great an Aversion to those who condemn'd them, that they separated from the Communion of Constantine Bishop of Milan, whom they suspected to have sign'd this Condemnation; and Theodolinda Queen of the Lombards follow'd their Example. St. Gregory advis'd this Bishop to hold his peace, and say nothing upon this subject, and told him, that he ought not to affirm that he had not sign'd them. He wrote also to Theodolinda many Letters, to persuade her that those who condemn'd the three Chapters, receiv'd the Council of Chalcedon. He speaks every where as one that was not too much convinc'd, either of the Justice, or Necessity of Condemning the three Chapters, but he would not have any to separate from their Communion who did condemn them.

Against the Donatists.

ST. Gregory stood up against the Donatists of Africa with the same boldness. He hindred a Donatist Bishop from being Primate of Numidia; and chose in his room one Columbus, whom he made his Delegate and Agent in Africa. He order'd him afterwards to hold an Assembly of the Bishops of Numidia, to judge a Bishop who was accus'd of taking money to suffer a Donatist Bishop in his City; and desires that he may be Depos'd if he was convicted of this Crime: For it is very just, says he, that one who hath sold Jesus Christ for money to a Heretic, should henceforth be disabled to dispense the holy Mysteries, B. 2. Ep. 33. On the other hand he exhorted Paulus, Governor of Africa, to put a stop to the progress of this Schism, B. 3. Ep. 32. 35. He made an Order, forbidding to admit the Donatists, who were converted, into the Clergy.

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The Affair of Maximus of Salonæ.

Natalis Bishop of Salonæ dying, who had led a very licentious Life, St. Gregory would have Honoratus chosen in his room, and excluded Maximus, B. 3. Ep. 15. Nevertheless this last was chosen; and tho the Emperor at first scrupled to consent to his Election, yet afterwards he approv'd it. Maximus having received Orders from Court, got himself Ordain'd, and put in Possession of the See of Salonæ. St. Gregory understanding this, wrote to Maximus, forbidding him, and all those who had Consecrated him, to perform any part of the Sacerdotal Function, until he was inform'd of the Truth in this case. Whether the Letters of the Emperor upon which he was Ordain'd were true or forg'd. At the same time he cited him to Rome, to give an Account of his Ordination there. Maximus did not much value this Letter, but caus'd it to be torn in pieces; and asserted that there was nothing to be blam'd in his Ordination, and that he ought to be judged upon the place: The Emperor also acquainted St. Gregory, That he would not have the Ordination of Maximus meddled with. But this Order did not shake the Contancy of St. Gregory, who, as himself said upon this occasion, was resolv'd rather to die then suffer the Church of St. Peter to lose its Authority and Rights by his Negligence. Yet he declar'd that he would willingly Sacrifice his own Interest, and admit the Ordination of Maximus, altho it was done against his will: But then he inform'd the Emper's, that as to what concern'd the Simony, Sacrilege, and the other Crimes whereof Maximus was accus'd, he could not dispense with using all the Severity of the Laws against him, if he did not come to Rome in a short time to justify himself. At last, seeing that Maximus continued to Discharge the Sacerdotal Function, and refus'd to come to Rome, he excommunicated him, and all the Bishops who had Ordain'd him, or were engag'd on his side; and even those who should Communicate with them for the future. The Emperor being desirous to put an end to this Contest, order'd Callistus the Exarch to accommodate the difference between Maximus and St. Gregory. By his Mediation it was agreed, that Maximus should transport himself to Ravenna, and there perform what the Archbishop Marinianus should enjoin him. He did so, and having publicly asked Pardon for his Fault, and purg'd himself by Oath before the Sepulchre of St. Apollinaris, he receiv'd Absolution from Marinianus by the order of St. Gregory, and in the presence of Cassius his Envoy, who presented to Maximus a Letter from the Pope, wherein he receiv'd him into his Communion, and engag'd to send him quickly the Pallium. See the following Letters, B. 2. Ind. 1. Ep. 20. B. 3. Ep. 15, 20, 25, 33. B. 4. Ep. 4, 20, 34. B. 5. Ep. 3, 4, 8. B. 6. Ep. 17. B. 7. Ind. 1. Ep. 1, 12. Ind. 2. 60, 81, 82. This Contest continued from the Year 592, to the Year 600.

The Mission of Austin the Monk and his Collegues into England.

The English having testified their desire to be instructed in the Christian Religion, and the ancient Inhabitants of that Country having them with loquacious a hatred that they would have no Commerce with them, St. Gregory chose some Monks of his own Monastery to be sent into England under the Conduct of Austin their Abbot. These Monks having travell'd into Provence, were at first so terrified with the difficulties which they found in this Enterprize, that St. Austin took upon him to return to Rome, to represent them to St. Gregory. This Pope encourag'd him, and sent him back with Letters of Recommendation address'd to Theodoric King of Burgundy, Theodebert King of Austrasia, to Queen Brunehaut their Aunt, to Avigius a Nobleman, and to the Bishops of Vienna, Arles, Aix, and Autun, in which he exhorted them to favour this laudable Undertaking, B. 5. Ep. 52 &c.

Austin being return'd into France was ordain'd by the Bishops of (a) France, and afterwards pass'd

(a) St. Gregory in Letter 30 of Book 7. Ind. 1. written to Eulogius, says, That he was ordain'd by the Bishops of Germany to whom he had given leave: Data est mi licentia a Germaniarum Episcopis, Episcopum Gallicum Bide assures us that he was ordain'd by Eulogius Bp. of Arles: he should have said Virgilius Bp. of Arles, or Aetherius Bp. of Lyons for at this time the Bp. of Arles was called Virgilius, and of Lyons Aetherius. The Authority of Bide made Baronius believe, that there was a fault in the Letter of St. Gregory, and that it should be read Gallicorum instead of Germaniarum; Others think this Bide was mistaken, and that according to St. Gregory, Austin was ordain'd by the Bishops of the Provinces of Germany upon the Rhine;

But 'tis more probable that he intended the Provinces upon the Rhine, to which the Name of Germany was sometimes given; because they were inhabited by the Burgundians, who were originally Germans. We have Examples of this in Sidonius Apollinaris, who calls the Kingdom of Châlons, wherein the Capital City was Lyons, Lugdunum Germaniarum, B. 5. Ep. 7. And writing to Sigisius who dwelt at Lyons, he prais'd him for understanding the Language of the Germans, i. e. of the Burgundians, who remain'd at Lyons. St. Austin therefore being ordain'd by Aetherius Bishop of Lyons, St. Gregory might say that he was ordain'd by the Bishops of Germany.

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beer into England with forty Missionaries, whereof some were French Priests as well as others Italian Monks. They made a stop at a little Isle, where King Ethelred came to meet them, and after some Conference with them, he permitted them to enter into his Kingdom and his Capital City. After they had learn'd the Language of the Country, they preach'd the Faith of Jesus Christ, and Converted in a little time a very great number of these Infidels; insomuch that in one day of Christmas they baptiz'd more then one thousand Persons. St. Gregory having heard this News, communicated it to Eulogius Bishop of Alexandria by Letter 30, of Book 7. Ind. 2. And that these auspicious beginnings might be attended also with happy Consequences, he recommended these Missionaries to the Bishops and Kings of France, by the Letters 48, 49, 51, 52, 53, 54, 56, 63 of B. 9. He informs St. Austin what he ought to do by Letter 58. He thanks the Queen of England, who was a Christian, and the Daughter of Charibert King of the French, for the Protection she had given to Austin, and exhorts her to finish this Work, B. 9. Ep. 5. * He wrote to the King to congratulate his Conversion, and exhorts him to destroy entirely the Remains of Paganism in his Kingdom, B. 9. Ep. 59. And lastly, to give the greater credit to Austin, he sent him the Pallium, B. 12. Ep. 15.

was not owing to Austin and the Monks sent by Pope Gregory, for many years before their coming, this Queen call'd Werber, was married to King Ethelbert upon Condition that he would suffer her to enjoy the Christian Religion, and to have a Bishop to attend her, whose name was Luidhardus, Bide Hist. Eccles. l. 1. c. 25. Malmbsur. de Gellis Reg. Angl. l. 1. c. 11.]

[* This shows that the first conversion England

Of some Letters attributed to St. Gregory, which are either uncertain or supposititious.

HAVING made Extracts out of the Letters of St. Gregory, we must here make some remarks upon those Letters which are either to be rejected as supposititious, or whereof there may be some cause to doubt.

The 54th Letter of the second Ind. of B. 7. address'd to Secundinus a recluse Monk, is either wholly forged, or very much corrupted, although Paul the Deacon has put it in the number of the 54 Letters of St. Gregory which he had collected. For 1. the Discipline which is establish'd in that Letter concerning the Clergy who fell into sins of Uncleanness, is perfectly opposite to that of St. Gregory. We have observ'd that St. Gregory did not leave them any hope of being restor'd, nor of discharging the Duties of their Office, and that he affirms it as a thing undoubted, that this was never permitted, and that he cannot allow it, and if he should it would wholly subvert the order of Canonical Discipline. On the contrary, the Author of this Letter undertakes to prove that the Priests and Clergy-men, who were fall'n into these sins, ought to be restor'd. 2. The style of one part of this Letter is very different from that of St. Gregory. There it is said that Secundinus asked him, De Sacerdotali Officio post lapsum auctoritates referendi. And a little after, Dicis sanctitas tua se diversis leventibus innoxisse, alias referendi alia nequaquam posse &c. Gregory never spoke after such a barbarous manner. 3. There is no coherence nor connexion in the different parts of this Letter, contrary to the custom of St. Gregory. 4. The Manuscripts are very different; of thirty Manuscripts there are but two in which that place is to be found which concerns the Restauration of Clergy-men fall'n into the sins of Uncleanness; that which concerns Images, and is at the end of the same Letter, is in very few Manuscripts; which proves that these two places at least have been added, neither have they any connexion with the other parts of the Letter.

The Epistle 31. of Book 10. appears also to me to be very doubtful: It's not a Letter of St. Gregory, but a Declaration of a Schismatical Bishop, sign'd by him and his Clergy, wherein he promises never to relapse into his Schism, under the Pain of Deposition and Excommunication. In the Title he speaks of Heresie, and in the body of the Writing he speaks, only of Schism. 2. 'Tis no where noted to whom this Declaration was made. 3. He promises to St. Peter the Prince of the Apostles, and his Vicar the blessed Gregory; which Form does not appear to be so ancient. 4. He swears by the Holy Gospels, and by the Genius of the Emperors. But the Christians would never swear by the Genius of the Emperors under Pagan Emperors; how then should this Form be authorized under a Christian Emperor in an Oath made by a Bishop for an Affair purely Ecclesiastical? 5. 'Tis said in this Declaration, that it was made under the Consuls; but there had not been any Consuls for a long time before. 6. Lastly, this Form is not found in many Manuscripts.

The Memorial concerning the Proclamation of the Emperor Phocas, which is at the beginning of B. 11. is a very uncertain Piece, which ought not to be rank'd among the Letters of St. Gregory, no more then the following Sermon concerning the Processions which St. Gregory caus'd to be made in the time of Morality, which ought to be plac'd at the beginning of St. Gregory's Pontificate; 'tis found in some Manuscripts before all the Letters.

The Privilege which is suppos'd to have been granted to a Hospital of the Church of Autun, founded by Queen Brunehaut, and by Sigisius Bishop of that City, has been plac'd among the Letters

St. Gregory

Letters of St. Gregory in B. 11. Num. 10. and it must be confest that 'tis found in all the Manuscripts: Yet there are strong Reasons for rejecting it; for, 1. *John the Deacon* makes no mention of it in the Life of St. Gregory. 2. All the Clauses of this pretended Privilege are so many Proofs of its Forgery. By the first it forbids Kings and Bishops to touch the Goods given to this Monastery, or those which shall be given to it for the future, and leaves the whole Administration of them to the Abbot. By the second he gives the Nomination of the Abbot to the King, and leaves the Approbation of him only to the Monks. By the third he Ordains that this Abbot shall not be Deposed but for a Crime; and if he is accused of it, the Bishop of *Autun* cannot make Process against him, but with six other Bishops. By the fourth it is forbidden to make a Bishop Abbot here. By the fifth the Bishop of *Autun* is disabled to draw out the Monks of this Hospital, and place them among his Clergy. All these Clauses are exorbitant, contrary to common Right, and to the Discipline established by St. Gregory, who never granted the like Exemptions in the Privileges which he gave; 3. The Penalty that those who shall violate some of the Articles of this Privilege, is contrary both to the spirit of St. Gregory, and the practice of his time. There it is declared, that if any King, Bishop, Judge, or Secular Person violate the Rights of this Privilege, he shall be deprived and degraded from his Dignity, Power, and Honour. St. Gregory never us'd these terms, and was more cautious then to do it, who did so much recommend Ecclesiastical Moderation, and shew'd to great Veneration to Princes. 4. The Style of this Privilege is very different from that of St. Gregory's Letters.

The two following Letters are Copies of the same Privilege which is suppos'd in the first to be granted to *Thalassia* the Abbess of the Monastery of St. Mary in the City of *Autun*; and in the second to *Lupinus* Priest of a Church of St. Martin in the Suburbs of *Autun*: which proves all the Forgery of this Action; for what probability is there that St. Gregory should grant three Privileges so extraordinary to three different Communions, of one and the same City.

There is in B. 1. an Answer of St. Gregory to many Articles about which he had been consulted by *Austin* the Monk. This Piece is not found in many Manuscripts of the Register of St. Gregory's Epistles, and in the eighth Century it was not in the Archives of the Church of *Rome*, where *Boniface*, Archbishop of *Magence*, caus'd search for it; which forc'd him to make an Address to *Nobleman* Archbishop of *Canterbury* to give a Copy of it. This gave occasion to some to think that this Piece is supposititious; and it must be confest that some of the Answers are extraordinary enough. Nevertheless it seems that the Authority of *Paschasius*, a Disciple of St. Gregory, leaves no room to doubt whether this Writing be truly his, who relates two passages of it in the Extracts which he made out of the Works of St. Gregory; for 'tis no ways probable that he should quote a forged Piece, who had been Secretary to St. Gregory. 'Tis no wonder that a Copy of it could not be found at *Rome* in the time of *Boniface*; for being written for the English, and sent into England, the Copies of it ought rather to be found in that Kingdom then at *Rome*; and in effect, this Writing was there very common. *Beda* transcribes it in his Ecclesiastical History of England, B. 1. c. 27. It's also cited by *Egbert* Bishop of *York*, and by *Halitgarus* a Bishop of *Wales*; Neither is it true that there was no Copy of it at *Rome*, since Pope Zachary quotes it in the Roman Council held in the Year 743, c. 15. Since the time of St. Austin, *Ysidore*, *Ivo of Chartres*, *Gratian* and all the Compilers of Canons and Decretals, have inserted these Answers of St. Gregory into their Collections. I do not believe that this Letter was written by St. Gregory in the Year 598, a little after *Austin* was Ordain'd, but rather in the Year 601, when he sent many Letters into England.

Here follows an Abridgment of the Questions of St. Austin, and the Answers of St. Gregory.

Question 1. What use should the Bishops make of the Revenues of the Church?

Answer. They ought to divide them into four parts. The first is for the Bishop and his Family, that he may exercise Hospitality and entertain Strangers. The second is for the Clergy. The third for the Poor; and the fourth for repairing Churches. He recommends it to St. Austin, to live in common with his Clergy.

Quest. 2. Whether the Ecclesiasticks, who have not the Gift of Continence, may marry, and if they do, whether they may return to Secular Affairs?

Answer. They may marry if they be not engag'd in Holy Orders, and such ought not to want subsistence; but they shall be obliged to lead a Life agreeable to the Ecclesiastical State, and to sing the Psalms.

Quest. 3. Since there is but one and the same Faith, why have Churches different Customs? As for instance, Why is Mass celebrated after one manner in the French Church, and after another in the Church of *Rome*?

Answer. Altho *Austin* knows perfectly the Customs of the Church of *Rome*, yet he shall have liberty to choose in other Churches such Practices as he shall think most pleasing to God, that he may bring them into use in the Church of England.

Quest. 4. What should the Punishment be of him who robs the Church?

Answer. This ought to be regulated by the Quality of the Person who commits the Robbery, viz. Whether he has whereupon to subsist, or whether he did it thro necessity? Some ought to be punished by pecuniary Mulcts, by making them pay the Damage sustain'd, and the Interest of it: Others ought to be punish'd in their Bodies; some ought to be punish'd more severely, others more slightly. But the Church must always use Charity in punishing, and design nothing else but the Reformation

St. Gregory

mation of him whom it corrects. It ought not to be too rigorous in its Chastisements, nor to make advantage by the Robbery, by exacting more then it has lost.

Quest. 5. Can two Brothers, having the same Father and Mother, marry two Sisters which are a-kin to them in a very remote degree?

Answer. They may, since it is not forbidden in Scripture.

Quest. 6. To what Degree may the Faithful marry together? May one marry his Step-mother, or the Widow of his Brother?

Answer. A Roman Law, viz. that of *Arcadius* and *Honorius*, Cod. B. 5. T. 4. Leg. 19. permitted Marriages between Cousin Germans: But St. Gregory did not think these Marriages convenient for two Reasons; 1. Because Experience shews, that no Children are born of them. 2. Because the Divine Law forbids them. But 'tis certain that those who are a-kin to the third or fourth Degree may marry together. 'Tis a great Crime for one to marry his Step-mother; neither is it lawful to marry his Sister-in-law.

Quest. 7. Must those be parted who have made an unlawful Marriage? Must they be depriv'd of the Communion?

Answer. Since there are many English who have contracted this kind of Marriages before their Conversion; therefore when they are converted you must make them understand that this is not lawful, and excite them by the fear of God's Judgment to refrain from it; but you must upon this account interdict them Communion. As to those who are already converted, they must be admonish'd not to engage in any of this kind of Marriages, and if they do, they must be excluded from the Communion.

Quest. 8. When there are no neighbouring Bishops who can assemble together, may one Bishop only Ordain another?

Answer. *Austin* being at first the only Bishop in England, there was a great necessity that he alone should Ordain Bishops. If any went over to him from *Gaul*, he was to take them for Witnesses of his Ordination; and when he had Ordain'd many Bishops in England, he was to call three or four of them to be present at his Ordination.

Quest. 9 of *Austin*. After what manner he should deal with the Bishops of the Gauls, and of the ancient Britains?

Answer. Of St. Gregory. He must know that he has no Authority over the Bishops of the Gauls, and the Bishop of *Arles* ought to enjoy the Privileges which he had receiv'd from his Predecessors; that he ought to confer with him if there be any Disorders to be reform'd; that he may also excite him to do his Duty, if he were negligent or inconstant, but that he cannot challenge to himself any Authority among the Gauls. As to the Bishops of *Britany*, he speaks at another rate: For St. Gregory gives him full Jurisdiction over them, to teach the Ignorant, confirm the Weak, and correct the Disorderly.*

[* This was to give *Austin* what

he had no power to grant, like some of his Successors in that See, who very liberally bestow'd the Kingdom of England and Ireland upon the King of Spain, and therefore this pretended Jurisdiction of the Pope was vigorously oppos'd by the British Bishops and Monks in *Austin*'s time, who refus'd to receive any Romish Customs different from those of their own Church, as appear'd by the famous Controversie between them about the time of keeping Easter; and the right of Implying them has been sufficiently disprov'd by our Writers. Vide Dr. *Basset* of the Exemption of the British Parliament.]

There is also a Request of *Austin*, wherein he desires the Reliques of St. Sixtus. The Pope tells him that he had sent them unto him, but he did not look upon them as certain. This Article is not found in the Copies of *Beda*, nor in many other Manuscripts, and probably it is supposititious.

Quest. 10. contains many Heads: Whether a Woman big with Child may be baptiz'd? How long it must be after her lying in, before she enter into the Church, and have Carnal dealing with her Husband? Whether it be lawful for a Woman, *que tenetur menstrua consuetudine*, to enter into the Church? Whether a married Man may enter into the Church, after a time of marriage, without waiting?

The Answers to these Heads of Questions are as follow. A Woman big with Child may be baptiz'd. A woman that has newly layn in, ought not to be deny'd Entrance into the Church. A Woman who has newly layn in may be baptiz'd, and her Infant at the very moment of its Birth, if there be danger of death. A Husband ought not to come near his Wife after her lying in, until the Infant be wean'd; and if, by an abuse, she do not suckle it herself, he must wait till the time of her Purgation be over. A Woman who has her ordinary Infirmities, ought not to be forbidden to enter into the Church, nor to receive the Communion; but it were better for her to abstain. A Man who has had Carnal Knowledge of his Wife, must wait himself before he enter into the Church, and Communicate.

Quest. 11. Whether it be lawful to receive the Communion the next day after natural Pollution. Answer. When these Pollutions proceed from the Infirmary of Nature, there is no fear; but when they proceed from eating or drinking too much, they are not altogether innocent; but this fault ought not to hinder any from receiving the Communion, nor from celebrating Mass, when it is a Festival at which they must communicate, or when there is no other Priest to celebrate. But if there be other Priests, he who is in this condition ought in humility to abstain from celebrating, and especially

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if this Pollution was attended with unclean Imaginations. Other Pollutions, which proceed from the Thoughts which a Man had while he was waking are yet more Criminal, because their Thoughts are the cause of them; And in unchaste Thoughts we must distinguish three things, the Desire, the Pleasure, and the Consent. When there is only a Desire, there is not as yet any Sin, but when we take Pleasure in such Thoughts, then the Sin begins, and when we consent to them, then the Sin is finish'd.

The Letter which is attributed to Felix of Messina, is certainly a supposititious Piece. The Title does not well agree with the Custom of that time; *Domino beatissimo, & honorabili Sapienti Patri Gregorio Papa, Felix astra salutis amator.* The style of the Letter is affected, and has nothing natural in it. The Author affirms, That Marriages were always forbidden to any within the seventh Degree of Consanguinity; and that the Council of Nice ordain'd thus; which is manifestly false. Lastly, He speaks of one Benedict Bishop of Syracuse; but he who was at that time in this See, was call'd John, and there never was a Bishop of Syracuse call'd Benedict.

The Authority of the Letter of St. Gregory to Felix, seems to be better founded. For, 1. John the Deacon recites a part of it in the Life of St. Gregory, B. 2. c. 37. *Hincmarus, Regimo*, and the Canonists relates some Passages of it, and it is found in many Manuscripts. Yet there is great probability that it is either altogether forged, or very much corrupted. For, 1. It is plac'd in *Indiction* 598. 2. It is made up of Scraps taken but of several places of St. Gregory, and other Authors. The beginning of it is taken from Letter 111, B. 7. Ind. 2. There are also in it some passages taken out of the fifth Letter of the fourth Book, and out of the Letters 394, 114, 120. of the seventh Book. There is a passage in it copied out of the second Letter falsely attributed to Pope Cornelius, the fifth Council of Rome under Symmachus, one Sentence of *Isidore of Sevil*. The Letter concludes in the same words with Letter 50 of B. 4. So that this Letter must be look'd upon as a Rhapsody taken out of many Pieces.

Lastly, The pretended Privilege of St. Medardus of the *Speffions*, which is at the end of the Letters, has been so often overthrow'n, and by such convincing reasons, that I do not think any Man now dare maintain it. The chief Reasons which overthrow it, are these following; 1. It is not found in any Manuscript of St. Gregory, except one of St. Vitor, which is not above four hundred years old; and Cardinal *Boss* asserts, that this Privilege is not found in the Archives of the Church of Rome. At first it was printed at the end of St. Gregory's Works, after that it was plac'd among his Letters in the Edition at Rome, and lastly, it was printed after the Letters. 2. The style (A) of this Privilege smells of the Barbarism of Modern Writers, and the Impertinence of an Impostor.

The Clauses of this Privilege are not only exorbitant and extraordinary, but also in defence (B).

It contains many things false and contrary to History (C).

The Subscriptions discover plainly the Forgery of it. There is found in it the Subscription of King *Theodoricus*, who was not yet upon the Throne: The Bishops of *Carthage* are made to sign it, and even those Bishops that were dead. There are found in it two Bishops of one and the same See at the same time; and the Names of Bishops which are different from those, who are known to have been Bishops of these Churches at that time. Lastly, It is a thing unheard, that a Privilege should be sign'd by so great a number of Bishops (D).

(A) The style. The Inscription of it is harsh, and unusual: It is address'd; *primitivissimus lapidibus merito reventibus, omnibusque sanctis Dei Ecclesie membris*. Did ever one see the like Address? There, the Title of *Servus servorum Dei*, is given to St. Gregory; But then the Address to it is affected, *Littere sancte Romanus sedis Pontificis submittuntur*. In the body of the Privilege, there is an infinite number of barbarous and new Expressions; as *Suffragan civitates, vix venerabiles Gairaldus*; *Domitus Papa*; *Ysaac*, *nostra filius jugalis Domini Medardus*. Can there be any thing more impertinent than what they make St. Gregory there say? *Consilio omnium Romanorum Pontificum, et voluntate totius Senatus Romanus Decernimus*. Is this capable of any good sense? The Rents and Lands of the Church are call'd there *Manfio, fisci regii*. A man must see how this word Privilege, to make one well understand the Forgery of it; for as many words as there are in it, so many proofs there are of its being supposititious.

(B) Indignities. There the Monks are empower'd to ordain their Abbot, and the Abbot to consecrate the holy Chrism, the Chalice and the Altars: The Monastery is exempted from all Jurisdiction Secular and

Ecclesiastical, except the King's Protection, and the Direction of the Holy See; and that it might more easily hold correspondence with Rome, 'tis said, that Queen *Brunhild* gave to the Monastery twenty Manors, and as many Farms along the Alps. 'Tis order'd that all those who shall come to dwell upon the Lands of St. Medardus, shall be deliver'd from all subjection, and become Slaves to the Virgin; that those who shall take sanctuary there, shall be reputed Slaves of the Church. Lastly, exorbitant Privileges are given to the Abbot.

(C) Contrary to History. There the Church of St. Medardus, was call'd formerly the Church of the Virgin, of St. Peter, and St. Stephen; and that it was a Monastery in the time of St. Gregory.

(D) By so great a number of Bishops. There St. Gregory signs first: But it was not the custom of Popes then to sign their own Letters; neither is there any Example of it in St. Gregory. The second is *Eulorius of Arles*: But there was never a Bishop of *Arles* of that name, and *Virgilius* was then Bishop: *Asterius* was Bishop of *Lyons*: The third is *Gregory Bishop of Paris*; And there is another Bishop of *Paris*, call'd Felix. The fourth is *Adrian of Alba-*

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and; but in 555 it was *Humbertus*, who sign'd in the Council of Rome held this year: And there was one *Asterius* Bishop of this place under Gregory the second. The fifth is *Aulin* Bishop of *Canterbury*; but he was not yet Bishop, for this Privilege is dated in the year 594. Afterwards there is *Sergius* Bishop of *Presnitz*; out at the Roman Council in 595, *Proculus* was Bishop of this City. In the same year the Bishop of *Astania* was call'd *Valerius*, and not *Petrus*, as he is here call'd. *Agenius* Bishop of *Syracusa* govern'd this See under Gregory the second. *Aulian* was not yet Bishop of *London*, for he was not ordain'd till 604. The other Names are taken from the Titles of St. Gregory's Letters, or the Subscriptions of the Roman Council in 595, or from the Council held under Gregory the second. *Eulogius* of *Alexandria* is among the Bishops that sign'd: But he ne-

ver came to Rome, and 'tis no way probable that this Influence should be carried to him to sign it, which no ways concern'd him, no more then it did *Dominicus* Bishop of *Carthage*. Among the Bishops of France there is found a Bishop of *Bordeaux* call'd *Satellius*: But the Bishop then was *Gondisilus*, as appears by St. Gregory of *Tours*: B. 8. Hist. c. 22. The Archbishop of *Bleims* was call'd *Romulpus*, and not *Flavius*, as he is here set down. The Bishop of *Salsans* was call'd *Drostestilus* in 592. *Grig. Tur. B. 9. c. 37.* *Asterius* was in the time of the Synod of *Rheims* under *Saunder* in 645. Lastly, King *Theode-ricus*, whose Subscription is here, was then but two years old, and his Father *Childeric* was yet alive. There is one *Petrus* who sign'd, and is said to have seal'd this Instrument, whereas at that time no sealing was in use.

In fine, The Year 594 is us'd for the date of this Letter; but we do not see that St. Gregory ever us'd this date; and that which renders it suspicious is, that the Jurisdiction which is subjoin'd answers to the Year 593, and not to 594. All these Reasons prove invincibly the Forgery of this Instrument, which deriv'd not to be plac'd among the Works of St. Gregory.

The Letter which is at the beginning of St. Gregory's Morals on the Book of *Job*, informs us of his Design in composing this Work, of the method in which he manag'd it, and how he put it in execution. It is address'd to St. Leander Bishop of *Sevil*, with whom he had contracted a very close Friendship at *Constantinople*, when he was there about the Affairs of the Holy See, and when St. Leander was sent thither as Ambassador by the King of the *Visigoths*. St. Gregory puts such Confidence in him, that he acquaints him with the disposition of his heart, and the troubles of mind he had endur'd, and discovers to him, that the God had inspir'd him with the desire of Heaven, and he was perswaded, that it was more advantageous to forsake the World, yet he had delay'd his Conversion for many years: That nevertheless he was at last deliver'd from the Entanglements of the World, and retir'd into the happy Harbour of a Monastery; but he was quickly drawn from thence to enter into Orders, which engaged him anew in Secular Affairs, and oblig'd him to go to the Court of the Emperor at *Constantinople*: That nevertheless, he had the comfort to be attended thither by many Monks, with whom he had daily Spiritual Conferences. Then it was that they urg'd him with much importunity, and St. Leander did even force him to explain to them the Book of *Job*, after such a manner as they desired, i. e. by subjoining to the Allegorical Explication of the History a Morality supported by many other Testimonies of Holy Scripture. This was the occasion which mov'd St. Gregory to undertake this Work. He repeated the beginning of it in the presence of his Monks, and dictated the rest in divers Treatises. Afterwards having more leisure, he added to it many things, cut off some, reduc'd the whole Work into better Order, and made it uniform, by changing the Discourses and Treatises to the same style. He divid'd this Work into 35 Books, which were distributed into six Tomes. He confesses that he sometimes neglected the Order and Coherence of the Exposition which he undertook, and apply'd himself wholly to Contemplation and Morality: But he excuses himself by saying, that whosoever speaks of God, ought necessarily to enlarge upon that which is most instructive and edifying for the Lives of those that hear him, and that he thought in the best method he could observe in his Work, to make a Digression sometimes from his principal subject, when an occasion presented it self of procuring the welfare and advantage of his Neighbour. He adds, that there are some things which he handles in a few words according to the truth of History; other things whose allegorical and figurative senses he enquires after, and others from which he only draws Morality; and lastly, others which he explains with great care in all these three ways. He affirms also, that there are some places which cannot be explain'd literally, because if they should be taken precisely according to the sense of the words, instead of instructing those who read them, they would mislead them into Error, or confirm things that are contradictory. Lastly, he excuses the defects of his Work from his continual Sickness, and declares that he did not hunt after the Ornaments of Rhetorick, to which the Interpreters of Scripture are never oblig'd. At the conclusion of this Letter, he remarks, that he ordinarily follows the late Version of the Scripture; but yet he takes the liberty, when he thinks it necessary to quote passages, sometimes according to the Old, and sometimes according to the New Version; and that since the Holy See, over which he presided, us'd both the one and the other, he also employ'd them both indifferently, to authorize and confirm what he asserted in his Work.

In the Preface of this Work having said, that some thought *Moses* to be the Author of the Book of *Job*, and others attributed it to the Prophets, he looks upon it as a thing very needful to enquire in what time *Job* liv'd, and who wrote his History, since 'tis certain that the Holy Spirit dictated it, altho' 'tis very probable, that *Job* himself wrote it. After these few Historical Remarks, he enters upon General Reflexions of a Moral Nature, about the Patience of *Job*, the Afflictions of the Righteous, the Pride of *Job*'s Friends, the Conformity of *Job* to Jesus Christ. This is what the Preface contains.

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The Body of the Commentary is agreeable to the Idea which he gives of it, i. e. that he does not insist upon the literal Exposition, but upon the Allegories and Moralities which he applies to the Text of Job, whereof a great part may be applied to every other place of Holy Scripture. But he does not so much labour to explain the Book of Job, as to amass together in one Work an infinite number of Moral Thoughts. And indeed it must be confess'd, that altho these Books are not a very good Commentary upon the Book of Job, yet they are a great Magazine of Morality. 'Tis incredible, how many Principles, Rules and proper Instructions are to be found there for all sorts of Persons, Ecclesiastical as well as Seculars, for those who converse with the World, as well as for those who live in Retirement, for the Great and for the Small; in a word, for all sorts of States, Ages and Conditions. We shall not here undertake to give a particular account of them, for if we should make Extracts from such kind of Allegorical and Moral Commentaries, our Work would grow infinitely big. This is written with much simplicity and clearness, but it is not very brisk and sublime: yet it was very much esteem'd in the Life-time of St. Gregory, and admir'd after his Death. We learn from himself, that the Bishops caus'd it to be read in the Church, or at their Table, altho he would not suffer it to be done in modesty, and all those who have spoken of it since his death, have commended it as a most excellent Work. There is a Relation which says, That sometime after his Death, the Original which he had given to *Leander*, being lost in Spain, *Tagion Bishop of Saragosa*, was deputed in a Council held at *Toledo* under King *Cyndesides*, to be sent to Rome to enquire for a Copy of it: That this Bishop being arriv'd there, and finding no satisfaction from the Pope, who put him off from day to day, pretending it was very difficult to find these Books of St. Gregory, because of the multitude of Volumes that were in the Archives of Rome; at last this good Bishop went to Prayers in the Church of St. Peter, and there appeared unto him the Apostles *St. Peter*, *St. Paul*, and their Successors, and among the rest *St. Gregory*, who drew near to him, and shov'd him the Study where the Books were which he enquir'd after. This Relation which appear'd not till about 400 years ago, appears to me of little credit (a).

The Pastoral of St. Gregory, or his Book about the Care which Pastors ought to take of their Flocks, was as well receiv'd as his Morals. It was no sooner gone out of the hands of St. Gregory, but it was sought for and valued by all those who had a love for Episcopacy. The great Reputation it had, mov'd the Emperor *Mauritius* to desire it of *Anatolius* a Deacon of the Church of Rome, who was at *Constantinople*. Altho as he had a Copy of it, he gave it to *Andreas* the Patriarch of *Antioch*, who translated it into Greek. *St. Leander* desir'd it of St. Gregory. In fine, this Book quickly spread over all the Churches, and the Bishops look'd upon it as their Rule. But chiefly those of France judg'd it necessary, that they ordain'd in many Synods held in the ninth Age, that the Bishops should be oblig'd to understand it, and to live according to the Rules prescribed in it: And to the end that this Obligation might the more readily be remembered, it was put into their hand at the time of their Ordination (b).

'Tis not without reason that this Book is so highly valued in France, for indeed it contains Instructions of great Importance, and very good Rules about the Pastoral Office. 'Tis divided into four Parts. After a Letter to *John Bishop of Ravenna*, to whom St. Gregory address'd this Book, because he had reprov'd him for refusing the Priesthood so obstinately; He begins with showing what rashness it was for any one to undertake the Conduct of Souls, who had neither the Capacity nor Knowledge necessary for discharging it well; which he calls the Art of Arts, and Science of Sciences. He deplores the blindness of those who are so unhappy as to seek after Ecclesiastical Offices, under pretence of promoting the Salvation of Souls by their Direction, when indeed they have no other design but to satisfy their own ambitious desire of Honour, of appearing learned and able men, and of being exalted above others. He bemoans the People who are under the Conduct of such ambitious and ignorant men, who can neither instruct them by their Example, nor by word of mouth. He adds, That this Ignorance of Pastors is often a Punishment of their disorderly Life, and that God by a just Judgment suffers their Ignorance to be an occasion of Falling to those who follow them. From those that are Ignorant, he passes to those who have acquir'd Knowledge by their Industry,

(a) Of little Credit. 'Tis said in this Relation, that *St. Leander* arriv'd into Spain his Copy of the Books of St. Gregory upon Job: But it appears by the Letters of St. Gregory, that he himself sent it to him. 2. 'Tis no ways probable that the Pope would refuse *Tagion* a Copy of St. Gregory's Morals. 3. 'Tis also said in this Relation, that *Tagion* enquir'd of St. Gregory where *St. Austin* was, and that he answer'd him, That he was not among the Successors of St. Peter and St. Paul, whom he came to see, but in a higher place. This Reflection, the Vision, and the whole history smells strong of a Fable.

(b) Ordination. The Council of *Tours* 3d. held under *Charlemagne* in the Year 813. Can. 3. Nulli Episcopis licet Canonis, aut librum Pastoralis Cure, & B. Gregorius Papa editum, si fieri potest, ignorare, in quibus debet unusquisque quasi in quadam specula, officium

considerare. The Council of *Chalons* the second held under the same Emperor, ordains, Episcopi Canonis intelligent, & librum B. Gregorii de Cura Pastoralis, & secundum formam ibidem constitutum, doctant & predicant. Council the second of *Aix la Chapelle* under Lewis the Debonaire, held in the Year 836, Canon. 4. Conventi Sacerdotum Ministerio scire formam Evangelicam, & tenentis Apostolicis, Canonis Testibus, Normam Regule Pastoralis, & sanctissimam Pontificis Gregorius editam, ne juxta undem sanctissimam virum, ab imperitis, quod abist Pastoralis Magistrum aliqua temeritate usurpent, aut viciant. They us'd it for Reforming Discipline, at the Council of *Meines*, in the Year 813, and in the second Council of *Reims*, Can. 10. In the sixth Council of Paris held in 829, 'tis ordain'd that the Advices which St. Gregory has given in this Pastoral should be exactly follow'd.

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but never reduc'd it into Practice; and on the contrary have desil'd their feet by walking in a way unbecoming the Truths which they have learned. He cannot endure those Men who are very forward to teach others that which they never practise, and who are a Scandal to the Church; by a Life perfectly contrary to the Truths which they teach. He would have Pastors to be of such a Disposition as to despise the Glory, the Dignities, and the Prosperity of this World, to fear neither the Terrors nor Threatnings of it, to be ready to suffer for the Defence of the Truth, and to finish the Pleasures of this Life.

Altho he was perswaded that the Duties of the Pastoral Office wearied the Mind, yet he would not have those Persons, who are fit to conduct Souls, and may be useful to others by their Doctrine and Example, to prefer their own Ease before the Care of Souls. Upon this Principle he does equally reprove those whose Humility makes them shun Ecclesiastical Offices, so as obstinately to oppose the Order of Providence, and those who desire them passionately and importunately seek after them. He would have him who has the Qualifications necessary for being a Guide of Souls, to yield when he is urg'd to accept that Office; and on the contrary, he advises him who is not qualified, never to engage himself, tho he were never so much urg'd to accept the Office. After he has laid down this Maxim, he enlarges upon the particular Qualifications which belong to those who should accept of a Bishoprick, and the Defects which should make others decline it.

In the second Part St. Gregory treats of the Duties of the Pastoral Office, when one is promoted to this Dignity by lawful and canonical ways. He shows that there ought to be a great difference between the Virtue of a Pastor and his People; and that a Pastor ought to have the following Qualifications. That all his Thoughts must be pure, that in Virtue he ought to excel others, that Piety and Discretion should govern his sentence, that his Speech should be useful and edifying, that he should be tender and compassionate to all the World, that he should be sublime in Contemplation, and lowly in Humility, preferring all others above himself, that his Zeal for Justice should prompt him to oppose the Vices of bad Men, that his Employment in external things should diminish nothing of the Care he ought to take of those which are internal, and that the Application he ought to use to such things as concern the Soul, ought not to take him off from the due care of regulating external matters. These are the Qualifications of a true Pastor, on which St. Gregory enlarges in the second Part.

In the third he treats of the Instructions which Pastors ought to give their Flocks, and applies himself particularly to show, after what manner they ought to be varied, according to the different Qualities and Dispositions of those whom they instruct, whereof some are to be admonish'd, and others to be instructed. As for example, they must prescribe to Men things more excellent and more difficult to exercise their Virtue, whereas nothing must be enjoy'd to Women but what is soft and easy: Younger People must be treated more mildly than those that are old; the Poor must be comforted, the Rich must be humbled: The Sorrows of Hell must be represented to those who are merely disposed, and to those who are sad, the Joys of another Life: Those who are Inferiors must be admonish'd to be subject, and those who are in high Places, not to be proud: Obedience must be recommended to Servants, and Meekness to Masters: Those who think themselves learned, must be moved to despise their Learning, and the Ignorant must be instructed in true Knowledge. 'Tis good to use sharp Reproofs to those who are impudent, whereas we must seek for mild ways to reclaim those that are modest. The Presumptuous must be abash'd and humbled, whereas the Timorous must be exhorted and encouraged. The sick need other Instructions than those that are in health. In a word, a Pastor must proportion his Instructions, Advices, Reproofs and Exhortations, to the Constitution, the State, the Temper, Inclinations and Customs, to the Virtues and Vices of those to whom he speaks. In this second Part of St. Gregory's Pastoral you may find a wonderful diversity of particular Advices, which will be of great use for Confessors, and for all those who are engag'd by their Ministry to guide others. After St. Gregory has given these private Instructions, he proceeds to those which concern publick Offices, and admonishes Preachers to take good heed, lest they commend Virtues to their Auditors, as to give them occasion to fall into the contrary Vices. He would have Humility to preach'd to the Proud, as not to encrease the Fear of timorous Persons; the slothful to be excited to diligence, as those who are too active may not take occasion to be too eager in business. The Impatient must be rebuk'd, as not to inspire negligence into the Slothful. The Covetous must be exhorted to give liberally, as not to authorize Prodigality. Virginity and a state of Continence must be so praised, as not to give occasion to blame Marriage, nor despite the fruitfulness of married Persons. In fine, his Hearers on the one side are to be excited in such a manner to do good, that on the other side they may not be perverted to that which is evil. What is more perfect is so to be praised before them, that they take no occasion to despise a lesser Perfection: And they must be exhorted to be faithful in little things, that they may not imagine these to be sufficient, and by this conceit neglect to labour after those that are higher and more sublime. The last thing whereof St. Gregory admonishes Preachers, is, That they should say nothing in their Instructions which is above the Capacity of those who hear them, lest their Mind being too intent, grow weary and disill'd: But above all he recommends to them, that they instruct the People more by their Example than their Discourses.

The fourth Part is nothing but a Reflection upon the Obligation which all Pastors have to retire within themselves, and to humble themselves before God, for fear lest they take occasion to grow proud for discharging the Duties of their Office. He ends this Work with this humble Conclusion. *Now let my dear Friends, what your charity has oblig'd me to write unto you: This while I thus labour to show what manner of Man a True Pastor should be, I do just like a very filthy and ugly Painter, who should represent upon Canvas the figure of a very comely and well-shap'd Man: I intrude into the Office of Conducting others to the Port of Perfection, while I my self am toss'd with the Floods of my own Passions and Vices. I conjure you therefore to endeavour to support me by the merits of your Prayers, at by a Plank, in the Shipwreck of this present Life, that so feeling my self sink in the Waters of the Temporal Sea of this World, by the weight of my own Inclinations, your charitable hand may relieve me, and raise me up above the Water?*

The Homilies upon *Ezekiel* are of the number of those which St. Gregory preach'd to his People. Nevertheless he review'd them that he might make them publick, about eight years after they were preached. They are ascrib'd to Marinianus Bishop of *Reverna*, and divided into two Books. The first contains twelve Homilies upon the three first Chapters of *Ezekiel*, and upon a part of the fourth. St. Gregory was forc'd by his urgent Affairs to break off the Course of this Exposition, and therefore he did only explain the Vision of an House built upon a Mountain, which is related in the fourth Chapter of this Prophet. This afforded him a Subject for ten Homilies, which make the second Book of the Homilies upon *Ezekiel*. He handles things in these Homilies much after the same manner as he does in the *Morals* upon *Job*, altho he does not enlarge so much upon them.

He was also oblig'd to write twelve Homilies upon the Gospels, which he had caus'd to be read to the People, or had preach'd himself in the Church, because Copies of them had been distributed as they were either dictated or spoken. The Collection of them is also divided into two Books. The first contains the twenty first Homilies which he dictated to his Secretaries; and the second the twenty last which he preach'd himself.

Altho there can be no doubt but the Dialogues which go under the name of St. Gregory, are indeed this Pope's, since he himself owns them (s), and his Disciples and the Authors who wrote within a little while after him, do attribute them to him, yet this Work does not appear worthy of the gravity and discretion of this holy Pope, 'tis so full of extraordinary Miracles and Histories almost incredible. 'Tis true he reports them upon the Credit of others, but then he should not so easily believe them, and report them afterwards as things that are certain. This Work is divided into four Books, written by way of Dialogues between St. Gregory, who relates what he had learn'd, and Peter the Deacon, who asks Questions to him from time to time about these Histories. The style is no ways sublime, the Histories are there related after a very simple and plain manner, without any art or pleasantries. The Interruptions of Peter are often impertinent, and always invidious. The Histories related in it are many times grounded only upon the Relations of ignorant old Men, or common Reports. Miracles there are so frequent, so extraordinary and often times for matters of small consequence, that 'tis very difficult to believe them all. There are histories in it which can very hardly be reconcil'd with the Life of those of whom he speaks, as the voluntary imprisonment of *Paulinus* in *Africa*, under the King of the *Vandals*. Visions, Apparitions, Dreams, are there in greater numbers then in any other Author: And therefore St. Gregory confesses, towards the latter end, that the things of another World had been more discover'd in his time, then in any of the Ages preceding. But I do not believe that any Man will warrant all these Relations. Leaving others therefore to their liberty of judging as they please, I shall say no more about them, but only subjoin here an Abridgement of the greater part of them.

Honoratus Abbot of a Monastery of *Fundi*, being present at a Feast, where there was nothing but Mear, made a temple to eat of it; and while the Guests rallied him, because he was in a place where nothing else was to be had, a Servant went out to draw some water, and brought in a great fish in a Picher. The same Abbot by his Prayers stop'd a Rock which was ready to fall with great force upon his Monastery. *Leontius* his Disciple hinder'd the Hories of the *Gothi* from passing the River, to make his own Horse come to him: He rais'd also a dead Infant. A Gardener of this Monastery plac'd a Serpent in ambush against a Robber. The Abbot *Equitius*, a Founder of many Monasteries, was miraculously deliver'd from the Temptations of the Fleish, in a Vision, wherein he thought that he was made an Eunuch. A Bishop having brought before him a Monk who was a Magician, he judg'd him; and after he had watch'd him for some time, he caus'd him to be burn'd out of his Monastery. This Monk confess'd that he had many times lifted up into the Air the Cell of St. *Equitius*, without being able to do him any hurt. A Nun having greedily taken a Lecture

(s) He himself owns them. In Letter 50 of B. 4. *Id.* he desires of *Maximus* the History of the Abbot *Nonnus*, that he might insert them into his Book of the Miracles of the Fathers. *Id.* B. 7. of B. 2. of his Dialogues, he relates the History of *Marcellinus*, and says that he learn'd it from *Maximian*. And in many of his Homilies you may find the same Histories, which are related in these Dialogues in the same words.

(b) His Disciples. *Patricius* Secretary to St. Gregory, in the Collection which he made out of this Fa-

ther's Works, recites a great number of passages taken out of the Dialogues: Some of them also may be seen in the Collection of *Talis* Bishop of *Savaglia*, who liv'd in 836. *Adrianus* of *Triveto* ranks this Work amongst St. Gregory's: *Alary* of *Tolide*, *Reda*, *Paul* the Deacon, *John* the Deacon, *Hadrian* the fifth, *Asaphas* the Library-keeper, *Alcuin*, *Hincmar*, *Paschasius*, and *Prudentius* quote it; *Philotus* speaks of it. I say nothing of an infinite number of later Authors.

in a Garden, without making the sign of the Cross, was possess'd with a Devil. St. *Equitius* dispos'd her, after he had made the Devil confess that he was upon this Lentine: The Pope having consent to hinder him from Preaching, was advis'd in a Dream to permit him. Peter asks upon this occasion, how so great a Pope could be mistaken as to a Person of so eminent Verue. St. Gregory answers him, That this was not to be wonder'd at, since all men are liable to mistakes, *Fallitur, quia homines sumus*, Popes as well as others. *Constantinus* Churchwarden of the Church of St. *Stephen* at *Ancona*, having no Oyl to light the Lamps, fill'd them with Water, and after he had kinded the Wicks, they maintain'd the flame as if the Lamps had been full of Oyl. *Marcellinus* Bishop of that City, expos'd himself to the flames of a fire, and by that means stop'd it. *Nonnus* a Monk of Mount *Sina*, remov'd by his Prayers a part of a Rock, to make room for a Garden belonging to his Monastery. A Glass-Lamp being broken, he gather'd the little pieces of it together before the Altar, and after he had pray'd he found the Lamp entire. The Abbot *Anastagius* was advis'd of his own death, and the death of seven of his Monks, by a Voice which call'd them one after another. *Boniface* Bishop of *Veretinum*, multiplied Vices, forc'd the death of a Beggar, miraculously receiv'd pieces of Gold, that he might restore them to his Kinsman, from whom he had taken them to give Almshouse Poor. *Fortunatus* Bishop of *Tidentinum*, caus'd the Devil out of those who were possess'd, restor'd sight to the Blind, cur'd a dead Horie, heald a broken Bone, and rais'd the Dead. A Priest call'd *Severus*, rais'd one from the Dead, that he might have time to do Penance. There are a part of the Miracles contain'd in the first Book.

The second Book contains the Life and Miracles of St. *Benedict*. There he relates after what manner this Saint going out of *Rome*, was detain'd some time at *Ausidena*, where by a Miracle he made a Sieve whole which his Nurse had broken. Afterwards he speaks of his Retirement to *Sulacum*. He describes the voluntary Punishment which he inflict'd upon himself, by rowing himself stark naked for a considerable time upon Thorns, to conquer the Temptations of the Fleish. He does not forget to observe, that he being invited into a Monastery, whose Monks had a mind to poison him, broke the Glass wherein the Poison was presented to him, by making the sign of the Cross. He relates many other Miracles of the same nature. A Monk was cur'd of his Distractions by blows with a stick; a Spring was found upon the top of a Mountain. The Iron of a Spade being cast into a Lake, came up again above the Water, and joy'd it self to the haff. A Monk of St. *Maur* walk'd upon the Water to fetch out brother *Placidus* who was drown'd. A Stone which the Devil had made unmovable, was easily remov'd by his Prayers. The seeming flames which were caus'd by an Idol, were extinguish'd. A young Monk crush'd by the fall of a Wall, was rais'd to life again. The knowledge of things hidden and the prediction of things future did never fail him. An Ecclesiastical Person was deliver'd from a Devil, and afterwards possess'd a new, for aspiring to Holy Orders which this Saint had forbidden him. Two hundred Measures of Corn were found at the Gate of a Monastery, at a time when there was great need of it. The Nuns threaten'd with Excommunication by St. *Benedict*, who died a little while after, did visibly go out of the Church, when the Deacon order'd those who were Excommunicated to retire; but he took off this Excommunication, and after the Offering was presented for them which he blessed, they were never more seen to go out as before. A young Hermit, who was gone out of a Monastery without leave, dying in his own House was buried, and the next day after his Body was found above ground. His Kinsfolk had recourse to St. *Benedict*, who gave them the Communion of the Body of our Saviour, and order'd them to put it upon the Breast of the deceased, and then to bury him with it; which being done, he continued after that under ground. A Leper was cur'd by his Prayers: A Bottle of Oyl throw'd down from a high place was preserv'd whole: Sometimes he got Money and sometimes Oyl. He cur'd an Hermit possess'd of a Devil. He loss'd a Country-man who was bound fast, only by his own looks. He rais'd a dead Infant. His Sister, St. *Scholastica*, rais'd a furious storm, to force him to lye at her House. He saw his own Soul ascend to Heaven in the shape of a Dove. He had also another Vision wherein he perceiv'd the Soul of *Germanus* Bishop of *Capua*, which the Angels carried up to Heaven. He foretold his own Death, which was follow'd with Miracles.

The third Book contains the Vertues and Miracles of many Saints of Italy. There it is related that *Paulinus* Bishop of *Nola* went into *Africa*, to render himself a Prisoner to the King of the *Vandals*, that he might deliver the only Son of a Widow of his own Country; and that he being discover'd by a miraculous Vision, did not only obtain his own Deliverance, but also the Deliverance of all the Prisoners of War: That a Horie on which Pope *Gelas* mounted, would never after carry a Woman; that this Pope cur'd a blind Man at *Constantinople*. That Pope *Agapetus* heald a lame Man; that *Dacius* Bishop of *Milan* deliver'd a House from *Spectres* which the Devil made to appear there; that *Sabinus* Bishop of *Lemna*, being blind, knew every thing that pass'd, and one day his Arch-deacon having presented to him Poyon by a Servant, he would not drink it, but order'd the Servant to drink it; and afterwards having hinder'd him from doing it, he drunk it off himself; after he had made the sign of the Cross, without receiving any hurt, and order'd the Boy to go and tell him who had given him this Poyson, that he should not be Bishop; and indeed the Arch-deacon died immediately. 'Tis also reported in the same Book, that *Andrew* Bishop of *Fundi*, being tempted by a Nun who dwelt in his House, was restrain'd by an Adventure pleasant enough. A Jew having stop'd near the place where formerly the Temple of *Apollo* at *Fundi* stood, heard there the Devils give an account to their Prince of what they had done; and among them there was one who

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who boasted, that he had inspir'd this Temptation into *Andrew*. This Jew having found out this Bishop discover'd to him what he had heard; which mov'd this Bishop to turn out of his House, not only this Nun, but also all the other Women, that there might be no occasion for a Temptation. A Bishop of *Lusitania* along the Course of a River, by his own word only; Another stop'd the Inundation of the Sea by a Letter. Others are preserv'd from their Enemies, from Serpents, and from Savage Beasts. A Hermit rais'd one from the dead. A new Nun chas'd away the Devil. A Robber was seiz'd at the Sepulchre of a holy Priest. In short, there are many other Miracles of this Nature in this Book: And there he speaks also of some Christians who suffer'd for the Faith under the *Lombards*.

In the fourth Book he undertakes to treat of the state of the Soul after death, and to refute the Opinion of some, who without separating from the Church, doubted whether the Soul liv'd after its separation from the Body. There he observes, that 'tis not to be wonder'd, that Man being born Carnal, and not being able to feel invisible things, should be hardly brought to believe them; that notwithstanding Men must of necessity believe such things as they do not feel: That there are three sorts of Spirits; Spirits which are never united to any Flesh, and Spirits which are united to it, but do not dye with it, and Spirits which are united to Flesh, and die with the Body. The Angels are the first sort, the Souls of Men are the second, and the Souls of Beasts are the third. He answers a passage of *Ecclesiastes*, where 'tis said that Beasts and Men die alike, by affirming that it is a Question propos'd by the Author, and not his Decision of it. He adds, that we must not wonder that we do not see the Soul go out of the Body, since it is not seen even in the Body, and that as it discovers it self when it is in the Body by its Motions, so it does also when it is out of the Body by the Miracles of the Saints; that moreover the Eyes of the Body cannot perceive the Soul, since it is invisible, but the Just do purifie the Eyes of their Mind. To prove this, he brings the Examples of many, whose Souls have been seen after their death; or of Saints, who have been at the time of their death, either Jesus Christ, or the Virgin, or some of the Saints. As to the state of Souls after death, he says, that those of the Just, who are perfect, are receiv'd into Heaven; that those of them who are not so perfect, are detain'd in certain Receptacles; and that those of the wicked are thrown into Hell-fire, which torments them, altho it be Corporal. He thinks it no more difficult to explain the manner, whereby it causes pain in the other Life than in this. He believes that the Damned know the Happiness of the Just, and the Blessed the Misery of the Damned. He maintains expressly that there is a Purgatory, for expiating the slight faults of those who have deserv'd this Grace, by the good Actions which they did in this Life. He observes that many things have been discover'd a little while ago, which were unknown in Antiquity, concerning the state of Souls after death: The Reason which he gives for it is this, that the end of the World drawing near, the Transactions of the other begin to be discover'd. He thinks it probable enough, that Hell is under ground, and that there is but one Fire in it, which burns some more and some less, according to the proportion of the number and heinousness of their Crimes. He proves that the Fire of Hell shall never end. He would not have Credit given to all sorts of Dreams, tho he does not doubt but by some of them God reveals things to come. He believes that it is profitable for the dead, who are not accul'd of Crimes, to be inter'd in holy Places, because their Sepulchres put the Living in mind to pray to God for them, that among the Prayers which relieve the dead, the Oblation of the holy Sacrifice is the most profitable; but that it is more safe for one to expiate his own Faults by his own Sacrifices and Prayers, while he is in this Life, than to expect the Relief of others after his death: That he must offer up himself while the Host is offer'd, bewail his sins, and never commit them any more; and lastly, he must pardon others, that he may obtain pardon of his own Faults.

[* But this being only a Purgation of light and venial sins, is not such a Purgatory as is ascribed by the Council of *Trent*, *Stiff* 6. *Can.* 30. which is the temporal pain of mortal sins, whose eternal punishment is remitted. And in other places of his Works, Pope Gregory does expressly deny any change of state after this life, as particularly his Morals on *Job* l. 8. c. 8. Ed. 164. where he says, *that at the time of death either the good or evil Spirit lieth upon the Soul, and keeps it with it for ever: without any change; and therefore if he be consistent with himself, the Purgation which he speaks of *Dial.* 4. c. 30. must be consistent with a state of Joy, especially since he adds in that same Chapter, *Persons shall be at the day of Judgment, as they were when they went out of this world.*]*

[† In this also Pope Gregory contradicts the Council of *Trent*, which declares, *Stiff* 22. c. 2. That this Sacrifice is offer'd not only for the sins of the living, but also for those who are dead in Christ, not yet fully purged from their sins. But Pope Gregory supposes those to be in a state of bliss for whom the Oblation was made at the Altar, as appears by the Sacramentary IV. *Incense* *Julii*, where the Oblation is first mention'd, and after follows, *O God, who has bestow'd the reward of eternal happiness upon the Soul of thy Servant Leo*; for such a Soul being in a state of eternal bliss, was certainly fully purg'd from his sins, tho the Sacrifice was offer'd for it at the Altar]

These are all the Works which are certainly known to be St. Gregory's. For altho there have been publish'd for a long time under his Name in the common Editions, the Commentaries upon the Book of *Kings*, upon the 7 *Psalms*, and upon the *Canticles*, yet the Author of the last Edition brings every strong Reason to prove that they are none of his Fathers. 1. Having caus'd every where search to be made for the Manuscripts of St. Gregory's Works, he found not any where these Commentaries were to be met with (except the Commentary upon the *Canticles*, whereof some Manuscripts were found) either join'd with the Works of St. Gregory, or apart by themselves. The Commentary upon the *Canticles* was printed at *Paris* in 1498, by *Remboldus*: The Exposition of the seven Penitential

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Penitential *Psalms*, was also printed by the same Person in 1512. and the Commentary upon the *Canticles* was publish'd at *Venice* in 1537. But it is not known from what Manuscript these Works were printed, and there has never been any one since, who has said that he law it. 2. St. Gregory mentions in his Letters all his other Works, but he says nothing of these. 3. These Commentaries have been unknown to all those who have seen the Works of St. Gregory. *Paterius* a Disciple of St. Gregory, who made a Collection of Testimonies out of the Works of his Master, has not quoted so much as one which can be taken out of these three Commentaries; and 'tis not credible, but there would have been many passages in them found worthy to be quoted, if he had known them. The same Reflexion may be made upon the Work of *Titus* Bishop of *Saragosa*, who publish'd in 650 a Collection taken out of the Works of St. Gregory. *Alfius* Monk of *Tournay* in the Year 1090, compil'd another Work out of the Books of St. Gregory, which was more large than those we have already mention'd; 'tis found in Manuscript in the Monastery of *Longpont*, and neither is there found in it any passage taken out of these Commentaries: To these Authors we may add those who have written since St. Gregory's time upon the *Canticles*, or the Book of *Kings*, as *Bede*, *Angelom* a Monk of *Luxurium*, *Rabanus*, *Rupertus*, who have neither quoted, nor transcribed these Commentaries, altho it be the Custom of these Authors to quote or transcribe the Writings of the Fathers. Among others, *Rabanus* observes in the Preface to his Commentary upon the Books of *Kings*, that he often transcribes passages out of St. *Austin* and St. *Gregory*. And indeed he recites many passages taken out of the Works of this Father; but he has not transcribed any thing out of the Commentaries upon the Books of *Kings*; and yet it was a Work which he might easily have transcribed, and out of which he should have taken many passages. Lastly, the Authors who have given us a Catalogue of the Works of St. Gregory, have said nothing of these three Commentaries. *Ysidore* of *Sevil* speaks of his Pastoral, of his Morals upon *Job*, of his Epistles, and at the same time notes, that he had written other Discourses of Morality, Homilies upon all the four Gospels; that this Work was unknown to him; but he says nothing of these Commentaries. *Ildefonsus* of *Toledo* mentions all the other Works of St. Gregory, and says nothing of the Commentary upon the Book of *Kings*, nor the Exposition upon the 7 *Psalms*. He speaks of a Work upon the *Canticles*, but it is thought that it was different from that of which we have spoken. *Siebert* of *Gembours* believes that there were no other Works of St. Gregory, but his Morals, his Homilies upon *Exekiel*, forty Homilies upon the Gospels, his Pastoral, his Dialogues, and the Register of his Letters. As to the other Works, he says, that the *Romans* had burnt them; which *Tritheim* also affirms of the Commentary of St. Gregory upon the Books of *Kings*. 'Tis true, St. Gregory informs us himself, *B. 10. Ep. 22.* that he had made Discourses upon the *Proverbs*, upon the *Canticles*, upon the *Prophets*, upon the Books of *Kings*, and upon the *Heptateuch* which the Abbot *Claudian* had taken in writing as well as he could; that St. Gregory, who had not health enough to write them himself, might enlarge upon these *Memoirs* when he should have health and leisure; but St. Gregory having read them, and finding that in many places he had not apprehended his sense, caus'd to bring to him all that he had written. The Author of the last Edition of St. Gregory affirms, that these Discourses of St. Gregory's, collected by the Abbot *Claudian*, were different from these Commentaries. But I see no reason why we may not say that the Commentaries upon the Books of *Kings* and the *Canticles*, are a remnant of this Abbot's Collection. For the Reasons which he brings, prove indeed that St. Gregory did not dictate and compose them in the form wherein they now are, but they do not prove that they are not a part of the Collection of the Abbot *Claudian*, who did not tie himself up to St. Gregory's manner of writing, but compos'd this Work *suo sensu & stilo*, and who also many times did not take the sense of this Father: For this being suppos'd, 'tis easy to conceive that this Abbot might collect only a part of the Discourses of St. Gregory upon the Book of *Kings*, that he wrote them by way of Commentary, whereas they were in the form of Homilies; that he only us'd the Vulgar Version of the Scripture, tho St. Gregory us'd St. *Jerom's*. It was also necessary that the style of these Commentaries should be different in some things from St. Gregory's, tho 'tis often very like it. And lastly, we must not wonder that the Author sometimes addresses the Discourse to Monks, since he being an Abbot, and having made this Collection for his Monks, might apply to them what St. Gregory had said to Christians in general. And therefore though St. Gregory did not compose these two Commentaries, it may be said that they are in some sort his Works, since they were made upon what he has heard to say.

We cannot say the same of the Exposition of the seven Penitential *Psalms*, which cannot be a Work of St. Gregory's time; for the Author of this Commentary speaks there in three places, in *Psalm* 5. v. 9. v. 26. and in *Psalm* 27. against an Emperor of his time, whom he accuses of reviving Simony in the Church, of troubling it with a dangerous Schism, of endeavouring to enslave it, of invading what belonged to it, of making himself Lord over the Church of *Rome*, and attempting to employ his Power against it. It appears plainly that this can have no relation to *Mauritius*, nor to *Phocas* to whom St. Gregory speaks after a very different manner; but that it agrees to the Controversie between the Emperor *Henry* the Fourth, and *Gregory* the Seventh, about Investitures, and to the Character of that Pope. This is therefore either his Work, or the Work of one of his Abettors. The style sufficiently discovers that 'tis neither St. Gregory's the first, nor any of his Disciples.

It cannot be affirm'd that the *Antiphonarium* and the *Sacramentarium* of St. Gregory are such now as they were in his time. *John* the Deacon, who liv'd 300 years after him, is the first who speaks of his *Antiphonarium* in B. 2. of his Life, Chap. 6. and he says that a Manuscript of it was preserv'd at

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Spain.

Emperor Theodosius, where he contrived, as we have already said, a friendship with St. Gregory. He compos'd many Works, of which the Catalogue which Isidore has left us. He wrote, says he, in the time of his Journey two Books against Theoretical Doctrines, wherein there appear'd great knowledge of the Scripture. There he discovers and confounds with great earnestness the Errors of the Arians, by showing what the Church teaches in opposition to them, and wherein it differs from them in its Doctrine and in its Mysteries. He wrote another little Work against the Arians, wherein he relates their Objections, and subjoins Answers to them. He compos'd also a Treatise address'd to his Sister Florentina, concerning the Instruction of Virgins and Convents of the World. He was very industrious and careful about the Offices of the Church, for he made two Editions of the Psalms with the Prayers, and compos'd Songs suitable to the Prayers, and the Psalms which are repeated at the Sacrifice. He address'd many Letters to Pope Gregory. There is one about Baptism, another address'd to his Brother, wherein he admonishes him, that he might not fear death, and many familiar Letters to his Friends, which are not written in lofty words, but are made up of spiritual Thoughts. He flourish'd and died under King Recaredus. This is what Isidore informs us concerning the Life and Works of St. Leander.

We have now nothing remaining but his Letter to his Sister Florentina, which is in the third part of the Code of the Rules of Benedict of Aniane. 'Tis a very wise and useful Rule for Nuns. The style of it is concise and short. He affects to speak by way of Sentences, which are adorn'd with Antitheses, and words whose termination and cadence are the same every part of a Period. There is also a Harangue of this Saint, about the Conversion of the Goths, which he spoke after the third Council of Toledo, at the end of which it is to be found.

LICINIANUS and SEVERUS Bishops of Spain.

These are two Bishops of Spain mention'd by Isidore in these following words: Licinianus Bishop of Carthage in Spain was learned in the Holy Scripture. We have read some of his Letters; wherein there is one about the Sacrament of Baptism, and many written to Eutropius Bishop of Valencia; but the other Fruits of his Labour and Industry are not come to our hands. He flourish'd in the time of the Emperor Mauritius; and died at Constantinople, being poison'd by his Enemies.

Severus Bishop of Malaga, a Friend and Colleague of Licinianus, wrote a little Treatise against Vincentius Bishop of Saragosa, who had deserted the Catholic Faith, and was fall'n into the Error of the Arians. He wrote also a Letter of Virginity to his Sister, entituled, The Ring. We know nothing but the Title of it, therefore cannot tell how it is written. He flourish'd and died under the same Emperor.

DINAMIUS.

Dinamius

Shibers of Genes places Dinamius among Ecclesiastical Writers, to whom he gives the Title of Illustrious and Noble; and he says, that he wrote the Life of St. Marius, Abbot of a Monastery in the Valley of the Vaudon. We have an Abridgment of the Life of this Abbot in the first Benedictine Age of Mr. Mabillon, p. 105, and there is also the Life of Maximus Abbot of Lerina, which is related by Surius, and attributed to Dinamius. St. Gregory has written two Letters, 33. Ind. 11. 33. Ind. 15. to Dinamius a Noble-man in Gaul, and Governor of Marcellis. We learn also from St. Gregory, that he join'd his House to a Monastery, in honour of St. Cassian, B. 6. Ep. 12. Ind. 15. This Dinamius died in 601, as appears by Letter 70 of B. 9. of St. Gregory, written to his Brother Aurelius to comfort him upon his death. Therefore Dinamius, who under Childeric the second, plac'd two Bishops against the King's will, one at Oretia, and the other at Marcellis, as is reported in Gregory of Tours, B. 6. Hist. c. 7. was different from this Dinamius. Whether of the two is the Author of these Lives, if the same Person be the Author of them both, or if one is the Author of the Life of Marius, and the other of that of Maximus, is very difficult to divine.

EUTRO-

Eutropius
Bishop of
Saragosa.

EUTROPIUS.

Eutropius Bishop of Valencia in Spain, while he was yet an Abbot of a Monastery, wrote a very useful Letter to the Bishop of Licinianus, of whom he have spoken, wherein he enquires of him, What the Opinion of Christ is given to Infants who are baptiz'd. He wrote also a Letter to Peter Bishop of Iurbica, concerning the Distinction of Monks, which contains wholesome Advice, and very useful for them. These are the words of St. Isidore in his Book of Illustrious Men, Chap. 32. The last of these two Letters was publish'd by Hoesenius, in the Addition to the Code of the Rules of Benedict of Aniane. It is not entituled, De Distinctione Monachorum, as is noted in the Text of Isidore, which probably is corrupted, but De Distinctione Monachorum & ruina Monasteriorum. There he shows that the Monks must be reprov'd with candor, and oblig'd to observe their Rule with exactness and rigor. This Letter is written in a very plain style.

MAXIMUS Bishop of Saragosa.

This Bishop was present at the Councils of Barcelona in 590, of Toledo in 610, and of Agde in 614. St. Isidore says, that he compos'd many Works in Prose and Verse; That he wrote a short History of the Translations in Spain in the time of the Goths, and that he also wrote many other things which Isidore had never seen.

Maximus
Bishop of
Saragosa.

EUSTRATIUS Priest of Constantinople.

We shall conclude this Age with some Greek Authors, mention'd by Photius, who may be thought to have liv'd at the same time, altho Photius does not distinctly set it down. The first is Eustratius a Priest of the Church of Constantinople, who wrote a Treatise of the Souls of the Dead, of which Photius gives the following Judgment, in Code 471 of his Bibliothecque.

Eustratius
Priest of
Constanti-
nople.

His style, says he, is not much to be valued, but his Thoughts are not altogether to be blam'd: He is clear in what he says. He proposes to himself three things. First to prove that Souls are Active after their separation from the Body, not only the Souls of the blessed, but generally of all Men, and that they act differently, according to the difference of their Merits: That those who appear in different Forms discover themselves in their Nature, and that 'tis not only the Divine Power which makes them appear in visible shapes, since it is not necessary to have recourse to the Figures and Images which are fram'd by this Power, for the Souls, alone, can by themselves do what pleases God. After he has endeavour'd to prove these two Points by the Signs of holy Scripture and the Fathers, he concludes so show that the Sacrifices and Oblations, which the Christians make for those who die in the last of the Church, as well as the Prayers and Alms which are made for them, are profitable to the Salvation and Pardon of their Sins, for whom they are offer'd: That the Custom is to offer them at the end of three days after Death, in memory of the Resurrection of Jesus Christ, at the end of nine days, because Jesus Christ discover'd himself to his Disciples on the ninth day after his Resurrection; and lastly, at the end of forty days, because after this number of days Jesus Christ ascended into Heaven. This Work was publish'd by Allarius in his Treatise of Purgatory.

ANDR-

ANDRONICIANUS.

I have read, says Photius, in Code 45, two Books of Andronicianus against the Eunomians. He promises much in his Preface, but he does not perform what he promises, particularly in the second Book. He had the Civility, the Manners and way of writing of a Philosopher, and was a Christian by Religion. There is no Work of his now remaining.

LUCIUS CHARINUS.

This Author wrote a Book, entitled, The Travels of the Apostles, containing the Actions of St. Peter, St. John, St. Andrew, St. Thomas, and St. Paul, whose style and relation do equally deserve contempt, in the Judgment of Photius, Code 144. His Style was unequal, his Words vulgar, and his Discourse very remote from the native candor and simplicity of Apostolical Relations. He was full of Stories stuff'd with folly and impiety. He feigns that the God of the Jews was a God of wickedness, to whom Simon the Magician was a Minister; That on the contrary, Christ is a God of Goodness. He gives him sometimes the Title of Father, some times that of Son. He imagines that he was not truly made Man, but only in appearance. He says that he appear'd to his Disciples under different shapes, sometimes as an old Man, sometimes as a young Man, sometimes as an Infant, sometimes great and sometimes little, sometimes as high as Heaven, and sometimes creeping upon the Earth. He vents many fooleries concerning the Cross, and affirms, that another was crucified for Jesus Christ. He condemns Marriage, and looks upon Generation as the Work of the Devil. He reckons up several Resurrections of Men, of Oxen, &c. He seems to blame the life of Epiphanius as did the Eunomians. In a word, says Photius, the whole Book contains nothing but things childish and prodigious, malicious Fables, Follies, Contradictions, and Impieties, inasmuch that one may say, without deviating from the Truth, that this Book is the origin and source of all Heresies. He should rather have call'd it a Collection of the Follies and Impieties of the Ancient Heretics.

METRODORUS.

This Author had made a Cycle for the Celebration of the Feast of Easter, consisting of eight years and twenty Cycles, nineteen Years space, beginning at Dioclesian, and continuing it for the space of five hundred thirty three years, to mark the Feasts of Easter, according to the Calculation of the fourth century. He did not know who this Author was, and when he wrote.

HERACTIANUS Bishop of Chalcedon.

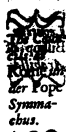
This Author compos'd twenty Books against the Manicheans. His style was concise, free from useless words, sublime, and of a neatness supported by the Majesty of the Expressions, because he mix'd the Attick Dialect with ordinary Discourse. He overthrows the Book which the Manichees call their Gospel, the Treatise of Genesis, and their Treasure. He mentions those who had written against these Heretics before him, viz. Egegenius, who had written the Dispute of Archelaus against Manes; Titus, who thinking to refute Manicheus, had written against Addai; George of Laodicea, who had us'd the same Arguments with Titus; Serapion Bishop of Thumis, and Di-

rius of Tarfus, who had oppos'd the Manicheans in a Work of five and twenty Books, in the seven first whereof he thought to attack their Gospel, altho he refuted the Book of Addai, to which they gave the Title of Manuscripts. Heractianus confirm'd in a few words what seem'd to him most weak in the Works of these Authors, suppli'd what appear'd to him forgotten, and repeated the best things they had said, adding to them what came into his own mind. This Author was nervous in his Reasons which improv'd by the help of other Sciences. He overthrew the Fables of the Manicheans, and refuted solidly their Errors. This Work was address'd to a Christian call'd Achillius by whom he was desir'd to refute in publick Writings the Heretic of the Manicheans which spread in the World. Photius has noted the Emperors under whom this Author liv'd, but he is not to be found among those that are printed. His Work is lost; we have taken what we have laid out of Photius in Code 85.

LEONTIUS Bishop of Arabissa.

Photius relates in Code 172. a part of this Author's Homily, which was circur'd, Of the Creation and of Lazarus. The Fall of Adam, and his Punishment, are there described, to show the necessity of the Incarnation; and the Resurrection of Lazarus is there compar'd to the Joy which John felt in his Mother's Womb.

When Adam was created, he was made in the image of God, and was given the commandment not to eat of the forbidden fruit. He was tempted by the serpent, and fell into sin. His punishment was death, but he was redeemed by the blood of Christ. The Resurrection of Lazarus is a type of the Resurrection of the dead. John the Baptist felt the joy of the Messiah in his Mother's Womb, as Christ felt the joy of the Father in his Mother's Womb.



der Pop
Symmachus.

COUNCILS

of the BISHOPS of ROME
HELD

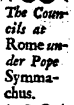
In the Sixth Age.

Of the COUNCILS at ROME under Pope Symmachus.

THE Pontifical of Pope Symmachus being very much embroil'd, he was forc'd to assemble many Councils. Immediately after his Promotion he held one the first day of March in the Year 499. to make Canons, forbidding for the future such Canvassings as were us'd after the death of Pope Anastasius. This Council was compos'd of more than sixty Italian Bishops, and as many Priests, who had all their Titles. Five Deacons of Rome were there present, and sign'd the Regulation of the Council after the Bishops and Priests. It contains, first, That for hindring such frequent Canvassings for the future, as were us'd by those who had a mind to be promoted to the Bishoprick of Rome, which caus'd a great Scandal to the Church, and Commotions among the People, the Council Orders, That if any Priest, Deacon, or any other Person of the Clergy, shall dare, during the Life of the Pope, to make any Promise in writing for the Pontifical, or give any Notes; or make any Oath about it, or promise his Suffrage by any way whatsoever, or do so much as hold Meetings, to consult about it and make Propositions, he shall be depriv'd of his Office, and of the Communion of the Church. 2. That if the Pope happen to die suddenly, without being able to look after the Election of a Successor, he shall be Consecrated who shall be chosen with a common Consent, or by the far greater number. 3. That those shall be rewarded who shall discover the Intrigues and Cabals which are us'd for the Election of a Pope, contrary to the Order of this Council; and that if he who shall discover them had a hand in them, he shall not be molested. These Canons were read by a Notary, and approv'd by the reiterated Acclamations of all the Fathers of the Council.

Anastasius, or the Author of the Pontifical which goes under the Name of Damasus, make mention of a second Council of Rome under Symmachus, in which they pretend that this Pope was acquitted by 115 Bishops, and that Peter of Altinum, who was nam'd Visitor, was Condemn'd, together with Laurentius, who had been Symmachus's Competitor. But we have no Monument of this Synod, neither is it probable that there was such a one, since there is no mention made of it in the Synod, which we are now about to speak of, nor in the Apology of this Synod compos'd by Ennodius, wherein he would never have fail'd, for the Defence of Symmachus, to alledge the first Judgment that was given in his favour.

The Synod which is now reckon'd the third, was call'd by the Authority of King Theodoric, in the Year 501, to judge of the Accusations charg'd upon Symmachus. The Bishops of Emilia, Liguria, and



The Councils at Rome under Pope Symmachus.

and of the Country of Venice, went to Ravenna, and enquir'd of the King, for what cause he call'd them together: He answer'd them, That it had been reported to him, that Symmachus was accus'd of many horrible Crimes, and that he thought it necessary to examine the matter, and determine in a Council, whether he was guilty of them or no. The Bishops remonstrated that he who was accus'd should have call'd a Council himself, because they were perfwaded that the Merit and Primacy of St. Peter, and the Decrees of the Holy Councils had appropriated to his See a supereminent Power, and that it was never heard that the Bishop of Rome submitted to the Judgment of his Inferiors.

The King said, That the Pope himself had consented to the Calling of a Council, and caus'd the Letter to be shewn them, wherein he signified that he desir'd it. This Conference is, as it were, the first Session of this Synod. When the Bishops were come to Rome, the Pope came the first time to the Assembly, and having testify'd his Obligation to the King for Calling this Synod, he demand'd in the first place, that the Visitor who had been appointed for his Church, contrary to Order, should withdraw, and that all things should be restor'd to him of which he had been depriv'd. The Synod found his Demand just, but durst not decide any thing without knowing the Will of the Prince: Whereupon a Remonstrance was sent to him, but he would not look upon it, and order'd that Symmachus should first justify himself, before his Patrimony, and his Churches were restor'd to him.

The Synod being assembled a third time in the Chappel of the Palace, it was desir'd that the Libel might be receiv'd, which contain'd the Articles whereof Symmachus was accus'd; but here the Council found two Difficulties: The first was, That therein it was alleg'd, that the Crimes whereof Symmachus was accus'd, had been prov'd before the King, which could not be, since he had order'd them to judge of them. The second was, That in this Libel it was desir'd, that Symmachus should be condemn'd to give up his Slaves, that so he might be convicted by their Depositions of the Crimes wherewith he was charg'd. This Proposition appear'd contrary to the Canons of the Civil Laws, since Slaves were not permitted to accuse any Man in a Court of Judicature. These Difficulties retard'd the progress of this Affair, but on the other hand the Pope press'd the Decision of it, and said, That he was set upon as he came, by a Multitude who had abus'd him, as appear'd by his Wounds, and that he should have been kill'd if the King's Officers had not reliev'd him. This Session pass'd in confusion, without being able to do any thing. 'Twas resolv'd to go again and wait upon the King, and inform him how the matter stood. The Deputies at the same time told him, That the Pope had declar'd, that hitherto he was willing to offer himself to the Judgment of the Synod, but at present it was not safe for him to come thither, after he had been in so great danger of his Life: That the King might do what he pleas'd in this Case, but the Synod could not force him to come thither according to the Canons of the Councils. The King made Answer, That it concern'd the Synod to consider what they had to do; for his part he would not interpose in Ecclesiastical Affairs, but only show all due respect to the Determinations of the Bishops; that he would leave the Bishops at their liberty to decide this Cause, or let it alone, provided they restor'd Peace to the City of Rome. The Bishops having receiv'd his Orders, thought that they had nothing more to do but exhort the Romans to Peace: And for this end they sent Deputies to the Senate which was against Symmachus, and remonstrated to them the dangerous consequences of urging Pope Symmachus to Extremities, and exhorted them to re-unite themselves unto him. After which they declar'd in a fourth and last Session, That Pope Symmachus, the Bishop of the Holy Apostolical See, against whom many Articles of Accusation had been propos'd, should be acquitted and discharg'd from these Accusations in regard of Men (for with respect to God the Judgment of them was left to him) and that he shall freely perform his Office in all the Churches of his Jurisdiction; and that in consequence of the Prince's Declaration, they exhorted all the Faithful to return to his Communion, and embrace Peace, revering the Judgment of the Justice of this Cause to God. As to his Clergy, who had separated from him, and made a Schism, 'tis ordain'd, That upon their making satisfaction to him, he shall pardon them, and restore them to their Offices; but that those who for the future should dare to Celebrate in any place without communicating with him, should be Excommunicated and treated as Schismatics.

This is what is contain'd in the Acts of this Council, after which follow the Monuments which concern the Council. The first is a Letter of Theodoric to the Council, written after the second Session, dated the ninth of August: The second is another Letter to the same Bishops, written the 28th of the same Month: The third is the Relation of the Council after the third Session, when the Pope had declar'd that he would come no more to the Council: The fourth is the Answer of Theodoric, wherein he exhorts them to determine the Pope's Affair, but leaving them at liberty to do it as they should think fit, provided they restor'd Peace to Rome. This Letter is dated the last of September. The last is a Memorial of Instructions given to him whom the King sent in his Name to the Council. The Dates of these Monuments serve to fix the Epochs of the four Assemblies we have spoken of. The Council was call'd about the end of June 501. The Bishops having come by Ravenna, where they saw the King, and held their first Assembly, came to Rome in the Month of July, and held there the first of September. The third Meeting where the Pope was present the second time, was held the first of September. The last was held on the 21st of October, which is the day of the Date of the Acts, or according to another Manuscript on the 13th of the same Month. From whence you may

perfectly preserves why this is call'd *Synodus quarta* in the Council of *Rome*, which appea'r'd the Discourse which *Remigius* made in Defence of this Synod; since it was the fourth Assembly held about this Cause. It is also call'd *Palmaria*, perhaps because the Bishops carried in it what they had a mind to.

The Decision of this Synod was differently receiv'd: On one side the Enemies of *Symmachus* blam'd it, and wrote a Libellus on purpose to condemn it, where they call'd it *The Synod of the absurd Absurdities*; on the other side, some Bishops thinking that a particular Council of Italian Bishops, had no Power to give a Sentence of Absolution to the Pope, blam'd them for doing it, tho' in very respectful words. The Discourse of *Symmachus's* Enemies was refuted by *Remigius*, and the Complaint of his Complices, is answer'd in a Letter which *Avitus* Bishop of *Vienne* wrote upon this Subject in his own Name, and in the Name of all the other Bishops of his Country to the Senators of *Rome*.

The next year there was held another Council at *Rome* on the sixth of November, wherein the Pope presided. In it was examin'd a Decree which was made in the time of the Pope *Simplicius*. By *Basil* the Pretorian Prefect, who represented all *King Odoacer*. This Decree contain'd three Canons: 1. That the Bishop of *Rome* should not be chosen without the knowledge and consent of the Sovereign. 2. That the Bishops of *Rome* should be forbidden under the Penalty of an Anathema, to alienate any part of the Ecclesiastical Revenues, and that if they should make any such Alienation, it should be null and void. 3. That the precious Moveables and superfluous Ornaments of Churches should be sold, and the price of them distributed among the Poor.

The Council blames the first of these Canons by it self; as to the others, it rejects them as an Attempt made by a Lay-man against Ecclesiastical Authority, and against the Privilege of the Holy See, whose Primacy was subverted by them: But in this Council some Canons were made which amount to the same thing. In it the Pope is forbidden to alienate for ever, or for any certain time, the Possessions of his Church; he is only permitted to lease some Houses whose Repairs were a burden to the Church: The same Prohibition is made to Priests and other Clergy-men, even with respect to things that are moveable; and an Anathema also is pronounc'd against those who shall consent to these Alienations, or accept them; and all Ecclesiastical Persons are permitted to oppose them.

In the Year 503 there was also a Synod held at *Rome*, wherein that Discourse is approv'd, which *Remigius* wrote in Defence of the Assembly which absolv'd Pope *Symmachus*. In it is confirm'd what was done in this Council, and the Sheep are forbidden to Rebel against their Pastor. There also a Canon was made. That a Bishop being depriv'd of his Possessions before he is condemn'd cannot be delat'd to a Council, until that he be restor'd which was taken from him, and he be restor'd to the same Condition wherein he was before his Accusation. These Canons being propos'd by the Pope, were approv'd by the Acclamations of the Council, according to the custom of that time.

The last Council held under Pope *Symmachus*, was on the last day of September in the Year 504. It pronounc'd many Anathemas and Curses against those who invaded the Possessions of the Church.

Of the Council of Agatha.

This Council was held in the Year 506, on the 10th or 11th of September, under *Alaricus* King of the *Goths*, who at that time were Masters of *Gallia Aquitania*. *Cesaris* Bishop of *Arles* was at the beginning of this Council, together with the Archbishops of *Bordeaux*, of the Province of *Auch*, of *Burges* and *Thoulouze*. The Bishop of *Agatha*, in whose City the Council was held, follow'd immediately with eighteen Bishops, seven Priests deputed from as many Bishops, and two Deacons also deputed from two other Bishops. These Prelates being assembled by the permission of *Alaricus* in the Church of *St. Andrew of Agatha*, after having pray'd for King *Alaricus*, made many Canons about Discipline.

The first renews the Prohibitions of the ancient Canons about the Ordinations of Bigamists, and of those who had married Widows. It permits those who are already ordain'd Priests or Deacons, tho' they be Bigamists, or married to Widows, to retain the Name of their Order, but deprives them of the Exercise of their Function.

The second contains, That disobedient Clergy-men shall be punish'd by the Bishop, and that if any be found who through the pride of their Spirit despise the Communion, and neglect to assist at Church, and to do their Office there, they shall be refus'd to the Communion of Strangers; provided nevertheless that when they shall do Penance, and be Reformed, they shall be matriculated again in the Church, and restor'd to their Dignity. This Canon is one of those which speaks of the Communion of Strangers, *Communio peregrina*. I think it was the Station which was given to Strangers, who call'd themselves Clergy-men, and could not prove it by their *litera formatæ*. An honourable

of the Sixth Century of Christianity.

honourable place was allow'd them above the Laity, but under the Clergy of the Church who were of the same Rank. As for Example; If this Stranger call'd himself a Bishop, he was put below the Bishops who were known to be such, and above the Priests: If he call'd himself a Priest, he was plac'd below the Priests, and immediately before the Deacons. According to this Notion it will be easy to conceive what it was to reduce one to the Communion of Strangers.

In the third Canon it is ordain'd, That if the Bishops excommunicate any Innocent Persons, or those whose Faults are very slight, and will not receive them, tho' they importunately desire it, they shall be admonish'd by the neighbouring Bishops to do it; and if they will not yield to this Advice, the other Bishops may grant the Communion to such Persons, until such time as a Council do pipe; lest these Excommunicated Persons happening to die, should encrease his sin who Excommunicated them. This is an Exception to the General Rule, which forbids Bishops to receive those who have been Excommunicated by their Brethren.

The fourth Canon Declares, That the Clergy or Secular Persons who shall take or retain such things, as are given by Testament, or otherwise, to Churches or Monasteries, shall be separated from the Church, and look'd upon as Murderers of the Poor, *neccatores pauperum*.

The fifth reduces also to the Communion of Strangers, a Clergy-man who shall take any thing from the Church.

The sixth declares, That such things as are given to Bishops by Strangers, ought to be look'd upon as the Goods of the Church, because it is to be presum'd that those who make these Donations, do it for the good of their Soul, *pro redemptione anime sue*; and that 'tis just, that as the Bishop enjoys what is given to the Church, so what is given to the Bishop should belong to the Church: Nevertheless it excepts such things as are given in Trust, whether to the Bishop or to the Church.

The seventh forbids to alienate the Revenues of the Church, and if there be any necessity, that then this shall be prov'd in the presence of two or three neighbouring Bishops, and attested by their Subscription. Nevertheless it allows the Bishop to give liberty to Slaves, to grant them some little pittance, and to dispose of the Profits of such things as are of little consequence.

The eighth pronounces Excommunication against a Clergy-man who has recourse to a Secular Judge, to cover himself from the Prosecution of his Bishop, and against the Judge who protects him.

The ninth ordains, That the Laws of the Pope's *Innocentius* and *Siricius* about the Celibacy of Priests and Deacons shall be observ'd.

The tenth forbids the Clergy to cohabit with, or frequent the Company of strange Women.

The eleventh forbids them to keep Women that are slaves, or made free, to serve them.

The twelfth ordains Fasting all the days of *Lent* except *Sundays*.

The thirteenth enjoyns, That the Creed shall be taught in the Church to the *Catechumens* that are Competentes, in the Week before the *Sunday* of the Resurrection.

The fourteenth, That the Altars shall be consecrated, not only by the Unction of Chrysm, but also by the Sacerdotal Benediction.

The fifteenth enjoyns Penitents at such time as they desire Penance, to receive Imposition of Hands from the Bishop, and to put a Hair-cloth upon their Head. It adds, That if they do not cut off their Hair, and change their Habit, they shall be thrown out of the number of the Penitents; that if they do not Penance as they should, they shall not be received to the Communion; that Penance ought not easily to be granted to young People, because of the frailty of their Age, but the *Vaticum*, i. e. the Absolution must be granted to all in a case of Extremity.

The sixteenth forbids to ordain Deacons who are not yet five and twenty years old. If those to be Ordain'd are married, they must not be Ordain'd, unless Security be given that their Wives are resolv'd to live in Celibacy, and that they will no more dwell together under the same Roof.

The seventeenth forbids to Ordain one a Priest before the Age of thirty years.

The eighteenth declares, That Lay-men who do not Communicate at *Christmas*, *Easter*, and *Whitsunday*, shall not be look'd upon as Catholics.

The nineteenth forbids to give the Veil to Nuns before the Age of forty.

The twentieth declares, That the Clergy who suffer their Hair to grow, shall be shav'd even against their will by the Order of the Arch-deacon, and enjoyns them to have their Shoes and Clothes suitable to their Condition.

The one and twentieth permits particular Persons to have Chappels in their Country-Houses remote from Parishes, and there to read the Offices of the Festivals, except those of *Easter*, *Christmas*, *Epiphany*, *Ascension*, *Whitsunday*, the Nativity of *St. John*, and the other great Festivals, on which Clergy-men are forbidden to read the Service in them, without a particular leave from the Bishop.

The two and twentieth forbids Curats, and other Ecclesiastical Persons, to alienate the Possessions of the Church which they enjoy.

The three and twentieth prescribes to the Bishop to observe the Order of Age among the Clergy, except one of them deserves to be humbled, because he will not do what the Bishop commands him: yet it permits him, if he that is most ancient be not so fit for business, to choose him for Arch-deacon when he shall think most proper for it.

The four and twentieth renews the ninth Canon of the Council of *Vase*, about Infants that are exposed to the wide world.

The five and twentieth Excommunicates married Persons who part one from another, without proving before the Bishops of the Province, that they had just reason to dissolve their Marriage.

The six and twentieth is against those who take or retain the Titles of Churches; and besides the Anathema, it condemns them to make Retitution for the Injury which the Church suffers upon the account of having these Titles.

By the seven and twentieth, it is forbidden to found a Monastery without the consent of the Bishop. 2. 'Tis said, that the Bishop ought not to Ordain Clergy-men of vagabond Monks, but only of such as their Abbot shall give a good Testimonial. 3. That an Abbot ought not to receive the Monks of another Monastery, and if he does receive them, they shall be restor'd to the former Monastery. 4. That if it be necessary to admit a Monk into Holy Orders, the Bishop shall not Ordain him without the Consent of the Abbot.

The eight and twentieth, That Monasteries of Women shall be distant from those of Men, because of the Temptations of the Devil, and the Discourses of People.

The nine and twentieth declares, That the Church shall take those that are made free into her Protection.

The thirtieth Ordains, That the same order shall be observ'd in Divine Service every where, that after the Ancients, the Bishops or Priests shall say the Collects, that the Hymns shall be sung Evening and Morning, that at the end of Matins and Vespers, some short Chapters shall be read out of the *Psalms*, and that the People being assembled for Prayer at Night, shall be dismiss'd with the Bishops Blessing.

The one and thirtieth declares, That the Bishops shall employ themselves in reconciling such Persons as have been at variance for a long time, and if they will not be reconciled they shall be Excommunicated.

The two and thirtieth forbids Clergy-men to Accuse any Man before a Secular Judge: It allows him to answer if he be accus'd, and if it happen that he who accuses him be convicted of Injustice, he shall be separated from the Church.

The three and thirtieth declares, That when a Bishop, having neither Child nor Grand-child, leaves not his Goods to the Church at his Death, all the Possessions of the Church which he has alienated, ought to be restor'd; and if he has Children that are Heirs, they ought to Indemnify the Church from the Injury that he has done it.

The four and thirtieth ordains, That the Jews shall be Catechumens for eight Months before they receive Baptism, unless they fall sick.

The five and thirtieth ordains the Bishops of the Province to be present at the Ordination of Bishops, or at a Synod, when they shall be requir'd by their Metropolitan, unless they be detain'd by sickness, or by an Order from their Prince.

The six and thirtieth, That Clergy-men who serve the Church shall receive the Recompece due to their Miseries.

The seven and thirtieth decrees the Penalty of Excommunication against Murderers and false Witnesses.

The eight and thirtieth forbids Clergy-men to go out of their own Diocese, without Letters of Recommendation from their Bishop. The same Prohibition is extended also to Monks, and besides they are threatened with ill treatment, if they be not obedient to this Advice. They are also forbid, den to separate from the Monastery, to dwell in particular Cells, unless they be of noted Vertue; which has been try'd by long labour, or be oblig'd because of their Infirmary, to abate something of the Austerity of their Rule with the leave of their Abbot; and even in this case their Cells shall be within the compass of the Monastery.

The nine and thirtieth admonishes Priests, Deacons, and Sub-deacons, to whom it is not lawful to marry, not to be present at Nuptial Feasts, where lewd Songs are sung, and such things done as are unworthy those eyes to behold, which are appointed to look upon the Holy Mysteries.

The fortieth forbids Christians to eat with Jews.

The one and fortieth enjoins Ecclesiastical Persons to keep themselves from Drunkenness, and condemns a Clergy-man who shall be drunk, to remain thirty days without Communion, or to some Corporal Punishment.

The two and fortieth forbids any under pain of Excommunication to meddle with Divination and Prediction of things future, whether by the way which is call'd the Witchcraft of Saints, or after any other manner.

The three and fortieth forbids to Ordain those who have been under Penance, and deprives those of their Office who shall be Ordain'd.

The four and fortieth declares, That it is not lawful for a Priest to give the Blessing to the People or to a Penitent.

The five and fortieth, That a Bishop may alienate, without assembling his Brethren, some little Pieces of Land, or of a Vineyard, which are of no great Rent, or are very far distant.

The six and fortieth, That he may also sell the fugitive Slaves who can hardly be kept.

The seven and fortieth orders Lay-men to continue in Church on Sunday in the time of Divine Service,

Service, and forbids them to go out before the Blessing, upon pain of being publicly rebuk'd by the Bishop.

These 47 Canons are certainly the Council of *Agatha's*, but the 25 following Canons are not found in the most ancient Manuscripts. They have been printed with the Councils of *Spain*, after the seventeenth Council of *Toledo*; yet they are join'd with the preceding in many Manuscripts. *Hinemar* has cited them as the Council of *Agatha's*: yet there is no probability that they are, since there are many Regulations in them about the same things which are provided for in the preceding Canons, and the most part of them are taken from the Council of *Epaone*, which will dispense with us for making Extracts of them here.

The first Council of Orleans.

This Council was assembled by the Order of *Clotus* in the Year 511. and held at *Orleans* on the 11th day of *July*. The Archbishops of *Bordeaux* and *Bourges*, of *Auch*, *Tours* and *Reims* assisted there with 27 Bishops, and made 31 Canons in this Assembly.

The first maintains the Right of Sanctuary which the Canons and *Roman* Laws have granted to Churches, and Bishop's Houses, by declaring that 'tis not lawful to take away Criminals who are fled thither for refuge, and that the Clergy-men ought not to deliver them up, unless they have agreed with their Adversary, and assurance be given to them by Oath that no hurt shall be done unto them; but if he who has taken Sanctuary retire of his own accord, and be taken, then the Ecclesiastics shall not trouble themselves to demand him back again.

The second gives an Exception to this Law with respect to Ravishers of Women who fly to these Places for Sanctuary with Women whom they have ravished. If they have taken them away by force and against their Will, immediately the Woman shall be set at Liberty, and the Ravisher shall be made a slave, or obliged to redeem himself; but if the Woman ravished was willing, and the Rape did no Injury but to the Woman's Father, she shall be restor'd to him, but the Ravisher shall not be reduc'd to Bondage.

The third is also about the same Regulation. There 'tis said, That if a Slave has fled for Sanctuary into the Church, he ought to be restor'd to his Master, who is to make Oath to him, that he will do him no hurt for his going away, and that when a Slave will not go forth, the Master may take him again by force, giving this assurance upon Oath; but if he break his Oath, and do any hurt to his Slave, he shall be separated from the Communion of Christians.

The fourth forbids to ordain Secular Persons without the King's Order, or leave from a Judge.

The fifth declares, That the Revenues of Lands given to Churches by the Prince, shall be employ'd for Repairs of Churches for Entertainment of the Clergy, for the maintenance of the Poor, and for the Redemption of Captives: the Bishops are admonish'd to take care of these things, and threatened with Excommunication if they do not observe them.

The sixth declares, That a Lay-man ought not to be Excommunicated who shall petition against his Bishop, unless he accuse him of some Crime.

The seventh forbids Abbots, Priests, and other Clergy-men to wait upon the Prince without the Bishops leave, and to desire any Favours of him.

The eighth enjoins, That if a Bishop Ordains a Slave Priest or Deacon, knowing that he is a Slave, he shall pay double the price of him to his Master; that if he did not know, then those that presented him, or gave Testimonials of him, shall pay this Sum.

The ninth Declares, That the Deacon or Priest who commits a Capital Crime, ought to be Depos'd and Excommunicated.

The tenth Orders, as to Heretical Clergy-men, who are sincere Converts, that the Bishop may place them in such a station as he shall think fit, by giving them the Blessing of Imposition of Hands, and that their Churches shall be Consecrated with the same Ceremonies as are used to those of Catholics.

The eleventh forbids not only Ecclesiastical Communions, but also feasting between Catholics, and those who having been Penance, forsake it to lead a worldly Life.

The twelfth gives leave to a Deacon or Priest who is under Penance, to give Baptism in a case of necessity.

The thirteenth Ordains, That if the Wife of a Priest or Deacon marry, she shall be punish'd for her fault, and parted from him whom she has married; and if they will not part, they shall be Excommunicated.

The fourteenth renews the ancient Canons, which declare that one Moiety of the Offerings which the Faithful make at the Altar, belongs to the Bishop, and that the other Moiety shall be distributed among the Clergy, and that the Bishop shall have the Disposal of the Revenues of Lands.

The fifteenth adds, That he shall also have the disposal of all that the Faithful offer to Parishes, in Lands, in Vineyards, in Slaves, or in other things, and that the third part of all that is offer'd at the Altar, shall be given to him.

The sixteenth orders the Bishop to clothe and maintain the poor, the weak, and all those who cannot earn their Livelihood.

The seventeenth gives the Bishop Jurisdiction over all the Churches which are built within his Territory.

The eighteenth forbids a Man to marry his Brother's Widow.

The nineteenth subjects Abbots to the Jurisdiction of the Bishop, and orders them to come once a year to the place which he shall appoint them. He enjoys the Abbot to fetch back the vagabond Monks who are gone out of his Monastery with all that have been able to get together.

The twentieth forbids a Monk to make use of his Handkerchief in his Monastery.

The one and twentieth declares, that a Monk who quits the Monastery and marries, can never enter into Holy Orders.

The two and twentieth forbids Monks to retire from a Monastery that they may build a Cell, without the leave of the Bishop, and the consent of the Abbot.

The three and twentieth declares, That if the Bishop gives the Lands of the Church to Clergymen or Monks, to enjoy them for a time, those who do enjoy them cannot acquire any Prescription against the Church.

The four and twentieth ordains that a Fast of forty days, and not of fifty, shall be observ'd before Easter.

The five and twentieth: That it shall not be lawful for any Citizen to celebrate the Feasts of Easter and Whitsuntide in the Country.

The six and twentieth, That the People shall not go forth in the time of Divine Service, until it be finished, and they have received the Bishop's Blessing.

The seven and twentieth, That the Rogations, or Litanies, shall every where be used before Ascension Day, and that during the space of the three days which precede this Feast, besides Fasting and Abstinence, neither Slaves nor Servants shall be obliged to work, that so all the People may assemble together.

The eight and twentieth, That the Clergy who shall neglect to assist at this Holy Prayer, shall be punish'd as the Bishop shall judge convenient.

The nine and twentieth renews the ancient Canons against the Familiarity of Clergymen with strange Women.

The thirtieth is against those who meddle with Divination.

The one and thirtieth declares that the Bishop ought to be present on Sunday at Divine Service, in the Church which is nearest to the place where he is, unless he be hindered by some sickness.

The Council of Tarraco.

THIS Council was assembled at Tarraco on the sixth of November in the Year 516, and consisted of ten Bishops or Arch-bishops of Spain, who made thirteen Chapters or Canons, whereof here follows an Abridgement.

The first is, That Ecclesiastics or Monks who are oblig'd to assist their Kinsfolk, shall give them what they stand in need of, and may go and see them; but they shall return after they have saluted them, and make no long stay at their Houses when they go to see them: They shall carry along with them an ancient Person of known probity, to be a witness of their Actions. Whoever does not observe this Canon, if he be a Clergyman, he shall be depriv'd of his Office; if he be a Monk, he shall be shut up in a Cell of the Monastery, where he shall live upon Bread and Water.

The second is, The Ecclesiastics who meddle with buying at a cheap rate, that they may sell things at another time when they are dearer, shall be turn'd out of the Clergy.

3. An Ecclesiastick who has lent Money, shall take Wine or Corn for his Money at the season, after what manner he pleases: But if he to whom he has lent it, has not wherewithal to pay what he owes him, then he shall be satisfied with receiving what he lent him without any Increase.

4. Bishops and Priests are forbidden to sit in Judgment on Sunday; they may do it on other days, yet they must not meddle in Criminal Matters.

5. A Bishop who was not ordain'd by the Metropolitan himself, but by another Bishop with his leave, ought in two Months time to go and wait upon his Metropolitan.

6. A Bishop who neglects to come to a Synod, and is not detain'd by any sickness, ought to be depriv'd of the Communion of his Brethren until the next Council.

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7. In Country Parishes a Priest and a Deacon shall stay there by turns, each in their week, and on Saturday all the Clergy of these Churches shall be ready to read Divine Service on Sunday: Every day Mattins and Vespers shall be there said also.

8. The Bishops shall visit every year the Country Churches, shall cause to repair those that are any ways decay'd, and take care that Divine Service be read in them.

9. If any Reader or Porter, will continue with an adulterous Woman, he shall be turn'd out from among the Clergy.

In the 10th the Clergy are forbidden to take any thing for the Protection they have given, unless some Free-will Offerings be made to them in the Church.

The 11th forbids Monks to go out of their Monastery, to do the Office of Clergy-men, without the leave of their Abbot: It forbids them also to undertake Secular Business, unless it be for the Good of the Monastery, and by the Command of their Abbot.

The 12th ordains, That after the death of Bishops, an Inventory shall be made of all their Goods, the Priests and Deacons, and that if any one be found who has taken any thing, he shall be oblig'd to restore it.

13. The Metropolitan, when he cites the Bishops to a Council, ought to advertise them to bring thither with them, the Priests of the City of the Country, and the Officers of the Church.

The Council of Gerunda.

THIS Council which was held at Gerunda on the 18th of June in the Year 517, was compos'd of the Metropolitan of Tarraco, and six Bishops of that Province, who made ten Canons in this Assembly.

By the first it is ordain'd, That the same Order of Celebrating Mass and Divine Service which is observ'd in the Church of the Metropolitan, shall be follow'd in all the Provinces of Tarraco.

By the second, That in the Week which follows the Feast of Pentecost, Abstinence shall be us'd, and Litanies shall be said, from Thursday until Saturday.

By the third, That the second Litanies shall begin on the first day of November, provided that if that day happen to be Sunday, they shall be put off to Thursday next, and then they shall end on Saturdays; and that during this time there shall be Abstinence from Flesh and Wine.

By the fourth, That Baptism shall be administred only at Easter and Whitsuntide, and that at the other Festivals the sick only shall be baptiz'd, to whom Baptism ought never to be deny'd at any time whatsoever.

By the fifth Canon it is ordain'd, That Children shall be baptiz'd whenever they are presented, if they be sick, or cannot suck the breast.

By the sixth, All the Orders of Clergy-men who are oblig'd to Celibacy, from Bishops down to Sub-deacons, are forbidden to cohabit with their Wives, or if they will dwell with them, they are commanded to have with them one of their Brethren, who can give testimony of their Continence.

The seventh forbids Clergymen who have no Wives, to keep any of the Female Sex to govern their House, unless it be their Mother or their Sister.

The eighth forbids to admit any of those into the Clergy, who have had Carnal dealing with a Woman, after the death of their Wife.

The ninth declares, That if any Person falling sick, desires and receives the Benediction of Penance, which is call'd the *Viaticum*, and is given at the receiving of the Communion; and afterwards being in health will not submit to publick Penance, That such a Person may be admitted into the Clergy, if he be not convicted of a Crime.

In the tenth it is ordain'd, That the Bishop shall recite every day the Lord's Prayer, after Mattins and Vespers,

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The Council of Epaone.

THis Council was assembled at Epaone by the Letter of Avitus Bishop of Vienna, under the Reign of Sigismund, King of the Burgundians, on the 15th of September in the Year 517. Avitus Bishop of Vienna, Viventius Archbishop of Lyons, together with 23 Bishops, were present at it: And in it there were made 40 Canons.

The first contains, That the Bishops who are requir'd by their Metropolitan, to come to the Ordination of a Bishop, shall not fail to be present at it.

The second and third renew the Canons against the Ordination of Bigamists, and those who have done Penance.

The fourth forbids Ecclesiasticks, Priests and Deacons, to keep Dogs and Birds for Hunting and Hawking.

The fifth forbids the Priests of one Diocese to serve a Church of another Diocese, without the leave of their Bishop.

The sixth forbids to give the Communion to a Priest or Deacon who travels without a Letter from his Bishop.

The seventh declares all sale of the Churches Possessions which is made by Priests to be null and void.

The eighth ordains the same thing with respect to Abbots, and does not allow them so much as to enfranchise Slaves.

The ninth forbids an Abbot to have two Monasteries under his Government.

The tenth forbids the New-establishments of Monasteries, or little Congregations, without the leave of the Bishop.

The eleventh forbids Clergy-men to cite any before Lay-Judges without the leave of the Bishop; but allows them to defend themselves, if they be cited before them.

The twelfth declares, That it is not lawful for the Bishop to sell the Possessions of his Church, without the Knowledge of his Metropolitan; and permits him only to make profitable Exchanges.

The thirteenth declares, That if a Clergy-man is convicted of a false Testimony, he shall be look'd upon as guilty of a capital Crime.

The fourteenth ordains, That if the Clergy-man of one Church is made Bishop of another, he ought to leave to the former Church all that he had receiv'd by way of gift, and not retain any thing but what he purchas'd for his own use.

The fifteenth separates from the Communion those Clergy-men that shall eat with a Heretical Clergy-man, and forbids Lay-men even to be present at the Festivals of the Jews.

The sixteenth permits Priests to relieve Hereticks that are sick, who are willing to be converted, by applying to them Chrysm; but if they be in health, the Bishop must perform this Office.

The seventeenth declares all the Legacies which the Bishop makes of the Churches Possessions to be null and void, unless the Church has receiv'd as much profit by his own Possessions.

The eighteenth, That Clergy-men cannot acquire Prescription in the Revenues of the Church which they possess.

The nineteenth, If an Abbot is accus'd of Fraud or Negligence, and refuses to stand to the Judgment of the Bishop, he shall be call'd to an account before the Metropolitan.

The twentieth forbids Clergy-men to visit Women in the Afternoon; yet if there be a necessity of visiting them, they may go in company with other Clergy-men.

The one and twentieth forbids to consecrate Widows for Deaconesses, inasmuch that if Widows are willing to be converted, i. e. to lead a Religious Life, the Benediction of Penance shall only be given to them.

The two and twentieth declares, That the Priest or Deacon who commits a capital Crime shall be Depos'd, and shut up in a Monastery all the rest of his Life, and that he shall not be admitted to the Communion but in this place only.

The three and twentieth, That he who having received the Penance forsakes it to lead a Secular Life, cannot enjoy the Communion, until he return to that state of Life which he had embrac'd.

The four and twentieth permits Lay-men to accuse Clergy-men, provided they propose nothing against them but what is true.

The five and twentieth forbids to place the Reliques of Saints in Country Chappels, unless there be Clergy in the Neighbouring Parish who can honour them, by singing in these Chappels from time to time, and forbids also to ordain Clergy-men on purpose for these Chappels, unless there be sufficient Provision made for them.

The six and twentieth ordains, That only Altars of Stone shall be consecrated with Chrysm.

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The seven and twentieth, That Bishops in the Celebration of Divine Service, shall follow the order of the Metropolitan Church.

The eight and twentieth; That if a Bishop die before he has absolv'd a Person condemned, his Successor may give him Absolution; if he amend his fault and do Penance.

The nine and twentieth Canon imports, That the lapsed, i. e. those who after being bap'tiz'd in the Church, go over to the Sects of Hereticks, and formerly were not restor'd without much difficulty, shall immediately be receiv'd after a Penance of two years, provided that they shall fast three days in a year, that they shall frequently come to Church, and that they shall be there among the Penitents, and withdraw with the Catechumens.

The thirtieth ordains, That those who have contracted Incestuous Marriages shall not be admitted to Penance, unless they be par'd. The following Degrees are these within which Incest is committed according to this Council. If any Man marry the Wife of his Brother, the Sister of his Wife, his Step-mother, the Sister of his Uncle on the Father or Mother's side, his Daughter-in-law, or his Cousin-German, and the Issue of a Cousin-German.

The one and thirtieth renews the Canon of the Council of Ancyra about the Penance of Man-slayers, who can avoid the Punishment enacted by the Civil Laws.

The two and thirtieth separates from the Church the Wife of a Priest or Deacon, who marries, and that man who elopes for her, until they be par'd.

The three and thirtieth forbids to make use of the Churches of Hereticks, except those which they have taken from Catholics.

The four and thirtieth imposes two years of Penance upon him that puts his Slave to death by his own Authority.

The five and thirtieth requires Christians to give and receive the Blessing from their Bishop, on Christmas and Easter-Eve.

The six and thirtieth, That the *Vaticum*, i. e. the Absolution, shall be refus'd to no Person at the point of death; and that the time of Penance shall be put off to one a dying, but on condition that he shall do it if he return to health.

The seven and thirtieth forbids to ordain a Lay-man, who has not been engag'd to live religiously, *Religione premissa*.

The eight and thirtieth ordains, That such as are of years, and of known probity, shall be chosen to enter into Nunneries, and that those who shall go thither to celebrate Divine Service, shall withdraw immediately after it is ended. Clergy-men and young Monks are forbidden to go thither, unless they have some Kin/fomen there.

The nine and thirtieth imports, That a Slave being guilty of some heinous Crime, who takes Sanctuary in the Church, shall be exempted only from Corporal Punishment, and that his Master shall not be oblig'd to swear that he will not impose upon him extraordinary Labour, or that he will not cut his Hair to make him known.

The last declares, That the Bishops who will not observe these Canons, shall be guilty both before God and before their Brethren.

Of first Council of Lyons.

THis Council was at the same time with that of Epaone. It consisted of ten Bishops and the Archbishop of Lyons, who were assembled to Judge one Stephen accus'd of Incest. He was convicted of it, and condemned by the Synod, together with his Wife Paladia. This being an Affair of great Consequence, and the Court concerning themselves in it. The Bishops made Canons for defending briskly what they had done.

The first imports, That all the Bishops shall invariably maintain the Condemnation they had pass'd against Stephen, and against her whom he married, and that they shall use the same course against all those who shall be found guilty of the same Crime.

The second, That if any one of them shall be persecuted for this Cause, all the other Bishops shall sympathize with him in his Affliction, shall comfort and succour him.

The third, That if the King continue to refrain from Communion with the Bishops; after he has had time to return to it, they shall all withdraw into Monasteries, until such time as the Prince, being mov'd with the Prayers of the Saints, grant Peace to the Church; and that no one shall come out of them until Peace be restor'd to all the rest.

By the fourth, Bishops are forbidden to attempt any thing upon the Jurisdiction of their Brethren.

The fifth renews the Prohibitions of aspiring to the Bishoprick of a Bishop who is alive, and Excommunicates for ever those, who get themselves ordain'd in their room, as also those who have any hand in these Ordinations.

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The Council of Lerida, or Herda.

The sixth declares, That those who shall not observe these Canons shall be punish'd by the Council. This added at the end. Then in compliance with the King's Advice, they had allow'd *Stephen* and *Palladia* to be present at the Prayer of the Church, until the Prayer which is read after the Gospel. In this Council you may perceive some remains of the Ancient Episcopal Courage.

The Council of Lerida, or Herda.

The Council held at *Lerida* on the eighth of *August* in the Year 524, under King *Theodoric*, consisting of nine Bishops, made the following Canons.

The first forbids Clergy-men who *serve at the Altar*, and distribute the Blood of *Jesus Christ*, or who touch the Vessels destin'd for a holy Ministry, to shed Human Blood, even that of their Enemies. If they do it, they shall be depriv'd for two years of the Communion; and suspended from the Exercise of their Ministry; and they shall expiate their Fault by Watchings, by Fasting, and by Prayers, if they have a mind to be restor'd; neither shall this be granted, but upon condition, that they shall be incapable of rising to higher Orders: That if in this time of two years they shall be found negligent and slothful in doing Penance, the Bishop shall prolong the time of their Penance.

The second imposes seven years Penance upon those Men or Women that murder Infants conceiv'd or born in Adultery. If they be Clergymen they also shall be put under Penance, and shall never be restor'd against their Order: They shall only be permitted after seven years to sing in the Quire. But as to those who give drugs for committing these detestable Crimes, 'tis said that they shall receive the Communion till death.

The third renews the Canons of the Councils of *Agde* and *Orleans*, concerning Monks, and adds to them this Canon, That the Bishop may, with the consent of the Abbot, and for the good of the Church, draw forth Monks out of the Monastery to ordain them Clergymen; that he cannot meddle with the Donations that are made to Monasteries, and yet no Person can under this pretence cause to consecrate a Church under the Title of a Monastery, to hinder it from being entirely at the disposal of the Bishop.

The fourth imports, That those who continue to live in Incest, shall not be suffer'd to continue in the Church any longer, till the Catechumens are dismiss'd, and that no Christian may so much as eat with them.

The fifth imports, That if those who serve at the Altar fall into a Carnal Sin through Frivolity, and afterwards give signs of Remorse, it is in the Bishop's Power to restore them quickly, if he finds them truly pierced with heavy Sorrow, or to leave them a long while Excommunicated if they be slothful; But that he shall not restore them, except upon condition, that they shall not be capable of rising to higher Orders, and if they relapse, they shall be separated from the Communion till death.

The sixth Canon says, That he who has defid a Widow or a Nun, shall be Excommunicated, and that the Nun also shall be Excommunicated, unless she part from him, in which case she shall be put under publick Penance.

The seventh excludes him for a year from the Communion of the Body and Blood of our Lord, who has made an Oath never to be reconcil'd to that Man with whom he had a Suit of Law, and advises to blot out his Sin by Alms, by Tears, and by Fasting.

The eighth forbids Clergymen to take out of Churches by force, or to abuse their Slaves or Scholars, when they take their Oaths.

The ninth ordains, that those who have been re-baptized hereafter, shall be seven years under Penance among the Catechumens, and two years among the Catholics; and that after this time they may partake of the Eucharist.

The tenth ordains, That those who will not resign from the Church for some Cause, according to the Order of their Bishop, shall continue the longer under Penance.

The eleventh enjoins the Bishop to punish those Clergymen who fight with any Man, according to the quality of the Person offended.

The twelfth meddles not with the Ordination which are already made against the Canons, but only forbids to promote those who are thus ordain'd to higher Orders. And declares for the future, That they shall be Depos'd, and that those who ordain them, shall not anymore be permitted to make an Ordination.

The thirteenth rejects the Oblations of Catholics, who give their Children to be baptiz'd by Heretics.

The fourteenth forbids the Faithful to eat with those Persons who cause themselves to be re-baptiz'd by Heretics.

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The fifteenth renews the ancient Canons against Clergymen who hold familiarity with strange Women; and adds, That those who shall violate them, shall be depriv'd of the Ministerial Functions, after one or two Admonitions.

The last Canon is for hindering the misemployment of the Bishops Possessions and Effects after his death.

The Council of Valentia in Spain.

The Council of Valentia in Spain.

This Council was held at *Valentia* in *Spain*, in the same year with the preceding, on the third of *November*. It consisted of nine Prelates, and made six Canons.

The first ordains, That before the Oblations are brought, and the Catechumens dismiss'd, the Gospel shall be read after the Lessons of the Apostles, that the Catechumens and Penitents may understand the wholesome Precepts of *Jesus Christ*.

The second and third renew the Canons formerly made for preserving the Possessions left by the Bishop.

The fourth exhorts the Bishops to come quickly to the assistance of their sick Brethren, that they may prepare them for death, and be present at their Funerals. It adds, That if a Bishop happen to die suddenly, when another Bishop is not present at his death, his Body shall be buried, and kept till such time as another Bishop can come to celebrate his Funerals according to Custom.

The fifth ordains the Punishment of Vagabond Clergymen, who disobey their Bishop, and forsake the Ministry of the Church to which they were fix'd.

The sixth forbids to ordain the Clergy-man of another Bishop, or to Ordain any Person who does not promise to continue in the Diocese.

The fourth Council of Arles.

St. *Celsus* of *Arles*, having assembled twelve Bishops, and four Priests, depured from four other Bishops, at this City, to celebrate there the Dedication of the Church of *St. Mary*, in the Month of *June*, in the Year 524, they made four Canons.

The first orders, That none shall be ordain'd Deacon before the Age of five and twenty, nor Bishop or Priest before thirty, and that he who is ordain'd, should for some time after quit a Secular Life.

The second, That none shall be ordain'd Bishop of a Lay-man, unless he has liv'd for a year an Ecclesiastical Life.

The third renews again the Prohibition so often repeated, not to ordain a Penitent or a Bigamist.

The fourth is against the Clergy who forsake their own Diocese, and against those who receive them.

The fourth Council of Arles.

The Council of the Bishops of Afric held at Carthage under Boniface Bishop of that City, in the Year 525.

Peace being restor'd to the Church of *Afric* by the death of *Thrasimund*, and the Clemency of his Successor *Hildericus*, the Bishop of *Carthage*, Primate of *Afric*, having resum'd his ancient Rights, call'd together a Synod out of all the Provinces of *Afric*, on the fifth of *February* in the year 525. After the Letters for calling them together were read in the Council, which were address'd to *Missor* Primate of *Numidia*, to the Bishops of the *Proconfular* and *Tripolitan* Province, and the Answer of *Missor* was read, and the Deputies of the Provinces were known, the Order of the Provinces was settled according to the ancient Councils of *Afric*. The *Proconfular* was found to be the

The Council of the Bishops of Afric.

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The Council of Rome under Boniface the Second.

The Acts of this Council were publish'd by *Helfand* from a Manuscript of the *Vatican Library*. This was an Assembly of four Bishops and forty Priests of that City, held at *Rome* in the Month of *December* in the year 531: to receive and judge of the Complaints of *Stephen* Bishop of *Larissa*, Metropolitan of *Thessaly*, who pretending that he was unjustly depriv'd and turn'd out of his Bishoprick by *Epiphanius* Patriarch of *Constantinople*, imploer'd the aid of the Holy See. In the first Session, which was held the seventhy day of *December*, he presented two Libels address'd to *Pope Boniface*, wherein he declares, That he was chosen Bishop of *Larissa*, after the death of *Proclus* his Predecessor, by the Election of the People and Clergy, and ordain'd by the Metropolitan, and by those whose Presence was necessary; that he had the best Testimony of the three whom the People chose; that *Probianns* Bishop of *Demetria*, and all the Bishops of the Province had commended and approved this Choice; that his Clergy and Church had testified themselves to be well-satisfied with his Government; that notwithstanding this the same *Probianns* Bishop of *Demetria*, for what Reasons he cannot tell, together with *Antony* the Steward of his Church, and some other Bishops who had sign'd the Instrument of his Ordination, thought fit to go to *Constantinople* there to wait upon the Patriarch *Epiphanius*, whom they had perswaded that his Ordination was contrary to the Canons; That *Epiphanius* without hearing him, and without any proof of what was alleg'd against him, had by his Letters suspended him from his Sacerdotal Function, and forbidden the Bishops and Clergy of *Thessaly* to communicate with him; that these Orders were address'd to the Governor *Andrew*, who had read and executed them in his absence; that he came also to *Thessalonica*, where he was to signify them to him; that he had desir'd to be refer'd to the Judgment of the Holy Apostolick See, but without any regard to this desire, he had been carried by force to *Constantinople*, where he should have been made Prisoner, if he had not found some Persons to be his Sureties; that *Epiphanius* having assembled a Synod of Bishops who were at *Constantinople*, had oblig'd him to appear there; that he had again desir'd to be re-mitted to the Judgment of the Holy See, according to the Custom of his Province; that he had remonstrated, That it was unjust to violate the Authority which *Jesus Christ* and the Canons had given to the Holy See, and which Custom had authoriz'd; but that these Remonstrances had only irritat'd *Epiphanius*, who endeavour'd by this means to establish his Jurisdiction over *Thessaly*; that he had continued the Process against him, and Condemn'd him, tho there was no proof against him; that he had desir'd that this Sentence might not be executed, until he had acquainted the Holy See with it, but this Remonstrance was very ill receiv'd; that his Sentence had been read to him, and after that the Wardens of the Church were appointed for a Guard to him, but some Persons being Sureties for him, they were bound to pay a great Sum of Money if he should go out of *Constantinople*; that he had fled away, and was come to implore the aid of the Holy See. These two Libels were read in the first Session. *Abondantius* Bishop of *Demetria*, complain'd that this *Probianns* the Accuser of *Stephen*, had usurp'd his Church.

In the second Session, *December* the ninth, *Theodosius* Bishop of *Echinus* in *Thessaly*, presented a Libel sign'd by three other Bishops of the same Province, who desir'd Justice of the Pope, as to the Affair of *Stephen* their Metropolitan. After it was read he remonstrated, That although the Holy Apostolick See, had the Primacy over all Churches, and Appeals might be made from all Parts to its Jurisdiction, yet he had a particular Jurisdiction over *Ilyria*, which he prov'd by reading the Letters address'd by the Popes to the Bishops of *Thessalonica*. There were recited two of *Damasus* to *Asolius*, one of *Syriscus* to *Amfius*, and another to *Rufus*, three Letters of *Boniface* the first to *Rufus*, two others from the same to the Bishops of *Thessaly*, a Law of *Theodosius*, which ordains, That the Bishops of *Ilyria* shall be govern'd according to the ancient Discipline, a Letter of *Celestine* to the Bishops of *Ilyria*, four Letters of *Sixtus*, and many Letters of *St. Leo*. This is all that remains of the Acts of this Council, and there is no Decision given in this Affair.

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The second Council of Toledo.

The Bishop of *Toledo*, and seven others, held this Council in the Year 531, and made there five Canons.

The first concerns Infants which the Parents offer to be Clergy-men. It ordains that after they shall have cut off their Hair, or shall be plac'd among those who are to be chosen, they shall be educated in the Church-House in the sight of the Bishop, and under the Conduct of a Tutor: That after they have arriv'd at the Age of eighteen, they shall be asked in the presence of the Clergy and People, what is their design; and if they promise to observe Chastity, they shall be made Sub-deacons at the Age of twenty: That if they discharge this Ministry well, they shall be promoted to the Office of Deacon at five and twenty; but that good heed shall be taken that they do not marry, or that they keep not company with Women, and that if they be convicted of doing it, they shall be look'd upon as Sacrilegious Persons, and turn'd out of the Church. That as to those who will not oblige themselves to observe Celibacy, they shall be left to their liberty; but that they shall not be promoted to Holy Orders, until such time as they renounce the use of Marriage, after they are arriv'd at the Age of Maturity.

The second forbids Bishops to receive or keep Clergy-men who forsake their own Church to go elsewhere.

The third renews the Prohibitions so often made as to Clergy-men who keep Women in their Houses, other than their near Kinswomen.

The fourth is, That those who build Cottages, or plant Vineyards upon the Church-Lands, shall enjoy them during their Life; but that they cannot dispose of them, nor leave them after their death to any Person, unless they be given with a Charge to pay some Services, or certain Rents to the Church.

The fifth forbids Marriages among Kinsfolk within the prohibited Degrees.

The Bishops of this Council concluded with threatening Excommunication to that Bishop who shall violate these Canons, with obliging them to come to a Synod when they shall be summon'd by the Bishop of *Toledo*, with thanking King *Amalaricus* for the leave he had given them to meet together, and with praying God that he may reign for many years.

After this Council there follow'd a Letter from *Manuans* to the Christians of the Territory of *Palenxa*, against the Priests who thought fit to consecrate the Chrysin; wherein after he has propos'd to them the Examples of *Cord*, *Dathan* and *Abiram*, of *Uzziah* and *Aza*, who were punish'd for attempting to perform those Offices which did not belong to them, he declares, That since the Canons oblige the Priests of Parishes, to fetch every year a Chrysin, or to send the Churchwarden to receive it of the Bishop, they cannot have the power to Consecrate it themselves. He threatens them therefore with an Anathema, if they undertake for the future to Consecrate it. He forbids them also to call in foreign Bishops to Consecrate the Churches in their Province; and observes, That tho all the Churches are united in *Jesus Christ* by one and the same Bond; yet they must preserve the Privileges of the Provinces, and the Order of the Church; and therefore when there is any Church to be Consecrated, they ought to acquaint him, that the thing may be done either by himself, or by a Bishop of his choosing. Lastly, he reproves them for not baying a sufficient horror of the Sect of the *Priscilianists*, whom he accuses of many infamous things, which he says are prov'd in the Letter of *Turribius* to *St. Leo*. There is also another Letter from the same Person to *Turribius* Governor of this Country, exhorting him to oppose the Disorders which we have mention'd, and to employ his Authority for abolishing these Customs which are contrary to the Discipline of the Church.

A Conference held at Constantinople between the Catholics and Severians.

Justinian being desirous to reconcile the Severians to the Catholics, summon'd the Bishops and Priests on both sides in the Year 533, to confer together about their Differences, in the presence of *Strategius* a Commissioner sent from himself. When they were met together, the Bishop *Hypatius* made a Speech in behalf of the Catholics. The first day the Severians said, That they had presented their Confession of Faith to the Emperor; and that in it they had explain'd every thing that might raise any Scruple. *Hypatius* answer'd, That they could not approve it, because therein

A Conference between the Catholics and Severians.

A Conference between the Catholics and Severians.

they blam'd what was done against *Eusebius* in the Council of *Chalcedon*. He desir'd to know of the Severians, what they thought of *Eusebius*. They answer'd, That they believ'd him to be a Heretic. He reply'd to them, That if this were so, the Council of *Diocorus* had done ill to receive him. They answer'd, That they had receiv'd him as a Penitent. Why then, said he to them, do ye condemn him. They confest that *Diocorus* and his Council were then impos'd upon. Then, replies *Hypatius*, the Error of this Universal Council was corrected by another Universal Council. This Council was assembled at *Chalcedon*.

The Severians confest the Principle, but maintain'd that the Council of *Chalcedon* had not done what it ought to do. Here ended the fifth interview.

In the second the Severians accus'd the Council of *Chalcedon* of Novety, because they had determin'd that the two Natures in Jesus Christ were distinguish'd after their Union. They affirm, That we must say with St. *Cyril*, that he was compos'd of two Natures, but after the Union there was but one *Hypatius* ask'd them, Whether they condemn'd this Doctrine merely because it appear'd to them to be new, or as false. They answer'd, That they condemn'd it both as new, and as false; because St. *Cyril*, St. *Athanasius*, the Pope *Felix* and *Julius*, St. *Gregory Thaumaturgus*, and St. *Dionysius the Areopagite*, had declar'd that there was but one Nature in Jesus Christ after the Union. *Hypatius* answer'd, That the Writings in which this was found were suppositions, that St. *Cyril* had taught the contrary; that in the Council of *Ephesus*, he had not produc'd any Testimony of the Father where it was said, that there was but one Nature in Jesus Christ after his Incarnation.

The Severians said, Think you then that we have forg'd or falsified these Writings. *Hypatius* answer'd, That he did not accuse them of this Forgery, but that he suspected the ancient Heretics, the *Apollinarists*, to be guilty of it; that the *Nestorians* had also falsified the Letter of St. *Athanasius* to *Epiphanius*. The Severians added, That the same things are found in the Books written by St. *Cyril* against *Dionodorus* and *Theodorus*. *Hypatius* answer'd, That these Books were also falsified; and whereas his Adversaries insist upon it, that they could produce ancient Manuscripts taken out of the Archives of the Church of *Alexandria*. *Hypatius* answer'd, That if they could show such in the time of *Proterius*, or *Timotheus Salophaciolus*, they were certainly genuine; but that since that time, the Church of *Alexandria* having been in the possession of Heretics, they were not oblig'd to trust to the Monuments which came out of the hands of their Enemies; that they had plainly prov'd that the Letter attributed to Pope *Julius*, was the Epistle of *Apollinaris* written to *Dionysius*, that *Severus* and those of his Party would not sign the Confession of Faith, which they say was St. *Gregory Thaumaturgus*'s; and lastly, that the Books attributed to St. *Dionysius* were forg'd.

Here the Severians ask'd, Why the Council of *Chalcedon* had not receiv'd the Letter of St. *Cyril*, which contains twelve Chapters, wherein he denies that there are two Substances in Jesus Christ. *Hypatius* answer'd, That the Council of *Chalcedon* had not rejected this Letter, but had prefer'd the other Letter, because it is more clear.

The Severians urg'd, That St. *Cyril* us'd the word *Subistence* for *Nature*. *Hypatius* answer'd, That indeed the ancient Fathers and the *Latins* confounded them; but the *Orientalists* distinguish'd them, and gave the name of *Subistence* to the Person; that it is no where found that St. *Cyril* did ever affirm, that there were three Substances in the Trinity. The Severians reply'd, That in the Letters of St. *Cyril* approv'd in the Council of *Chalcedon*, it was said that Jesus Christ was made up of two Natures, *ex duabus Naturis*, which signifies, say they, according to his language, that he is one Nature made up of two, *ex duabus naturis unam*. *Hypatius* answer'd them, that this Expression, *ex duabus naturis*, is so far from signifying what they pretend, that *Flavian* made use of it; and to prove this, they recite the Letter of *Flavian* to the Emperor *Theodosius*.

The Severians always insist upon two Testimonies of St. *Cyril*. *Hypatius* answer'd them, That none is oblig'd to take any thing for a Rule of Faith but the Synodical Letters approv'd in the Councils, and not what a Father may have said or written upon different Occasions: As, says he, we must be guided by the Decision of the Apostles in the Council of *Jerusalem*, and not by what every Apostle might write or practise before this common Decision; that in the Letter of St. *Cyril* to *Nestorius*, the Union of the two Natures without confusion or mixture was establish'd; that in his Letter to the *Orientalists* he had approv'd their Declaration, which clearly contains the distinction of the two Natures after their Union; that it was more reasonable to give credit to these publick Letters, than to some private Letters which might easily be corrupted. The Severians did not omit to produce the Letter to *Eulogius*, and that which is address'd to his Successor, and *Hypatius* explain'd them, protesting always that he did not receive them for genuine. After this another Question was debated. The Severians complain'd that the Names of Councils were put into the Diptyches, they said that this tended only to encrease the Division. *Hypatius* answer'd that this would do no hurt; that since the Names of particular Bishops were recited in them, it was but just that those of Councils should be plac'd in them, and that this could offend none but Heretics. The Severians said against the Council of *Chalcedon*, that it had receiv'd *Ibas* and *Theodoret*. *Hypatius* answer'd that it had not done it till they had pronounc'd an Anathema against *Nestorius*: And whereas the Severians alledg'd that they did it only to deceive them, and that immediately after they relaps'd. *Hypatius* answer'd, That if they condemn the Council of *Chalcedon* upon this account, they must also condemn that of *Nice*, for receiving *Eusebius* and *Theognis*; that he did not defend *Theodoret* but the Council, which had done what they ought to do upon this occasion; that

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St. *Cyril* himself had receiv'd *Iohn* of *Antioch*, and written to *Theodoret*. The affair of *Ibas* was more difficult, because he had written a reproachful Letter against St. *Cyril*. *Hypatius* answer'd, That it was publish'd during the Life of St. *Cyril*, that this did not hinder them from being reconcil'd, that it may be thought that this Letter was forg'd, that *Ibas* was not receiv'd until he had Anathematiz'd *Nestorius*; and lastly, that St. *Cyril* had us'd less precaution as to *Ibas* and *Theodoret* than the Council of *Chalcedon*, since he had only desir'd them to consent to the Condemnation of *Nestorius*, and the Ordination of *Maximianus*, whereas the Councils of *Chalcedon* had oblig'd them to pronounce an Anathema against *Nestorius*.

The third Interview was in the presence of the Emperor, who caus'd *Epiphanius* the Patriarch of *Constantinople* to come there. He spoke to them with much mildness, and exhorted them to Peace and Union. The Severians objected to the Catholics, That they deny'd that Jesus Christ had suffer'd in his Flesh, and that he was one of the Persons of the Trinity. They explain'd themselves, and said, That Jesus Christ was passible in his Flesh, and impassible in his Divinity, that one might say, that he suffer'd in his Flesh according to his Humanity, and that according to his Divinity he was one of the Persons of the Trinity.

This Conference had the same Conclusion, which commonly all these Conferences have, i. e. That both Parties continued in the same Sentiment, without convincing one another; but which is unusual, these things were handled there without heat, and with much meekness and moderation on both sides. Nevertheless there were some Monks and some Priests of the *Egypt* and of *Syria*, who were reconcil'd to the Catholics. One of the Bishops there present drew up this Relation, whereof we have here given an Abridgment.

The second Council of Orleans.

His Council was assembled at *Orleans*, by the Order of the Kings of *France*, *Childbert* and his Brethren, on the 23th day of *June* in the Year 532. It was compos'd of six and twenty Bishops or Archbishops of *France*, and five Priests deputed from other Bishops. The following Canons were made in it, which are nothing but the old ones renew'd.

The first is, That the Bishop being invited by his Metropolitan to be present at the Ordination of a Bishop, shall not fail to be there without a lawful Excuse.

The second, That the Metropolitan shall call every year their Suffragans to a Council.

The third, That the Bishops shall take nothing for Ordinations, nor for any other Office of the Episcopal Function.

The fourth, That he shall be turn'd out, who gets himself ordain'd for Money.

The fifth, That the Bishop shall never refuse to go for the Burial of their Brethren, and that they shall take nothing but what is necessary to defray their Expenses.

The sixth, That the Bishop who comes to Inter his Brother, shall go into the Episcopal House with the Priests, and that he shall cause an Inventory to be made in their Presence of what is there found, leaving it with some Persons whom he can trust, to keep it.

The seventh, That the Metropolitan chosen by the Bishops of the Province, by the Clergy and the People of the City, shall be ordain'd by the Bishops of the Province.

The eighth, That a Deacon who is married, being in Captivity, cannot be restor'd to his Ministry.

The ninth, That no Priest shall dwell with Seculars without the leave of the Bishop.

The tenth, That no Man shall marry his Step-mother.

The eleventh, That Marriages lawfully contracted cannot be dissolv'd by the will of the Parties join'd, whatsoever Infirmary they alledge.

The twelfth, That no Person shall perform the Vow which he has made of singing and fasting in the Church, because God is rather provoked than pacified by these Vows.

The thirteenth, That the Abbots, Chaplains, Recluse Monks, and Priests, dare not grant Letters Dimissory to Clergy-men.

The fourteenth, That Clergy-men who do not their Duty, or come not to Church, shall be depriv'd of their Dignity.

The fifteenth, That the Oblations of the Dead shall be receiv'd, altho they were kill'd in the Commission of some Crime, except those who kill themselves.

The sixteenth, That none shall be ordain'd Priest or Deacon, who is not well instructed, and does not know how to administer Baptism.

The seventeenth, That Women who have receiv'd the Benediction given to Deacons, contrary to the Canons, shall be turn'd out of Communion, if it be prov'd that they marry: Nevertheless, if upon the Bishop's Admonition they cease to cohabit with their Husband, they shall be receiv'd into Communion, after they have done Penance.

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The eighteenth, That the Deacon's Blessing shall no more be given to Women.
 The nineteenth, That the Jews shall not espouse Christians, nor the Christians Jews; and that if either of them being married, will not part, they shall be deprived of Communion.
 The twentieth, That those Christians shall be excluded the Church who are concern'd in Idolatrous Worship, or who taste of Meats offer'd to Idols, or who eat the Flesh of Beasts suffocated.
 The one and twentieth, That the Abbots who despite the Orders of Bishops, shall be Excommunicated, till they return from their Disobedience.

The Council of Clermont in Arvernia, in the Year 535.

HONORATUS Bishop of Bourges, and fourteen Bishops of France, being assembled at Clermont in Arvernia, by the permission of King Theodebert, on the seventh of November in the Year 535, after they had pray'd to God upon their knees for the King, and for the prosperity of his Reign, thought fit to renew some ancient Canons, and to add to them some new ones.

First, They thought fit to ordain, that all Councils shall begin with what concerns Manners and Discipline, before they propose any other business.

Secondly, They declare that one ought to rise to the highest degree of Promotion, not by his Ambition, but by his Merit; that Holiness of Life, and not Riches, did render them worthy of this Sacred Ministry, and that they ought to be advanc'd to this high Dignity, not by the favour of some few, but by the Suffrages of all: That singular care should be taken to choose such Persons as are blameless: That he who is a Bishop must be chosen by the Clergy and the People, and ordain'd by the Metropolitan of the Province, or with his Consent: That it is unlawful to use the Interest of Grandees, Craft, Promises, Presents, Threatnings, and that those who use such ways shall be deprived of the Communion of the Church, whereof they would be Bishops.

Thirdly, They forbid to cover dead Corpses with the Altar-Cloth, or any other Linen which is used at the Altar.

Fourthly, They ordain that Clergy-men shall not be supported against their Bishop by the Civil Powers.

Fifthly, They Excommunicate those who desire of Kings the Possessions of the Church, declaring at the same time that the Gift which the Prince makes of them is null.

Sixthly, They order those Persons to be excluded Communion and Civil Society, who espouse Jewish Men or Women.

Sevently, They forbid to cover the Body of a Priest with the Veil which covers the Body of Jesus Christ.

Eighthly, They forbid to lend the Ornaments of the Church for Marriages.

Ninthly, To make Jews Judges of Christians.

Tenthly, They forbid Bishops to invade the Parishes of their Brethren.

Eleventhly, They forbid them to receive and ordain a Clerk of another Diocese, without the leave of his Bishop.

Twelfthly, They re-inforce the Penalty of Excommunication against any Persons who marry within the forbidden Degrees, which are, the Widow of his Brother, his Wife's Sister, her Cousin-German, or the Issue of her Cousin-German, and the Widow of his Uncle.

Thirteenthly, They oblige Priests and Deacons to live in Celibacy; and in case they be found to keep Company with their Wives, after they are promoted to these Dignities, they ordain that they shall be deprived of them.

Fourteenthly, They Excommunicate those who shall retain Goods that are given to Churches.

Fifteenthly, They enjoy Priests and Deacons, who are neither in Country-Parishes, nor in the City, but dwell in Country-Houses, to come and celebrate the principal Festivals of the year with their Bishop in the City, and chiefly the Feasts of Christmas, Easter, and Whitsuntide. They exhort also Lay-men that can to come.

Sixteenthly, They renew the Canon so often repeated, whereby Clergy-men are forbidden to keep strange Women in their Houses.

After they had made these Canons, they wrote a Letter to King Theodebert, praying him to suffer the Subjects of another Prince to enjoy peaceably the Lands and Goods which they had in his Kingdom.

The third Council of Orleans.

FIVE Archbishops, and fourteen Bishops of France, were present at this Council, with the Deputies of some Bishops. It was held on the seventh of May in the Year 538, under the Reign of Childbert. It made three and thirty Canons for restoring the ancient Ecclesiastical Discipline.

The first concerning the holding of a Synod of the Province.

The second of the Celibacy of the Clergy, beginning with the Sub-Deacons.

The third reserves the Ordination of Metropolitans to a Metropolitan, in the presence of all the Bishops of the Province; and it requires that he be chosen by the Bishops of the Province, with the consent of the Clergy and People of the City, it being fit, that he who is to preside over all should have the Suffrages of all those over whom he is to preside. As to the Bishops of the Province, it ordains that they shall be consecrated by the Metropolitan, and chosen by the Clergy and the People.

The fourth is the Prohibition so often made to Clergy-men of keeping Women in their Houses.

The fifth intrusts the Bishop with the Power of employing the Goods that are given to Churches in the City, for such uses as he should think most convenient; and ordains that the Possessions belonging to Country-Churches, shall be employ'd according to custom.

The sixth forbids to ordain one Deacon before the Age of 25 years, and a Priest before 30, and renews the ancient Canons concerning the Qualifications requisite in those who are ordain'd, forbidding to ordain those who have been twice married, who have done Penance, who have Corporal Defects, or Fits of Distraction. This Canon declares those who are ordain'd with these Defects to have fallen from their Dignity, and Suspends those who shall ordain them, from the Exercise of their Ministry for the space of six Months.

The seventh ordains, That if Clergy-men who have been ordain'd with their own consent, being unmarried, do afterwards marry, they shall be Excommunicated; that if they were ordain'd against their own will, they shall only be Depos'd, and that the Bishop who ordain'd them shall be suspended for one year. As to the Clergy-men who commit Adultery, they shall be shut up in a Monastery all their life time, yet without being deprived of the Communion.

The eighth is, That Clergy-men being Convicted of a false Testimony and of Robbing, shall be degraded without being deprived of the Communion; and that perjur'd Clergy-men shall be put under Penance for the space of two years.

The ninth forbids to admit those into Orders who have had Concubines.

The tenth Canon is about Marriage between Persons within the forbidden Degrees. Those shall not be excluded Communion who married their Kinswomen before their Baptism, or who did not know of the Prohibition: But as to those who contracted these Marriages since their Baptism, and knew the Prohibitions, they shall be Excommunicated until they part from one another. These forbidden Degrees are his Father's Widow, his Wife's Daughter, his Brother's Widow, his Wife's Sister, his Cousin-German, or her Issue, his Uncle's Widow.

The eleventh forbids Clergy-men to exempt themselves from the discharge of their Office under any pretence whatsoever, and deprives those who shall do it of the Rewards which are paid to those Clergy who are in the List of those who serve the Churches, *Canonici*.

The twelfth Canon forbids Alienations.

The thirteenth declares, That the Jews are forbidden to impose such things upon their Christian Slaves, as are contrary to the Religion of Jesus Christ. It forbids Christians to contract Marriages with Jews, and to eat with them.

The fourteenth ordains that Masses shall begin at the ninth hour, that the Bishop may be present at the Office of Vespers.

The fifteenth forbids Clergy-men to go into the Diocese of their Brethren, to Ordain Clergy-men or Consecrate Altars there. If a Bishop undertake to do it, he shall be Suspended from Celebration for one year. The Clergy-men who shall be ordain'd shall be remov'd, but the Altars shall continue Consecrated. The Clergy-men who go to dwell in the Diocese of another Bishop, cannot be promoted to a superior Order; nay, Communion shall be deny'd to a Priest or Deacon, who have not Letters from their Bishop.

The sixteenth Excommunicates Ravishers, and those who are ravish'd, if they consent to dwell with their Ravishers.

The seventeenth declares, That the Successors of a Bishop cannot recall the Favours done by his Predecessor to Clergy-men, but only those which he did himself.

The eighteenth ordains, That it shall be at the Bishops disposal to deprive Clergy-men of the Ecclesiastical Revenues, to whom the Government of a Monastery belongs, or a Chapel, or another Preferment, because the Revenue of this Preferment ought to satisfy him.

The nineteenth, That Clergy-men being disobedient to the Bishop, shall be depriv'd of their Ministry, until they have given him Satisfaction.

The twentieth, That the Clergy-men who thinks himself abus'd by his Bishop, shall have recourse to a Synod.

The one and twentieth forbids the Cabals of Clergy-men.

The two and twentieth is against those who usurp the Churches Possessions.

The three and twentieth forbids Abbots, Priests and Deacons to alienate them.

The four and twentieth says, That the Benediction of Penance should not be granted to Persons who are yet young, nor to married Persons without the consent of both Parties.

The five and twentieth, That those who abandon the Life of a Penitent to return to a Secular Life, shall be Excommunicated till death.

The six and twentieth, That the Farmers of Customs or Debtors shall not be ordain'd until they be discharged.

The seven and twentieth forbids Deacons and other Clergy-men to lend upon Usury.

The eight and twentieth permits Men to ride on *Sundays* on Horsback, or in Coach, to dress Vi-quals, to do what concerns the neatness of the Body or the House; but forbids them to walk into the Country.

The nine and twentieth forbids Lay-men to leave Divine Service, before the Lord's Prayer be said, and the Bishop has given the Blessing.

The thirtieth says, That Jews shall not be suffer'd to be present with Christians, from *Holy Thursday* till *Easter*.

The one and thirtieth Excommunicates those Judges, who knowing any Heretick to be fe-aptized, did not accuse him, and cause him to be punish'd.

The two and thirtieth forbids Clergy-men to bring an Appeal against any Man before Lay-Judges, and Lay-men to bring an Appeal before them against the Clergy, without the Bishop's leave.

The three and thirtieth is an Imprecation against those who shall not observe these Canons.

The Council of Barcelona held in the Year 540.

THIS Council consisted only of seven Bishops of the Province, and made but a few Canons, and those so short, that they cannot be abridg'd. Here they follow whole and entire.

1. That the fiftieth Psalm shall be sung before the *Cantic*.
2. That the Blessing shall be given to the Faithful at Matins as well as Vespers.
3. That no Clergy-man shall suffer his Hair to grow, or shave his Beard.
4. That the Deacons shall not sit down in the Assemblies of Priests.
5. That in the Absence of the Bishop the Priests shall read the Collects.
6. That Men under Penance shall have their Hair cut, wear a Religious Habit, and spend their Life in Fasting and Praying.
7. That Penitents shall not be present at Festivals, that they shall meddle with no business, that they shall only live frugally in their own Houses.
8. Those who desire Penance being sick, shall receive it of the Bishop, upon condition that if they recover their health, they shall lead the Life of Penitents, yet without laying hands upon them again; and that they shall continue separate from Communion, until the Bishop approve of their Behaviour.
9. The Benediction of the *Vaticum* is to be given to those that are in danger.
10. As to Monks, that shall be observ'd which was ordain'd by the Council of Chalcedon.

The

The fourth Council of Orleans held in the Year 541.

The fourth Council of Orleans held in the Year 541.

ONE and forty Archbishops or Bishops of France, were present personally, or by their Deputies at this Council held in the Year 541, which made eight and thirty Canons.

By the first it is ordain'd, That the Feast of *Easter* shall be celebrated every year according to the Table of *Victorinus*, and that the day of celebrating it shall be declar'd every year on the day of *E-piphany*.

By the second it is order'd, That all the Churches shall keep a *Lent* of forty days, and that they shall not be dispens'd with from Fasting on *Saturdays*, but only on *Sundays*, except in case of weak-ness.

The third forbids the chief Citizens to celebrate the Feast of *Easter*, and other great Festivals out of the City, and the Assembly of the Church in which the Bishop presides.

The fourth forbids to offer in the Chalice anything but Wine mix'd with Water.

By the fifth it is declar'd, That the Bishop should be regularly ordain'd in the Church over which he is to preside; but if he cannot, he shall be ordain'd in the Province in the presence of the Metro-politan, or with his consent, by the Bishops of the Province.

The sixth ordains Clergy-men, who govern Parishes, to receive from the Bishops the Rules and Canons which are necessary for them, that neither they, nor their People may be capable of any ex-cuse thro Ignorance of them.

By the seventh, Lords are forbidden to place Ecclesiasticks in the Chappels belonging to their Lands, unless they be chosen by the Bishop in whose Territory they are situate.

In the eighth, The manner and length of their Penance who fall into Herefie, is left to the discre-tion of the Bishop.

The ninth declares, That the Alienations or Mortgages of Church-Lands made by a Bishop, who leaves nothing of his own Possessions to the Church when he dies, shall be revok'd: That notwithstanding, if he set some Slaves at liberty, they shall continue free, provided they shall serve the Church.

The tenth suspends a Bishop from the Sacerdotal Function, who had ordain'd a Bigamist, or him that married a Widow: If he does not observe this Suspension, it deprives him of the Communion of other Bishops, until the time of the Synod. Lastly, it ordains, that those who shall be ordain'd against the Canons shall be degraded.

The eleventh declares, That the Possessions given out of Piety to Abbies, Monasteries, or Parishes, shall not be appropriated to Abbots, or Priests, but to the Church, and that they cannot alienate them without the consent of the Bishop in writing.

The twelfth ordains Bishops to agree amicably among themselves, or before such Arbitrators as they shall choose, as to all Differences which they may have as to Temporalities.

The thirteenth threatens with Excommunication those who shall force Clergy-men, that are in the actual Service of the Church, and whose Names are matriculated, to accept of Public Offices, and declares Bishops, Priests and Deacons exempt from Guardianhip.

The fourteenth enjoins Heirs to pay the Legacies given to the Church, or to Priests.

The fifteenth Excommunicates those who having receiv'd Baptism, eat of Meats offer'd to Idols.

The sixteenth Excommunicates those who swear according to the Custom of Pagans upon the Heads of Beasts, by calling upon the Names of Pagan-Gods.

The seventeenth forbids Priests and Deacons to have a Bed and Chamber common with their Wives.

The eighteenth declares, That Possessions alienated by Clergy-men, shall be recover'd by the Bi-shop, tho long Possession may be made use of for a Title.

The nineteenth preserves to Churches the little Farms that have been given them out of Devotion, even without writing.

The twentieth forbids to cite Clergy-men before Secular Judges, without the Bishop's leave, and forbids them to appear there, unless they be accompanied with a Priest, or the Arch-deacon, or have the permission of a Pallor.

The one and twentieth is for preserving to Churches the Right of Sanctuary.

The two and twentieth Excommunicates those who make use of the Civil Authority for marrying Maids against the Will of their Parents.

The three and twentieth forbids the Slaves of Churches, or of Priests, to commit Outrages and Robberies.

The four and twentieth declares, That those Slaves are not to be protected who retire into Churches for marrying against their Master's Will.

The five and twentieth is against those who invade the Possessions of the Church.

The fifth
Council of
Orleans.

The six and twentieth enjoins Archdeacons to take care that the Clergy of Parishes in the Lands of great Lords do their duty.

The seven and twentieth renews the thirty Canons of the Council of *Epone* about prohibited degrees.

The eight and twentieth declares, That the Bishop shall impose such Penance as he shall judge convenient, upon those who are guilty of Murders, tho they have got their pardon.

The nine and twentieth, That Women who shall commit Adultery with Clergy-men, shall be put under Penance.

The thirtieth, That Christian Slaves, who are in the hands of Jews, may be deliver'd from their Tyranny, when Christians shall be found who are willing to pay the Price at which they are estimated.

The one and thirtieth declares, That Jews who would persuade their Slaves to become Jews by promising them Liberty, shall lose these Slaves; and that Christians who shall obtain their Liberty upon condition of becoming Jews, shall continue Slaves.

The two and thirtieth, That the Posterity of Slaves shall be obliged to the Service and Offices under which their Ancestors obtain'd their Liberty, tho it be never so long ago.

The three and thirtieth, That he who would have a Parish in his Land, ought to give a parcel of Ground to it, and to appoint a sufficient number of Clergy-men to say Service there.

The four and thirtieth, That he to whom the Church has given Land to be enjoy'd for his life time, cannot dispose of the Profits which he shall make of it, and that his Kindred shall have no share of them.

The five and thirtieth concerns the Disposals made by Bishops, which leaves their Successors at liberty to approve or reject them; and orders that the time of Prescription shall begin from the day that the Successor is in Possession.

The six and thirtieth, That the Goods given by the Bishop to a Clergy-man of another Church, shall return after his death to the Church to which it belong'd.

The seven and thirtieth ordains, That Synods of the Province shall be held every year.

The eight and thirtieth is a general Prohibition of violating these Canons.

The fifth Council of Orleans.

THIS Council was very numerous, and was held in the Year 549; 71 Archbishops or Bishops of France were present at it, who made 24 Canons.

The first condemns the Sect of *Eutyches*, and other Heretics.

The second forbids Bishops to Excommunicate for slight Causes.

The third is against the dwelling of Women with Clergy-men.

The fourth ordains that Clergy-men who are oblig'd to Celibacy, and do not observe it, shall be depos'd.

The fifth forbids Bishops to take or ordain the Clergy of their Brethren.

The sixth declares, That Slaves shall not be admitted into Orders without the leave of their Masters, and that the Bishops who shall do it, shall give two Slaves for one.

The seventh, That the Slaves to whom the Masters have granted Liberty, shall be defended and protected by the Church.

The eighth, That after the death of a Bishop, no other Bishop shall ordain Clergy-men, or Consecrate Altars in his Bishoprick, and that he shall take nothing of the Goods of the vacant Church, but a bandow Present.

The ninth, That none shall be promoted to a Bishoprick, unless he has liv'd a Clerical Life for a year at least.

The tenth, That none shall attain to a Bishoprick by Money or Solicitation; but the Metropolitan and Bishops of the Clergy shall consecrate him who shall be chosen by the Clergy and the People, with the consent of the King.

The eleventh, That such a Bishop shall not be set over the People whom they would not have; and that those who shall obtain a Bishoprick by Force or Interest, shall be depos'd.

The twelfth, That none shall be ordain'd Bishop in the room of a Bishop alive, unless he was depos'd for a Capital Crime.

The thirteenth renews the Penalties decreed against those who retain the Goods given to Churches, to Monasteries, or Hospitals.

The fourteenth is against the Bishops or Clergy who demand the Goods belonging to another Church.

The fifteenth ordains, That neither the Bishop of *Lyon*, nor his Successors, shall have any share in the Possessions of the Hospital, which King *Childbert* and the Queen his Wife had founded in this City.

The

The sixteenth is against those who would deprive the Church of the Donations which are made to it.

The seventeenth refers to the Metropolitan the Differences between Clergy-men and their Bishop, and to a Synod of the Province, the Difference between a Bishop of the Province and his Metropolitan.

The eighteenth Suspends for the space of six Months, the Bishops who come not to the Synod of the Province, being cited thither by their Metropolitan.

The nineteenth ordains, That Women who come into a Monastery, shall continue one year without taking the Habit, and three years, if the Monastery be not of the number of those in which they are shut up for their Life-time. After this they may take the Habit, and if after they have taken it, they return into the World, and marry, they shall be Excommunicated, together with those that marry them; but if they part and do Penance, they shall be restor'd to Communion.

The twentieth ordains Arch-Deacons to visit the Prisoners every Sunday.

The one and twentieth ordains Bishops to take care of the Leprous.

The two and twentieth contains the Canons concerning the Slaves who fly for Refuge into Churches.

The three and twentieth ordains the holding of the Provincial Synod every year.

The four and twentieth confirms the preceding Decrees.

The Council of Arvernina under King Theodobertus.

THIS Council, where ten Bishops were present, confirm'd sixteen Canons of the preceding Council.

The Council of Tutella.

THIS Council was held in the Year 550, by Order of King *Theodobertus*, because Persons of Quality complain'd that *Nicetus* Bishop of *Treves* had Excommunicated them upon the account of the unlawful Marriages which they had contracted. *Mappinius* Bishop of *Rhemes* being summon'd thither without acquainting him with the reason why it was held, did not think fit to go to it; and having afterward learn'd the reason why it was call'd, he wrote a Letter to excuse himself, to *Nicetus* Bishop of *Treves*, wherein he approves what *Nicetus* had done against the married Persons; but he declares himself to be displeas'd, because instead of writing to him to desire him to come thither, he had caus'd him to be summon'd by an Order from the King.

The History of the Council of Constantinople under Mennas, held in the Year 536.

IT rarely happens, that General Councils held about Matters of Faith restore Peace to the Church by their Decrees. Men have so great Inclination to their own Sentiments, and do so hardly endure the affront of a Condemnation, that instead of yielding to the Decision given against them, they become more obstinate. They begin to look upon their Judges as Parties, and try all manner of ways, either to prove that they were not condemned, or that their Opinion was not rightly understood, nor their Reasons fairly heard; or lastly, to weaken the Authority of the Decision given tinople against them. The Council of *Nice* had condemn'd the *Arians*, yet how many Disputes followed under this Decree? How was the Church told with many Commotions. The Council of *Ephefus* by proscribing *Nestorius* and the *Orientalists*, seems rather to have inflam'd then appeas'd the Difference. The seeming Peace that follow'd was only feign'd, for the Fire of Division still rag'd in Men's minds, which broke forth in a little time after, and set the whole East in Combustion. The Council

The History of the Council of Constantinople under Mennas, held in the Year 536.

Council of *Ephesus* had treated of these things with much moderation, and explain'd them in very intelligible terms, should have reconcil'd men's minds: *Marcianus* caus'd it to be receiv'd almost every where a year: This Emperor was no sooner dead, but the troubles of the Church reviv'd again with greater violence then before.

After the Deposing of *Diogenes* Bishop of *Alexandria*, who was immediately banish'd to *Gangra*, the Emperor gave order to the People and Clergy of *Alexandria*, to chuse one to succeed in his room. The greater part of the People oppos'd it, and this occasion'd a great Sedition, which was not appeas'd without much difficulty: But at last they were forc'd to obey, and *Praterius* was plac'd upon the Episcopall Throne. But the People of *Alexandria* being naturally inclin'd to Sedition, would not permit him peaceably to enjoy this Dignity. The far greater number separated from his Communion, and bewas many times in danger of his Life; inasmuch that the Emperor appointed Guards to attend him. But the News of the Death of *Marcianus* was no sooner arriv'd at *Alexandria*, but the People taking occasion from the absence of the Governour, chose a Priest of *Diogenes*'s Faction, call'd *Timotheus Alurus*, and having carried him to the great Church, caus'd him to be ordain'd Bishop. At the same time the Seditious went to find out *Praterius*, who was at the Font, where they run him thro the Body, and dragg'd it thro the Streets, burnt it, and threw the Ashes into the Air. This happen'd three days after the Feast of *Easter* in the Year 537.

The Clergy of *Alexandria* carried their Complaints to the Emperor *Leo* about this horrid Villany: The Complices of *Timothy* presented also their Libel to this Emperor, which tended to destroy what was done by the Council of *Chalcedon*. The Emperor being unwilling to give the Bishops the Fatigue of coming to a new General Council, did only write a Circular Letter to them to desire their Opinions; and having receiv'd their Answers in favour of the Council of *Chalcedon*, and against *Timothy*, caus'd *Timotheus Alurus* to be turn'd out, who was banish'd to *Cherson*, and one call'd *Timothy*, furnish'd *Salpaciolus*, to be plac'd in his room. This Bishop liv'd in Peace under the Reign of *Leo* and his Successor *Zeno*: But the Tyrant *Basilius* having invaded the Empire, recall'd *Timotheus Alurus* to *Constantinople*, after eighteen years banishment, and by his perswasion wrote a Circular Letter against the Council of *Chalcedon*, and the Letter of *St. Leo*. Not only *Timotheus Alurus* sign'd this Letter, but also *Peter Mongus* the Patriarch of *Antioch* and *Anastafius*. Their example was follow'd by almost five hundred Bishops. *Timotheus Alurus* was restor'd, and *Salpaciolus* forc'd to fly and hide himself in a Monastery. *Acacius* of *Constantinople*, and many other Bishops, disapprov'd the Condemnation of the Council, and *Basilius* himself was forc'd to recalcit by another Circular Letter, because of a Sedition which the Monks had rais'd at *Constantinople*.

Zeno having re-ascend'd the Throne, restor'd the Affairs of the Catholics. *Peter* was forc'd away from *Antioch*: *Stephen*, and afterwards *Calendion*, were ordain'd in his room. *Timotheus Alurus* being dead, the People of *Alexandria* chose *Peter Mongus*; but *Zeno* caus'd him to be turn'd out, and restor'd *Timotheus Salpaciolus*. After his death *John Talai* was ordain'd in his room by those of his Party. But *Zeno* taking a fancy to restore *Peter Mongus*, made a Decree of Union, wherein he expounded the Faith of the Incarnation after a Catholic manner, receiv'd the Chapters of *St. Cyril*, acknowledg'd no other Rule of Faith but the *Nicene* Creed, and said nothing of the Council of *Chalcedon*. *Peter* having sign'd this Decree was restor'd to the See of *Antioch*, and own'd by *Acacius*. But the Holy See and the Western Church would not acknowledge him, and receiv'd *Talai* who had retir'd into the West. Upon this occasion they fell out with *Acacius*, and were much dissatisfy'd with what the Emperor *Zeno* had done for the Peace of the Eastern Church. This matter went much further, for they condemn'd *Acacius*, as we have already seen; and wholly separated from his Communion. In the mean time *Peter Mongus*, who had acknowledg'd the Council of *Chalcedon*, to reconcile himself to *Acacius*, did afterwards publicly condemn it, to obtain the good will of the People of *Alexandria*. *Acacius* being dead, had *Fravitus*, and afterwards *Euphemius* for his Successors, who having receiv'd a Letter from *Peter Mongus*, wherein he anathematiz'd the Council of *Chalcedon*, was preparing to condemn this Bishop, if the death of *Peter* had not prevented him. *Abanastius*, who succeeded him, and two other Patriarchs of *Alexandria* who follow'd him, being both call'd by the name of *John*, were of the same Judgment. But these last mention'd, made yet a more visible Defection from the Church, by condemning openly the Council of *Chalcedon*. There were then three Parties in the Church: One receiv'd the Council of *Chalcedon*, another rejected it, and a third held to *Zeno*'s Edict of Agreement, without saying any thing of the Council of *Chalcedon*. This difference of Opinions divid'd the Churches. The West separated from the East, and the Eastern Bishops did not agree among themselves. The Egyptians would not communicate with the Bishops of *Constantinople*, because they approv'd the Council of *Chalcedon*. The Emperor *Anastafius* favor'd those who receiv'd the Decree of Union, and turn'd out those who admitted or condemn'd the Council of *Chalcedon*. In the mean time he secretly favour'd the Enemies of the Council, who had forc'd away *Flavianus* Patriarch of *Antioch*, and *Macedonius* Patriarch of *Constantinople*. There was then at *Constantinople* an Egyptian Monk, call'd *Severus*, who was a cunning intriguing Man, he was the chief cause of Deposing these two Patriarchs, and found a way to possess himself of the See of *Antioch*. As soon as he had usurp'd it, he wrote a Synodical Letter to all the Bishops of the East, wherein he anathematizes the Council of *Chalcedon*. This Letter was not receiv'd in *Palestine*, and many Bishops of the Patriarchate of *Antioch* rejected it, being unwilling to acknowledge *Severus* for a lawful Bishop. There were also two Bishops of his own Patriarchate

of *Antioch*, who had the boldness to send him Letters, wherein they declar'd him Excommunicated and Depos'd. In the Year 518 *Justinus* having succeeded the Emperor *Anastafius*, gave order to *Irenaeus* to seize *Severus*, and cause his Tongue to be cut out, but he fled to *Alexandria*, and *Paul* a Catholic Bishop was plac'd in his room.

The Church of *Alexandria* had not yet quitted her Opinions; *Diogenes* the younger, and *Timothy*, who succeeded one another, had condemn'd the Council of *Chalcedon*. The last of them receiv'd *Severus* favourably, and *Julian* of *Halicarnassus*, who had been turn'd out of his Bishoprick upon the same account. Then there arose a Content among those of this Faction, concerning the Corruptibility or Incorruptibility of the Body of Jesus Christ. A certain Monk ask'd *Severus*, whether he believ'd the Body of Jesus Christ to be incorruptible or corruptible. He answer'd him, That the Holy Fathers of the Church held it to be corruptible. The same Question being put to *Julian* of *Halicarnassus*, he answer'd quite contrary. These two opposite Answers were follow'd with Writings on one side and t'other, which gave the rise to a Schism among those of this Faction; the one were call'd *Corrupticols*, and the other the *Phanastasi*. *Timothy* was of *Severus*'s Opinion, and a Deacon call'd *Themistius* made himself Head of the contrary Party.

In the Year 527, *Justinus* associat'd *Justinian* to himself in the Empire. This Emperor was inclin'd to maintain the Council of *Chalcedon* as well as *Justinus*; but the Empress *Theodora* was of their Party, who said that the Body of Christ was incorruptible. For maintaining it, after the death of *Epiphanius* Patriarch of *Constantinople*, he fetch'd *Anthimus* from *Trapezus*, who was devoted to her Sentiments, and caus'd *Theodosius* to be ordain'd at *Alexandria*: But the People oppos'd this Ordination, and chose *Gisaius*, who was enthron'd by that Party which maintain'd that the Body of Jesus Christ was corruptible. The Empress caus'd him to be forc'd away, and restor'd *Theodosius*; but the continual Insurrections of the People forc'd him to retire, and to come to *Constantinople*, whence he was driven away by the Emperor's order, because he would not acknowledge the Council of *Chalcedon*, and *Paul* the Catholic: was Ordain'd in his room by *Mennas*.

Within a little time after the Pope *Agapetus* coming to *Constantinople*, who was sent by *Theodatus* King of the *Goths*, refus'd to receive *Anthimus* into his Communion, and endeavour'd to force him to retire to *Trapezus*, and to make a Confession of the Catholic Faith. *Anthimus* refusing to do it was condemned by *Agapetus*, who ordain'd *Mennas* Patriarch of *Constantinople* in the Year 536. *Agapetus* dying afterwards at *Constantinople*, *Anthimus* and his Adherents us'd all their endeavours to get the Power into their own hands, and while they disturb'd the Church by their Seditions, a Council was held at *Constantinople* in the Year 536. *Mennas* Patriarch of *Constantinople* presided in it, and had at his right hand five Bishops depured from the Holy See, and seven and twenty other Bishops, and at his left hand three and twenty Bishops more.

The Deacons depured from the Holy See, from the Patriarchs of *Antioch* and *Jerusalem*, and from the Archbishops of *Cesarea*, *Angra* and *Corinth*, were present there.

The first Action or Session was held on the second of May. The Deacon *Euphemius*, chief of the Notaries, represented that *Marianus*, Priest and Abbot of the Monastery of *St. Dalmatius*, the principle Monk of *Constantinople*, and the Monks of *Antioch* and *Jerusalem*, had presented a Libel to the Emperor, who had refer'd them to the Decision of this Assembly. *Mennas* order'd that they should be call'd in, together with an Ambassador from the Emperor who brought them. He presented to the Council the Libel which the Monks had given to the Emperor, which was read by the Notary *Acetius*. It contain'd in substance, That *Anthimus*, *Severus*, *Peter*, *Soarus*, and those of their Sect, did not only publish their Errors, but stirr'd up every where Commotions and Seditions, and that being come to *Constantinople*, they had built Altars and Fonts in the City and Suburbs, in opposition to the true Altars of the Church: That *Anthimus*, formerly Bishop of *Trapezus*, being engag'd in this Faction of Heretics, endeavour'd to invade the See of *Constantinople*; That he had been forc'd away from thence by the Pope *Agapetus*, and by *Mennas*, who was lawfully ordain'd; That from that time they had demand'd, that he should be oblig'd to return to *Trapezus*; after he had declar'd in writing this disowning of what was done, and had purg'd himself from the Heresie whereof he was accus'd, or otherwise that he should be wholly depur'd of the Priesthood; That *Agapetus* had prevented their desire by condemning him, and those of his Sect, and depriving him of the Sacerdotal Dignity, and the Name of a Christian, until he had done Penance; That this Pope being dead, they immediately address'd themselves to the Emperor, to pray him to confirm and execute this Judgment, that the Church might be at peace. After the reading of this Libel, *Marianus* presented a Memorial to the Council, which contain'd almost the same things. After this were read the several Instruments of the Process against *Anthimus*. The first is the Libel which these Monks had present'd to Pope *Agapetus*, against *Anthimus*, *Severus*, *Zoarus*, and the other *Acephali*, whom they accus'd of the *Eutychian* Error, of holding unlawful Assemblies, of reiterating Baptism, of invading the Sees of Catholic Churches, of taking their Churches by force, of erecting Altars and Fonts in contempt of the Catholic Church; particularly they accuse *Anthimus* of endeavouring to possess himself of the Church of *Constantinople*. They pray the Pope to oppose these Evils: They tell him, that as *St. Peter* came from the East to Rome to defeat the Tricks of *Simon* the Magician, so God had sent him from the West to the East to destroy there the Faction of *Anthimus*, *Severus*, and of *Zoarus*: That he ought, in imitation of what *Celestine* did to *Nestorius*, to prescribe a certain term to *Anthimus*, wherein he shall be bound to present a Writing to the Holy See, to the Pope and to the Patriarch of *Constantinople*, by which he shall purge himself from all Heresie, and to return

to his Bishoprick of *Trapezus*, which time being expired, if he did not give satisfaction, then he should be declar'd to be degraded and unworthy of any Ecclesiastical Dignity; and another should be promoted in his room to the See of *Trapezus*: Lastly, That in order to the putting an end to this Commotion, he should desire of the Emperor, that *Severus*, *Peter* and *Zoaras*, and all those of their Sect, should be turn'd out of their Church, that they should be forbidden to hold Assemblies, and that their Writings should be burnt in the Fire.

The second Instrument of the Bishops against *Antimius*, is the Libel which the Eastern Bishops presented to Pope *Agapetus*, against *Antimius*, *Peter*, *Severus* and *Rufinus*, whom they chiefly accused of reviving the *Eutychian* Heresie. There they tell a story at length, which was only told overly in the preceding Libel, of one *Peristius* call'd *Isaac*, of their Sect, who had tore a piece of Stuff, wherein the Image of the Emperor was painted.

The third is a Circular Letter of the Pope *Agapetus*, wherein he declares *Antimius* Depos'd, his Followers Excommunicated, and *Mennas* the lawful Bishop of *Constantinople*.

After the reading of these Instruments, Deputies were nam'd to give *Antimius* notice of what had pass'd, and to invite him to come within three days to the Council, to give that satisfaction which was to be wish'd, or to defend himself.

In the following Session held on the sixteenth of May, the Deputies declar'd, That having fought for *Antimius* in the places where he dwelt, they could not meet with him. Then other Deputies were nam'd again to seek for *Antimius*, and to cite him to appear within three days.

This time being expired, an Assembly was held on the tenth of the same Month: The Deputies declar'd, That having fought for *Antimius* both in his City-house and in that which is in the Suburbs, and in the House of *Peter* formerly Bishop of *Apamea*, and in the Chappels and Monasteries, they could not meet with him, nor learn the place of his abode. New Deputies were nam'd again to seek for him, and that he might be utterly disabled to pretend ignorance of what was done, it was declar'd that notice should be given him by a publick Advertisement.

In the fourth Action held on the one and twentieth of May, after the Deputies had depos'd that they could not meet with *Antimius*, and that the publick Placart had been read by which he was cited, the Council declar'd him to have fallen from the See of *Trapezus*, from all Ecclesiastical Dignity, and to be unworthy of the Name of Catholic. *Mennas* pronounc'd the same Sentence for his own part against him. This Judgment was follow'd with many Acclamations in honour of the Emperor, against *Antimius*, *Severus*, *Peter*, and *Zoaras*, and against their Followers.

In the fifth Action on the fourth of June, *Theodosius* Commissioner from the Emperor, presented to the Council two Libels, one from *Paul* of *Apamea*, and the Bishops of the second *Syria*, and another from the Monks of *Jerusalem*, and of the same Province, against *Severus* who assum'd the Title of Bishop of *Antioch*, against *Peter* who call'd himself Bishop of *Apamea*, and against *Zoaras* whom they accus'd of maintaining the Sentiments of *Eutyches*, and of troubling the Catholic Church. The Monks themselves presented one much larger to the Synod, wherein they describe at greater length the Evils which the Church had suffer'd by the *Acephals*, the Blasphemies which they spoke against the Council of *Chalcedon*, the Outrages and Murders which they had committed, the Re-ordinations and Re-baptizations which they had us'd, and the disorders of their Life. They pray the Council to anathematize particularly, *Severus*, *Peter*, *Zoaras*, and their Followers. The Opinion of the Bishops of *Italy* was ask'd, who said, That they look'd upon *Severus* and *Peter* as Hereticks, according to the Letters of *Hormisdas*, to *Epiphanius* Patriarch of *Constantinople*, which they produc'd, and which were read in the Council. After this was read the Libel of the Clergy and Monks of *Antioch* to *John* the Patriarch of *Constantinople* against *Severus*, wherein he was accus'd of an ill Life, of keeping Communion with no Church, of invading the Church of *Antioch* by force, of having maintain'd the *Eutychian* Errors, and condemning the Council of *Chalcedon*, of having abus'd and kill'd many Monks, not sparing even the Altars and holy Vessels, but breaking the one and melting the other, of appropriating to his own use the Doves of Gold and Silver which were on the Fonts or Altars, of having robbed Houses, and pawn'd the Goods of the Church. This Libel was presented to the Council held at *Constantinople* in the Year 518, who receiv'd also another from the Monks of *Constantinople*, containing five Heads. The first is, That *Euphemius* and *Macedonius*, who had been unjustly forc'd away from their Sees, and were dead in Exile, were to be rank'd among Patriarchs, and their Names put again into Diptychs. The second, That those who had been turn'd out of their Sees, and banish'd upon the account of these two Patriarchs, were to be restor'd. The third, That the Names of the Councils of *Nice*, of *Constantinople* and *Ephefus*, be put into the Diptychs. The fourth, That the Letters of *St. Leo*, and the Council of *Chalcedon* be join'd to them. The fifth, That what *Severus* had affirm'd against the Authority of the Council of *Chalcedon* may be reject'd, and he himself condemn'd as a Heretick and a Blasphemer: The Bishops assembled in the Council of *Constantinople*, approv'd the Requests contain'd in this Libel, and desir'd the Patriarchs to join with them, and to pray the Emperor to grant what they desir'd. Afterwards the Acclamations of the People are recited, which oblig'd *John* of *Constantinople* to declare publicly that he receiv'd the Council of *Chalcedon*, and to place the Names of the four first Councils in the Diptychs, together with those of *Euphemius* and *Macedonius*. The Letters also are recited which he wrote upon this occasion to *John* of *Jerusalem*, and to *Epiphanius* of *Tyre*, and the Answers of these Bishops. The Letter of the last is remarkable, because it specifies many Crimes of *Severus*.

verus. He says, That he had many times anathematiz'd the Council of *Chalcedon*, that he had receiv'd the Clergy-men which were Excommunicated by their Bishops, that he had depos'd Priests who would not consent to his Impieties, that he had ordain'd Suffragan Bishops, and Titular Priests in Foreign Dioceses; that he had permitted a Bishop to ordain in the Diocese of another; that he had fold away the Goods of the Church of *Antioch* to enrich himself; that he had mov'd those who are maintain'd out of the Ecclesiastical Offerings, to make Schisms and Commotions; Lastly, that he was an Enemy to Peace and Truth. He speaks also of a Priest of his own City, call'd *John*, who had the boldness to anathematize the Letter of *St. Leo*, and the Fathers of the Council of *Chalcedon*; who durst hold unlawful Assemblies, and celebrate forbidden Baptisms, inasmuch that there have been seen, which never happen'd before, two contrary Processions of Persons baptiz'd; who had stirr'd up Commotions and Seditions, caus'd a Crofs to be ston'd, abus'd a Bishop, and committed many other Outrages. The same things are objected to him in the Letter of the Bishops of the second *Syria*, which is related in this Council. After this were read the Informations of *Peter* of *Apamea*, and the Letter which his own Clergy had written against him to the Bishops of the second *Syria*, wherein they accuse him of saying to his Readers, who desir'd to be promoted to Holy Orders, Unless ye hold your peace I will ordain you all Sub-deacons, and when the crucified Man shall descend, he shall not pluck you out of my hands; of having made an ill use of the Church; of having baptiz'd a Woman of a bad Life; of holding immodest Discourses in the Church; of entertaining frequently a Comedian Woman in private; of wearing about him a multitude of Women, and committing Crimes with some of them; of persecuting and anathematizing the Catholics; Lastly, of establishing the *Eutychian* Heresie, destroying the true Faith, and subverting Discipline. The Monks of *Apamea* complain'd also of the Outrages which he had committed against them. Their Libel was read in the Council, and then the Sentence of *Epiphanius*, Patriarch of *Constantinople*, and of his Council, against *Severus* and *Peter*, which was follow'd and confirm'd by that of *Mennas*, and all the Bishops of the Council of *Constantinople*. *Justinian* join'd his Authority to that of this Council, and ordain'd by his Edict, That the Sentence of the Council against *Antimius*, *Severus*, *Peter*, and *Zoaras* should be executed, forbids them to continue at *Constantinople*, condemn'd their Writings to the fire, and forbade all Transcribers to write them for the future, under the Penalty of having their Hand cut off. Lastly, He does most strictly forbid all those who held the Opinions of *Nestorius*, *Eutyches*, *Severus*, or other Hereticks, to stir up any Sedition, or give any Disturbance to the Peace of the Church.

The Patriarch of *Jerusalem* having receiv'd this Law from the Emperor, and a Letter from *Mennas*, which acquainted him with the Sentence given at *Constantinople*, assembled his own Council, consisting of the Bishops of the three *Palestines*, wherein the Condemnation of *Antimius*, *Severus*, *Peter* and *Zoaras* was approv'd.

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THE Commotions wherewith the Eastern Church had been toss'd after the Council of *Chalcedon*, seem'd to be appeas'd by the Deposition of *Antimius*, and the Condemnation of *Severus*. The Bishops of the great Sees were all of one and the same Communion, and profess'd to follow the Doctrine of the Council of *Chalcedon*. *Egypt*, where the Error of the *Eutychians* had been more deeply rooted than in any other place, was almost wholly recover'd from it's defection, by the Care of *Paul*, whom *Mennas* had ordain'd Bishop of *Alexandria*; for this Bishop having obtain'd Orders of the Emperor, address'd to the Governors and Intendants of the Province, was careful and diligent to drive away all the Hereticks, and to cause the Council of *Chalcedon* to be receiv'd in the Churches and Monasteries of *Alexandria*. 'Tis probable that *Elas* General of the Militia of *Egypt*, did not favour *Paul's* undertaking, which made this Bishop resolve to have him recall'd. *Pfius* Deacon and Steward of the Church of *Alexandria*, immediately acquainted *Elas* with the design which *Paul* had against him. One of the Letters of *Pfius* falling into the hands of *Paul*, he resolv'd to be reveng'd upon him, to call him to an account for the management of the Churches Possessions, and for this reason prosecuted him before the Governor, call'd *Rhodon*. This Magistrate put the Steward in Prison, and caus'd him to be put to death, some days after, in Prison, at the solicitation of one nam'd *Asymus*. The Children and Kinsfolk of *Pfius*, having desir'd Justice of the Emperor, he remov'd *Rhodon* from the Government of *Egypt*, and sent *Liberius* in his room, whom he order'd to inform himself of this Murder. *Rhodon* was not wanting in his own defence to say, That he put *Pfius* to death by order of the Bishop *Paul*; but he had no proof against him: and there was proof that

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that *Arsenius* was the cause of this Murder. Nevertheless, either because *Paul* was not fully justified, or because he was accus'd of other Crimes, he was banish'd to *Gaza*, where, he was depriv'd of the *Pallium*, and depos'd by *Pelagius* Surrogate of the *Roman* Church, and by three Bishops who ordain'd *Zoilus* in his room in the Year 539, or 540.

Pelagius returning from this Dispatch of Affairs, brought along with him some Monks of *Jerusalem*. These Monks were call'd *Eulogius*, *Conan*, *Cyriacus*, and *Pancratius*. They brought with them some Propositions taken out of *Origen's* Books, with a design to have them condemn'd with *Origen* himself. *Pelagius* and *Mennas* supported their Pretensions, out of a secret Aversion which they had to *Theodorus* Bishop of *Casarea* in *Cappadocia*, a great Defender of *Origen*. *Justinian* the Emperor being mightily pleas'd to find this occasion of judging in Ecclesiastical Matters, caus'd to be presented drawn up a large Declaration against the Errors of *Origen*, which he address'd to all the Patriarchs. This Edict, which was publish'd in the Year 541, is found after the Acts of the fifth Council, altho it should precede them. It begins with these words: *We have often earnestly desir'd to preserve the Christian Faith in its purity, and to maintain the Catholic Church in peace: And that was always our chief and greatest care, being fully persuaded that it is the best means to preserve that Secular Empire which God has given us, to conquer the Enemies of our State, and to feel the happy Effects of the Divine Mercy in another Life. Now tho the Enemy of Mankind seeks all occasions to destroy Men, yet the goodness and mercy of God defeats all the Efforts of his Malice, and by confounding his Enemies, preserves his own Flock from the Infection and Desolation which he threatens it. We speak thus, adds the Emperor, because we are told of some Persons who have not the Fear of God before their Eyes, and who have forsaken the Rule of Truth, without which there is no Salvation, by departing from the Doctrine of the Scripture, and of the Doctors of the Catholic Church, who have maintain'd the Orthodox Faith, and condemn'd all Heresies, by adhering to *Origen*, and maintaining his impious Doctrines, like to those of the Arians, Manicheans, and other Heretics.* After this Preface *Justinian* recounts the Errors which he ascribes to *Origen*. The first is about the Trinity: The second about the Plurality of Worlds: The third about the Pre-existence of Souls: The fourth, That the Heavens and Stars are animated: The fifth, That the glorified Bodies shall be of a round Figure: The sixth, That the Torments of the Damned shall have an end. After he has refuted these Errors, he orders *Mennas* to call an Assembly of Bishops who shall meet at *Constantinople*, and of Abbots of Monasteries, and to cause them to Anathematize *Origen*, and the Errors which he had noted before. He forbids for the future to ordain Bishops or Abbots, unless they do the same. He adds, That he has sent Copies of this Letter to *Pope Vigilius*, and to the Patriarchs of *Alexandria*, of *Antioch* and *Jerusalem*. He subjoins to this Letter the Propositions extracted out of *Origen*, and nine Anathematisms against the preceding Errors, together with a tenth against the Person of *Origen*.

He wrote also at the same time another Letter to the Bishops who were to assemble, wherein he exhorts them to read his Letter, to condemn the Errors which he had related in it, and to anathematize *Origen*, and all those who are of his Judgment in these things.

Menas having receiv'd this Letter, call'd an Assembly at *Constantinople*, where the Emperor's Orders were exactly obey'd, as appears by the Synod's Letter to the Emperor, reported by *Evagrius* B. 4. of his Hist. ch. 38.

Theodorus of *Casarea*, out of hatred to whom *Pelagius* resolv'd to procure the Condemnation of *Origen*, thought it his best way to be reveng'd, to make use of a like Artifice. He was of the Sect of the *Acephali*, i. e. of the *Eusebian* Opinions, and an Enemy to the Council of *Chalcedon*. The Empress *Theodora* favour'd this Party: but the Emperor *Justinian* would have the Decrees of the Council of *Chalcedon* put in execution, and prepared to publish an Edict against the *Acephali*. *Theodorus* of *Casarea*, being desirous to avoid this Blow, and at the same time to be reveng'd for what was done against *Origen*, represent'd to *Justinian*, That it was needless to make an Edict against them, assuring him that they would all be re-united, and approve the Council of *Chalcedon*, if he would give order to Anathematize *Theodorus* of *Mopsuestia*, and his Writings, to condemn the Writings of *Theodoret* against *St. Cyril*, and the Letter of *Ibas*, which was read in the Council of *Chalcedon*.

Theodorus of *Casarea* had two designs in making this Proposal; The first was to be reveng'd on those who had procur'd the Condemnation of *Origen*, by causing *Theodorus* of *Mopsuestia* to be Anathematiz'd also, who had written against him, and was hated of the *Origenists*. The second was to weaken the Authority of the Council of *Chalcedon*, by causing those Persons and Writings to be condemn'd which it seem'd to have approved. The Emperor, who did not penetrate into the depth of these Designs, imagining that he might do much good to the Church, in procuring the reconciliation of many Persons, by condemning three dead Writers, whose Reputation was very doubtful, made no scruple to promise *Theodorus* what he desir'd. But he fearing lest the Emperor, who was naturally inconstant, should change his Resolution, when he should foresee the Scandal which this Undertaking would produce, did cunningly ingage him to publish an Edict, containing a Condemnation of the three Articles we have just now mention'd, which were afterwards so famous under the Name of the three Chapters.

This Edict was publish'd toward the end of the Year 545, and is related after the Acts of the fifth Council, p. 682. 'Tis entitul'd, *The Emperor Justinian's Confession of Faith against the three Chapters*, and address'd to the Assembly of the Catholic and Apostolic Church. 'Tis indeed a ve-

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ry large Exposition of Faith, which the Emperor proposes to all the World, endeavouring to reunite all Sects to the true Faith. First, He explains in a few words the Doctrine of the Church concerning the Trinity; but he enlarges very much upon the Mystery of the Incarnation, which he does very exactly explain, rejecting all the contrary Errors, and chiefly those of the *Nestorians* and *Eutychians*. He subjoins to it Anathematisms for condemning them yet more formally. He pronounces an Anathema against *Arius*, *Eunomius*, *Macedonius*, *Apollinaris*, *Nestorius* and *Eutycles*. If *Constantinople* had been the place of this Council, it is not to be wonder'd that he endeavour'd to publish this Confession of Faith, and that it was impious. Afterwards he proceeds to *Theodorus* of *Mopsuestia*; and because many scrupled to Condemn him upon the account of his being dead, he endeavour'd to show that the Dead may be anathematized. This he proves, 1. Because the Church has many times anathematized Heretics after their death. 2. Because the Council of *Constantinople* anathematized *Arius* and *Macedonius* by name, whom the Council of *Nice* had not nam'd. 3. Because the Church of *Mopsuestia* had already remov'd out of the Dipychns the name of *Theodorus*. 4. Because *Theodorus* having taught an impious Doctrine, could not be partaker of the Kingdom of Heaven, and consequently ought to be anathematized. He adds, That *Damasus* and the Bishops of *Sardica* had anathematized the Bishops who departed from the Faith of the *Nicene* Council, the Dead as well as the Living; that the Council of *Chalcedon* had condemn'd *Domnus* after his death, for believing only that he must not speak of the twelve Chapters of *St. Cyril*; that besides, it was not true that *St. Cyril* had rais'd *Theodorus* of *Mopsuestia*, but on the contrary, he had condemn'd him; and that tho he should have rais'd him, yet this would not justify him, since many Fathers have commended Heretics, as *St. Athanasius* and *St. Basil* who wrote in praise of *Apollinaris*, and *St. Leo* who rais'd *Eutycles*, before they knew of their Impiety: That the Letter of *St. Gregory Nazianzen* to *Theodorus*, is not to him of *Mopsuestia*, but to him of *Tyana* in *Cappadocia*; Lastly, That the practice of the African Church authorizes the Condemnation of the Dead: That *St. Augustin* had declar'd, That if *Cecilian* were found guilty of the Crimes whereof he was accus'd, that he would pronounce an Anathema against him, tho he died in the Communion of the Church; and that it was ordain'd in a Synod of *Africa*, That the Catholics who should leave their Possessions to a Heretic, should be anathematized even after their death: That *Diocletian* had been anathematiz'd by the *Roman* Church after his death, tho he had done nothing contrary to the Faith, but only to the Discipline of the Church: That if an impious Person dying in his Impiety could not be anathematized, then the Anathema trary was very justly practis'd with respect to *St. John Chrysostom*.

Justinian did not only make this Edict, but would have it approv'd in a Synod of Bishops, and that it might have the more Authority, he caus'd one to be assembled at *Constantinople*, to which he address'd the Letter which is in Greek after the Edict of *Justinian*. In it he testifies, That the Emperors have always taken care to procure the Condemnation of Heresies, and to maintain the Faith and Peace of the Church, by calling Councils. He brings the Examples of *Constantine*, who had assembled that of *Nice*, of *Theodosius* who had call'd that of *Constantinople*, of *Theodosius* the younger, who had conven'd that of *Ephesus* against *Nestorius*, and of *Martianus* who had Summon'd one to be held at *Chalcedon*. He adds, That since the Celebration of these four Councils, the followers of *Nestorius* endeavour'd to revive his Errors, by defending the Writings of *Theodorus* of *Mopsuestia*, of *Theodoret* and *Ibas*. He exhorts the Bishops to examine them, and to condemn them as impious.

The Council having receiv'd this Letter from the Emperor, made a Decree in these words: The Council of *Chalcedon* rebuk'd sharply *Theodoret* and *Ibas*, and did not receive them but upon condition that they should condemn their own Writings, together with *Theodorus* and *Nestorius*. And we now Condemn the Heretics condemn'd and excommunicated in the preceding Councils, and together with them *Theodorus* who was Bishop of *Mopsuestia*, and his impious Books: We condemn also what *Theodoret* has written amiss against the true Faith, against the twelve Chapters of *St. Cyril*, and against the Council of *Ephesus* for the Defence of *Theodorus* and *Nestorius*: We condemn also the Letter which *Ibas* is said to have written to *Maris* *Perseus*, wherein he denies that the Word of God was born of the Virgin *Mary* the Mother of God, and reckons *St. Cyril* for a Heretic: He accuses the first Synod of *Ephesus*, as having condemn'd *Nestorius* without knowledge of the Cause, &c. He rejects the twelve Chapters of *St. Cyril*, and defends the Opinions and Writings of *Theodorus* and *Nestorius*.

This is all that now remains of the first Council held in the Year 546 at *Constantinople*: In it there were other Anathematisms pronounced, which the Bishops were made to sign. *Procopius* reports one of them in the last Chapter of his fourth Book, wherein an Anathema is denounc'd against those who shall affirm, That this Decree was made to destroy the Authority of the Council of *Chalcedon*. This Decision being made without consulting the Bishop of *Rome* by a Cabal of the Enemies of *Agapetus*, could not be approv'd by those who were concern'd for the See of *Rome*. *Mennas*, who ow'd all that he had to this See, did not without much difficulty resolve to undertake it, and agree

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to it; but the Authority of the Emperor had more power with him than the Interest of the Pope. Nevertheless to carry himself fair, between the one and t'other, he says, That he would not sign but upon condition that the Pope would approve what he did, otherwise he would withdraw his Subscription. This was the Answer which he gave to Stephen the Deacon and Surrogate of the Roman Church, who being then at Constantinople, oppos'd this Condemnation. *Zoilus* of Alexandria made his Excuse to the Pope, that he was forc'd to Subscribe. *Ephrem* of Antioch had resolv'd not to sign, but that he was threaten'd to be turn'd out if he did not. *Peter* of Jerusalem, who at first declin'd against the Condemnation of the three Chapters, yielded also. Lastly, many of the Bishops Protested at their signing, and gave Declarations to the Deacon *Stephen*, that they did not do it freely. The Deacon *Stephen* immediately separated from the Communion of *Mennas*, and his Example was follow'd by some other Bishops.

The Pope *Vigilius*, who was coming to Constantinople, having receiv'd in Sicily the News of all that had pass'd, and being angry that the thing was done so quickly, and that they had not waited for his coming before the Decree was made, wrote sharply against what was done, prais'd his Deacon for separating from the Communion of *Mennas*, and demanded that every thing which had been done in his absence, should be null'd, and threaten'd to this Enterprize, if he did not receive satisfaction. These Threatnings were not vain, for being arriv'd at Constantinople on the twentieth of January in the Year 547, he separated from the Communion of *Mennas*, and the other Bishops who had sign'd the Condemnation of the three Chapters. Nevertheless some Months after having gone to Prayers with the Emperors, he was reconcil'd to them, and receiv'd *Mennas* into his Communion, tho he continued steadfast in his Refsolution not to condemn the three Chapters. But he had not Contancy enough to resist for a long time the Promises and Threatnings of the Emperors; for he agreed that the next year an Assembly should be held at Constantinople, wherein he caus'd Suffrages to be given in writing; and lastly, made a Decree call'd *Judicium*, wherein he condemn'd the three Chapters, but with this Declaration, that he did not pretend to meddle with the Council of Chalcedon. *Facundus* and the other Bishops of Africa, as well as those of *Lybia* and *Dalmatia*, were much displeas'd with this Writing of *Vigilius*, and upon that account separated from his Communion. The Deacons *Rufinus* and *Sebastianus* openly attack'd his Decision, and every where accus'd him of violating the Council of Chalcedon. This rumor spreading into Gaul and Italy, *Aurelianus* of Arles wrote about it to *Vigilius*, who defended himself in two Letters, wherein he endeavour'd to show that he had done nothing against the Council of Chalcedon, and degrad'd *Rufinus* and *Sebastianus*.

The Emperor, or rather *Theodorus* of Caesarea, were not satisfied with what the Pope had done. They wou'd that he had absolutely condemn'd the three Chapters without mentioning the Council of Chalcedon. The Pope for his part was troubled, that he had brought upon himself the hatred of almost all the Western Bishops. To bring this Affair to some Accommodation, *Vigilius* propos'd to the Emperor to summon a General Council to meet at Constantinople, to which the Bishops of Africa and *Lybia* should be cited, and in the mean time to leave things in the same state that they were before this Controversie, and for this end he withdrew his *Judicium*, and the Subscriptions of the other Bishops, and he resolv'd that no more should be said of this Affair until the Meeting of the Council. *Vigilius* thought he had found out a way to put a stop to this Contest; for the Bishops of Africa and *Lybia* had no Safe-conduct to come to Constantinople, where they forelaw that they should be forc'd to consent to the Will of the Emperor, and they not appearing, *Vigilius* had a good Excuse for not being present. In the mean time he had by way of Preparation, withdrawn for ever the Writing which had so much displeas'd the Occidentals, and was free to take what side he would. But this Artifice did not succeed well, for the Emperor being provok'd with the Delays which the Bishops of Africa and *Lybia* made, and seeing that *Vigilius* had trapp'd him, caus'd an Edict which was made against the three Chapters, and was kept secret till then, to be publish'd at the beginning of the Year 551. *Vigilius* had presently recourse to the ordinary Weapons of Popes, by declaring those who should receive this Edict to be Excommunicated. He caus'd the same thing to be done also by *Dacus* of Milan.

'Tis easie to conceive the Anger in which *Justinian* was to see himself treated so harshly: And *Vigilius*, to shun the Effects of it, retir'd into the Church of St. Peter. The Emperor sent thither an Officer who would have drawn him forth by force, but the People beat him back, so that *Vigilius* did not come out till the Emperor had promised him with an Oath that he would do him no hurt. After he had received this Promise he returned into the Palace of *Placidia*: But finding that they were continually drawing up Indictments, and making Snares for him, he withdrew by night to Chalcedon to the Temple of St. *Euphemia*. The Emperor sent to him six Senators to persuade him to return, but neither they, nor *Peter*, the Master of Requests to the Church of Constantinople, could make him relfect to surrender himself to the Will of the Emperor; but on the contrary, he publish'd the Sentence of Excommunication against *Theodorus* of Caesarea, and of Suspension against *Mennas*, which he had given six Months before, and sent a Circular Letter wherein he represented the Mille-ries which he was forc'd to endure.

This Firmness of *Vigilius* astonish'd his Adversaries, and made them take up a Resolution of handling things with more Moderation. They sent him therefore a Confession of Faith, wherein having approv'd the Decrees of the first four General Councils, and the Letters of St. Leo, they consent

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tht all the Formularies made for the Condemnation of the three Chapters, should be put into his hands. As to the Reproaches and ill Treatment he might have receiv'd, they disallow of them, and ask his pardon for communicating with those whom he had Excommunicated. This Formulary was sent to *Vigilius* by *Mennas*, *Theodorus* of Caesarea, *Andrew* of Ephesus, *Theodorus* of Antioch in Persia, by *Peter* of Tarsus, and by many other Bishops, who did all sign it in a distinct Co-

p. *Vigilius* having thus compos'd his Design return'd to Constantinople, towards the end of the year 552, where he receiv'd a second Confession of Faith, in the name of *Eusebius*, who succeeded *Mennas* lately deceas'd on the day of *Theophany*, i. e. on the sixth of January of the year 552. It was also sign'd by *Apollinaris* of Antioch, whom the Emperor had plac'd in the room of *Zoilus*, either because *Zoilus* would not sign the Edict of Condemnation of the three Chapters, as is reported in the Chronicle of *Vitor*, or because *Paul*, to whom *Zoilus* succeed'd, had given Money to the Emperor to remove him, in hopes of being restor'd to that See, as *Procopius* thinks in his Secret History. However it was, *Vigilius* who complain'd in his Sentence against *Theodorus* of the Deposition of *Zoilus*, and the Appointment of *Apollinaris*, acknowledges here *Apollinaris* to be a lawful Bishop by receiving his Confession of Faith; which shows the Incongruity of this Pope. In short, *Domnus* the ancient Bishop of Antioch, *Elias* of Thessalonica, and all the other Bishops of the East, subscrib'd to this second Confession of Faith, in which they made the like distinction as in the former. In it they profess'd to adhere inviolably to the Faith decreed in the four first General Councils, and in the Letters of the Popes, and particularly in those of St. Leo; and afterwards they desire, that since it is necessary to decide the Difference about the three Chapters for restoring Peace to the Church, that this Matter may be handled in an Assembly of Bishops where the Pope shall preside, and where things shall be treated of with that Meekness and Moderation which becomes Bishops. *Petrus presidente nobis vestra Beatitudine, sub tranquillitate & Sacerdotali mansuetudine, communi tractata eadem Capitula in medio proponenda queri & conferri, & finem questuioni imponi.*

The Pope *Vigilius* accepted this Proposition by his Letter January the sixth of the same year; but he desires that this Council may meet in Italy, or in Sicily, and that the Bishops of Africa, and the other Western Bishops, may be cited to come there. The Emperor not being willing to pass this Article, it was determin'd that at least he should summon to the Council those Western Bishops, whom *Vigilius* should signify to him. In fine, sometime before Easter it was agreed, as *Vigilius* had said, That an equal number of Eastern and Western Bishops should be summon'd to meet and treat of this Affair.

The Emperor being vex'd that the thing was delay'd so long, and desiring to determine this Affair to his own advantage, caus'd the Council to meet on the third of (4) May, in the year 553. *Eusebius* the Patriarch of Constantinople held the first place in it; after him *Apollinaris* the Patriarch of Alexandria, *Domnus* the Patriarch of Antioch, two Bishops deputed from the Bishop of Jerusalem, and 147 Bishops dependents upon these Patriarchs (b).

All these Bishops being assembled in the Episcopal Pretorium of Constantinople, *Diodorus* the Arch-deacon and chief of the Notaries, declar'd to them, That *Theodorus*, Gentleman of the Chamber, was sent in the Emperor's name to their Assembly, *Eusebius* having order'd that he should be admitted, he presented to the Synod a Letter from the Emperor. It was read in the Council. Here follow the Contents of it.

Justinian intending to prove that the Emperors did always take care to maintain the Faith of the Church in its purity, relates what pass'd in the four first General Councils by their Authority: Neither does he forget what he had done himself to support the Authority of the Council of Chalcedon, against the Followers of *Nestorius* and *Eutyches*; and to drive out of the Churches those who would not receive it. He adds, That a little while ago some *Nestorians* desiring to insinuate their Doctrine, and not being able to do it under the name of *Nestorius*, consult'd how to do it under the name of *Theodorus* the Master of *Nestorius*, who had assert'd Blasphemies and Impieties, even greater than that Heretic: That they had also made use of the Writings of *Theodorus* against St. Cyril, and of the impious Letter of *Ibas*, which, they say, was approv'd in the Council of Chalcedon, to cover their Impiety under the name of this Council, their design being to order the matter so, that it shall no more be said, That the Word of God was made Man, and that the Virgin Mary is the Mother of God. That to put a stop to the progress of this Heresie, he had consult'd the Bishops about the three Chapters, and had condemn'd them; but that some Persons, intending still to maintain them, notwithstanding this Condemnation, he found himself oblig'd to call this Assembly, that they might

(a) There it is, 4to *Nonas*, which is the 2d, but it must be corrected according to the Manuscript of Mr. *Fels*, 2d *Nonas*, which is the 3d, being a Sunday. This Correction is prov'd, because the Deputies sent to *Vigilius*, were sent to him on the day of this Conference, two days before the second Session.

(b) So it must be read and understood, in secretarium venerabilis Episcopi hujus regie Civitatis: & Secretarium, is properly the Tribunal of the Patriarch of Constantinople. There were two of them at Constantinople, as is observ'd by Mr. *du Cange*, whose death hath afflicted all learn'd Men, who cannot sufficiently regret so great a loss.

(c) Silence were considerable Officers of the Emperor, who enter'd into his secret Chamber, which was call'd *Silentiarius*, as who should say, the Gentlemen of the Chamber.

once more declare what their Opinion was about this Subject: That *Vigilius*, having come from Rome to Constantinople, had carefully examin'd them, and condemn'd and anathematiz'd them many times, even in writing. That he had also discover'd how firm and steadfast he was in this Judgment: by condemning *Rufinus* and *Sodasianus*, who after they had at first receiv'd the Constitution which he made upon this Subject, did afterwards what they had done, and defend the three Chapters: That he had also written upon this Subject to *Valentinian* Bishop of *Syria*, and to *Aurelian* Bishop of the Church of *Aries*, which is, says the Emperor, the first Church of the *Gauls*: That after they were come to Constantinople, it was agreed with him, that a Council should be assembled to treat of this Affair together: That in consequence of this he had declar'd to him by his Magistrates, that he should be present at the Assembly of Bishops, to condemn there with the rest the three Chapters; or to defend them if he thought they could be maintain'd: But he had made Answer, That he would acquaint the Emperor with his thoughts about the three Chapters; That he exhorted them also to treat of this matter in the Synod. He declares afterwards, That he receives the Decrees of the four first General Councils; that he rejects the Errors which do not agree with their Doctrine; that he follows the holy Doctors of the Church, viz. *St. Athanasius*, *St. Hilary*, *St. Basil*, *St. Gregory Nazianzen*, *St. Gregory Nissen*, *St. Ambrose*, *Theophilus*, *St. John Chrysostom*, *St. Cyril*, *St. Austin*, *Proclus*, and *St. Leo*, and that he approved all that they had written for the Faith against Errors: That he owns for Catholics those who believ'd what was decreed by the four first General Councils, and taught by the Holy Fathers. But since the Hereticks, who would vindicate *Nestorius*, dar'd to affirm that the Council of *Chalcedon* had approv'd *Theodorus*, he exhorts them upon this occasion, to enquire what was the Judgment of this Council, and of that *Epiphanius*; whether they did not anathematize the Creed of *Theodorus*, and whether he was not already condemn'd, and his name raz'd out of the Ecclesiastical Diptychs. He desires them also to examine, Whether we may not anathematize the dead, and whether the Examples of *John* and *Flavianus* does not prove that it may be done. In fine, He recommends to them the Examination of the Letter of *Ibas*, and the writings of *Theodoret*, and to compare the Doctrine with that of the Council of *Chalcedon*. He admonishes them above all things, to have nothing before their eyes but the fear of God, and the love of Truth, and to return him an Answer quickly, because when there is a long time taken to answer about a matter of Faith, 'tis a sign that the Person is not well dispos'd to maintain the Truth: And that moreover, when a Question or Answer about the Faith is handled, we must neither consider who is the first, nor who is the last, but that he who is most ready to answer is most acceptable to God: Which words are plainly written against *Vigilius*.

After the reading of this Letter, *Theodorus* was order'd to go forth; and the Letter of *Eutychius* to *Vigilius*, and the Answer of *Vigilius* to *Eutychius* were read, wherein the Pope had confented, that a Council should be held about the Affair of the three Chapters, and promis'd to be present at it. After which three Patriarchs were sent Deputies to him, with the most considerable Bishops of the Council, to invite him to come to the Assembly. He answer'd them, That he could give no Answer to day, because of his indisposition, but he would acquaint them to morrow what he thought of their Assembly. The Deputies came to report this to the Council, and the matter was delay'd till to morrow. This is what pass'd on the first Collation or Conference of the Council held on the third of May.

The second Conference was on the eighth of the same Month. The Deputies reported, That being to wait upon Pope *Vigilius* on the sixth of May to know his Answer, he told them, That he could not assemble with them, because there was a very great number of Eastern Bishops, and he had but a few Western Bishops with him: That they had remonstrated to him, that he had promis'd and subscrib'd that he would be present at their Assembly; that it was not necessary there should be at the Council a considerable number of Western Bishops; that there had been but few in the greater part of the preceding General Councils; that he had with him the Bishops of *Africa* and *Illyria*: That notwithstanding this, *Vigilius* could not resolve to come to their Assembly, but that he had propos'd that the three Patriarchs should come with a fourth Bishop, who should find with him three Western Bishops, and that they together might regulate these matters: That they had represent'd to him how indecent it would be, that three Patriarchs should have only one Bishop with them, and that eight Bishops alone should make Synodical Decrees, while there was a very great number of them in the Assembly: That having press'd him to answer, he had desir'd of them twenty days delay, in which time he had promis'd to discover his mind and will, and if he should not do it, he would follow their Opinion: That they had made answer to him that it was not fit to abuse thus the Patience of the Emperor, and to give Scandal to the People: That now this Cause had continued already for the space of seven years; that they were urg'd in the Emperor's name to give a speedy Answer; that he ought not to refuse to come to the Assembly to treat there of this Affair with them: That at least he should promise them, that if he did not in twenty days remove the Scandal which he had given in defending the three Chapters, he should not separate from their Communion: That they could not draw from him any other Answer upon this Subject: That they had promis'd to report these Answers to the Emperor; that having done so, the Emperor had sent with them Magistrates to the Pope.

These Magistrates appear'd here at Council, and declar'd, That they had twice waited upon *Vigilius* in the Emperor's Name, and that he had told them, that he had no other Answer to give them, but what they might find at the Council, where he should have liberty to say what he would try of the for the Prohibition of the three Chapters. That *Vigilius* had often answer'd them, that he would secondly give his Opinion alone: That they had told him, that he had many times already condemn'd the Council of three Chapters in private by himself, but the design of the Emperor was, that he should be present at Council, that there the Matter might receive a publick decision by common consent. That as to the delay it should be granted him, and even a greater than he had desir'd, provided he would promise to treat of this Affair in the publick Assembly; but if he would give his Decision in private, the Emperor would also know the private Judgment of other Bishops. That notwithstanding all this, the Pope continued firm in his first Resolution. This Report was confirm'd by the Bishops that were deputed, and the Magistrates withdrew after they had exhorted the Bishops to determine this Affair speedily. When they had withdrawn, the Council order'd four Western Bishops to be cited, who were at Constantinople, viz. *Primasius* of the Province of *Byzaceda* in *Africa*, *Sabinianus* and *Projetus* of *Illyria*, and *Paul* the Bishop of the second *Justiniana*. The first answer'd, That he would not come to the Synod where the Pope was not; and the others excus'd themselves because their Archbishop *Benenatus*, who communicated with the Bishops of the Council, and who had also deputed a Bishop of his Diocese, call'd *Phocas*, who was present at the Council. This Matter being thus order'd, they put off the Affair till the morrow.

They did not again debate the Question about the three Chapters, but only made a Profession, That they do embrace the Faith of the four General Councils, and follow the Doctrine of the Holy Fathers. This is all that there is in the third Conference. They use almost the same words that the Emperor made use of.

In the fourth Conference held on the twelfth of May, the Examination of the Affair for which the Council was assembled, begun, by the Reading of many Extracts taken out of the Books of *Theodorus* of *Mopsuestia*. The Creed was also read which was attributed to him, and is reported in the Council of *Ephefus*. When this was ended, the Bishops without any further Examination did all cry out, Anathema against the Writings, against the Creed, and against the Person of *Theodorus*, an Anathema to those who do not Anathematize him. After many Acclamations of this kind, among which it was not forgotten to wish a long Life to the Emperor, it was determin'd, That his the Blasphemies of *Theodorus* which they had just now read, were more than sufficient to procure his Condemnation, yet it was convenient to enquire further, what there was against him: which was put off to another Assembly.

It was held the next day according to some, according to others it was delay'd till the seventeenth of the same Month. However this were, in this Session were read the Testimonies which could be found against *Theodorus* of *Mopsuestia*. Here follows a Catalogue of them. 1. Extracts out of a Book of *St. Cyril* against *Theodorus*. 2. A Libel pretended to *Proclus* of *Constantinople*, by the Priests and Deacons who call'd themselves the Deputies of the Churches of *Armenia*, *Perfia*, and other Nations, who accuse him of having preach'd in their Houses *Nestorianism*. 3. An Extract out of the Answer of *Proclus*, who condemns sufficiently in general the Error of *Nestorius*, and blames those who sow bad Doctrines, yet without saying any thing against *Theodorus*. 4. Five Letters of *St. Cyril* against *Theodorus*. 5. An Extract out of the Ecclesiastical History of *Hefesius* a Priest of *Jerusalem*, who affirms, That *Theodorus* of *Mopsuestia* is he to whom *St. Chrysostom* wrote two Books, persuading him to forsake his disorderly Courses, who accuses him of being void of all Piety, and denying that the Word was truly Incarnate. 6. Two Laws of the Emperors *Theodosius* and *Valentinian* against the followers of *Nestorius*, where *Theodorus* is join'd with this Heretic. 7. A Letter of *Theophilus* against those who maintain the Heresie of *Nestorius*, where it was pretended that he speaks of *Theodorus*. 8. A Letter of *St. Gregory Nissen* to *Theophilus*, against them who writing against *Apollinaris*, fall into the Error of *Nestorius*. 9. Some Extracts out of the Writings of *Theodoret*, which prove that *Theodorus* was accus'd by *St. Cyril*. 10. An Extract out of the Treatise of *St. Cyril* against *Theodorus*, where he commends the diligence of this Author, and condemns his impious Doctrine.

After this, some Letters of *St. Gregory Nazianzen* address'd to a Bishop call'd *Theodorus*, were examin'd; and it was prov'd both by the Letters themselves, and by the Testimony of the Bishops, that they were written to *Theodorus* of *Tyana*, and not to *Theodorus* of *Mopsuestia*.

Lastly, This other Question was debated, Whether we may condemn the dead. At first two passages of *St. Cyril* of an indefinite sense were recited, which prov'd nothing. But *Sextianus* Bishop of *Africa*, being deputed from *Primasius* Bishop of *Carthage*, related many passages of *St. Austin* to show, that the dead may be condemn'd, who were not condemn'd during their life. Afterwards *Benignus* Bishop of *Heraclea*, being deputed from the Bishop of *Thessalonica*, alleg'd some Examples of this Practice very unlikely; and added, that *Theodorus* himself had been condemn'd after his death, by *Rambulus* Bishop of *Edeffa*.

This Question being thus decided, a Letter of St. Cyril was examin'd, which was supposed to be written to *John of Antioch*, wherein he says, That he ought not to separate from the Communion of *Theodosius*; and some pretend that it was convicted of Forgery, by repeating many other Ecclesiastical of St. Cyril, wherein he does openly condemn *Theodosius*. To these Testimonies of St. Cyril was added that of *Proclus* of *Constantinople*, and the Testimonies of St. Basil, and St. John Chrysostom, which appear'd favourable to *Theodosius*, were evaded, by observing that the Fathers did some times praise Heretics thro' Ignorance.

One of the chief Monuments inserted into this Conference is an Enquiry made by a Council held in the year 550, to know whether the name of *Theodosius* of *Mopsuestia* was in the Diptychs. Here the whole Acts are related, as the beginning of which there are two Letters of the Emperor *Justinian*, one to *John of Antioch*, wherein he gives him order to call the Synod; and the other to *Cosmas Bishop of Mopsuestia*, wherein he acquaints him that he had given him this Order. Eight Bishops of the Province were present there, together with *John of Justinianople* their Metropolitan. The Priests, the elder Idakibantia, and the Churchwardens were sent for. In the first place the Diptychs were demanded of the Churchwarden. He presented those which he now made use of, and two Rolls more ancient. In them were read the names of the Bishops of *Mopsuestia*, since the Faith of *Nice* was restor'd to *Mopsuestia*. The name of one *Theodosius* was found in two of these Diptychs, and it was not found in the last. This place of History informs us both of the Succession of Bishops, and of the Form of the Diptychs. It is express'd in these words: *Pro requisitionibus Episcopis Protogene, Zozimo, Olympio, Cyrillo, Thoma, Baisiano, Joanne, Auxentio, Palatino, Jacobo, Theodoro, Simione*. Afterwards the Priests and ancient People are ask'd, and they do all unanimously depose, That they have never heard the name of the old *Theodosius* read in the Diptychs, but that they do well remember that of *Cyril*; and that the *Theodosius*, whose name was in the Diptychs, was another *Theodosius* of *Galkia*, who died about three years ago. The Bishops made an Act of these things, and wrote of them to the Emperor, and to the Pope *Vigilius*.

This Conference of the fifth Council ended with the reading of the Extracts taken out of the Books of *Theodosius*, which are thought to favour too much the Error of *Nestorius*. In them was found a Letter address'd to *John of Antioch*, which was pretended to be against the Memory of St. Cyril. Some have thought it supposititious, as well because of the sharp style wherein it was written, as because it is probable that St. Cyril did not die till after *John*. Mr. de Marca thinks that *Dionysius* should be put instead of *John*; but it is not certain that he speaks of St. Cyril in this Letter; and on the contrary, he of whom *Theodoret* speaks as a Bishop in the Diocese of *Antioch*. *Procraurion*, says he to *John of Antioch*, *Et oportet tuam sanctitatem hanc suscipere seculaniam, & habere Collegio maritum asseruimus, lapidem aliquem maximum & gravissimum sepulchro imponere, ne iterum perveniret.*

The sixth Conference on the nineteenth of May, began with the reading of the Letter of *Ibas* to *Mars of Pessis*, written upon occasion of the Differences which were between St. Cyril of *Alexandria* and the Eastern Bishops. In it he supposes that *Nestorius* and St. Cyril had fall'n into two opposite Errors: That the latter had affirm'd there was but one Nature in Jesus Christ, and that *Nestorius* having deny'd that the Virgin was the Mother of God, had given occasion to believe that he follow'd the Sentiment of *Paulus Samosatenus*: That the Doctrine of the Church is, that there are two Natures and one Person in Jesus Christ. That the Emperor had assembled a Council at *Ephesus* about the Content between St. Cyril and *Nestorius*. That St. Cyril being arriv'd at *Ephesus* before *John of Antioch* and the *Orientalists*, had procur'd the condemnation of *Nestorius*, and the approbation of his 12 Chapters: That *John of Antioch* and the *Orientalists* being arriv'd, had done the quite contrary by condemning the Chapters of St. Cyril; & deposing him, and excommunicating the Bishops who comply'd with his desires; that both of them had withdrawn without being reconcil'd; that thus the Eastern Bishops had continued in a Separation from those of the other Dioceses; that this had given a great Scandal to the Church, and that many Bishops under a pretence of being zealous for the Faith, cherish'd Divisions, and made cruel Wars one upon another; that among the rest a Bishop in their Quarters (of *Edessa*) whom he calls a Tyrant, had cruelly reproach'd the Memory of *Theodosius*, being mov'd by a secret hatred which he had to him: That the Emperor desiring to put an end to these Commotions, had perswaded *John of Antioch* to be reconcil'd to St. Cyril: That he had sent to him Paul Bishop of *Emesa*, with a Confession of Faith, and an Order to communicate with him, if he would consent to it; and if he would Anathematize those who said that the Divinity of Jesus Christ had suffer'd, and that the Divinity and Humanity are in him only one Nature: That God had touch'd the heart of this Egyptian, that he had satisfied the desires of *John of Antioch*, and that these two Bishops being reconcil'd, Peace was restor'd to the Church. These are the principal Points contain'd in the Letter of *Ibas*, which indeed is not written in a very respectful manner towards St. Cyril, but it contains nothing but what is very Orthodox.

Afterwards was read a Letter of *Proclus*, wherein it appear'd that *Ibas* had been accus'd of translating into Syriack, and publishing the *Nestorian* Propositions which *Proclus* had condemn'd, and which he had sent to *John of Antioch*, that he might be oblig'd to retract them, and to make a Profession of the Faith of the Church. After the reading of this Letter, *Theodosius* added, That after the death of *John*, the same Accusers of *Ibas* address'd themselves to *Dionysius* his Successor, and that *Dionysius* refusing to hearken to them, they came to wait upon the Emperor and *Flavian* the Bishop, Successor to *Proclus* in the See of *Constantinople*, who had referr'd this Affair. 'Tis remarkable that

this Reference is attributed as well to the Emperor as to the Patriarch. *Proclus suscepit, tam deinde recondemnavit* Theodosius, quam Flavianus sentie memoria, delegavit examinationem, qui hanc referret; I say, the decision of this Accusation to *Proclus* of Tyre, and *Eusebius* of Berytus, and appointed for putting this Order in Execution on behalf of the Emperor *Damasius*, and on behalf of *Flavian* *Eusebius* the Deacon, who caus'd *Ibas* and his Accusers to appear before the two Bishops that were nominated: That *Ibas* being accus'd of taxing St. Cyril and his Chapters of Heresie, and of despoiling the Council of *Ephesus*, as having judg'd without mature Examination of the Matter under consideration, declar'd, That since the Reconciliation he had never spoken ill of St. Cyril, but only before he was reconcil'd to *John of Antioch*. The Judges ordain'd that *Ibas* should return to *Edessa*, and that he should Anathematize *Nestorius*, and receive the Council of *Ephesus* as a lawful Council, and of equal Authority with that of *Nice*: That *Ibas* refusing to obey this Sentence, was depos'd as well as *Dionysius*, and that even *Nomius*, who was ordain'd in his room, was present at the Council of *Chalcedon*, as a lawful Bishop: That in this Council of *Chalcedon* his Letter was read, but not at all approv'd; that on the contrary the decision of *Proclus* and *Eusebius* was confirm'd, who oblig'd *Ibas* to make Profession of the contrary to that which was affirm'd in his Letter; and that the greater part of the Bishops had receiv'd *Ibas* as a Penitent, in consequence of the Declaration which he had made, that he condemn'd *Nestorius*, and was troubled with remorse for the evil he had spoken of St. Cyril. After *Theodosius* had finish'd this Relation, then were read the Passages of the Acts of the Councils of *Ephesus* and *Chalcedon*, wherein they treat of the Faith of the Church about the Incarnation, and after that the Decree of Faith made by the Council of *Chalcedon*, was compar'd with some places of the Letter of *Ibas*, and it was pretended that there were manifest Contradictions between them. Indeed there are such found in that part which concerns the Memory of St. Cyril, and the Authority of the Council of *Ephesus*, and it may be also in some ways of expression; but as to the substance, the Doctrine is the same. Nevertheless, here the Letter of *Ibas* was condemn'd as Heretical and Blasphemous; and this Conference ended with the same kind of Acclamations as the former.

While the Council was thus preparing to condemn the three Chapters, Pope *Vigilius* sent his Opinion in Writing to the Emperor, as he had promis'd: This Act is call'd *Constitutum*. After he has related what had pass'd since it was agreed to hold a Council about the three Chapters, and the Reasons which he had for refusing to be present in the Assembly of the Eastern Bishops, he transcribes sixty Extracts out of the Books of *Theodosius*, which were condemn'd in the third Session of this Council, and condemns them in the bad sense which they are capable of. Yet he spares the Person of *Theodosius* because he died in the Communion of the Church; and pretends that in this he follows the Conduct and Example of St. Cyril, of *Proclus*, and of the Councils of *Ephesus* and *Chalcedon*. He maintains that there is a Canon against condemning those who die in Communion; and shows that it is the Practice of the Roman Church, by reciting the Authorities of the Popes, St. Leo and *Gelasius*, who affirm that we can neither condemn nor absolve the dead. He adds, that the Roman Church had not derogated from this Custom in the Affair of St. Chrysostom, nor in that of *Flavianus*, since they died in her Communion. He quotes also an Example of *Dionysius of Alexandria*, taken out of the Ecclesiastical History of *Eusebius*, wherein it appears that this Bishop had condemn'd the Doctrine of *Nepos*, about the Reign of Jesus Christ on Earth for a thousand years, without meddling with his Person, because he died in the Communion of the Church. As to the Writings of *Theodosius*, he thinks, That since the Council of *Chalcedon* requir'd nothing more of him, but only to Anathematize *Nestorius*, it was not convenient for them to do any thing more against him, and that it was sufficient to condemn in general the Writings and Doctrines that favour'd the *Nestorians* and *Eusebians*, without mentioning the Writings of those Bishops who died in the Communion of the Church. Lastly, That as to *Ibas*, the Fathers of the Council of *Chalcedon* having receiv'd and approv'd him, after the reading of his Letter, which was Orthodox, altho by a mistake in matter of Fact it condemn'd St. Cyril, his Letter could not be condemn'd as Heretical, without violating the Decision of that Council. Lastly, *Vigilius* confirms the Authority of that Council, and exhorts the Emperor to leave things in the same state as that Council left them, without changing or adding any thing to it. He forbids all Persons, by the Authority of the Holy Apostolical See to say or write any thing against what he had now propos'd concerning the three Chapters. This Decree was sign'd by nineteen Bishops, and is dated the fourteenth of May.

The Emperor, without being stopp'd by this Decision, caus'd the Examination of the Affair of the three Chapters to be still continued, and that he might oppose the Authority of *Vigilius* to *Vigilius* himself, he caus'd three Letters of *Vigilius* to be read in the seventh Conference of this Council, wherein he expressly approv'd the Condemnation of the three Chapters, and condemn'd them himself. The first of these three Letters is to *Basilius*, and to *Sebastians* a Deacon, whom he sharply reproves, because they had blasphem'd his Conduct for having condemn'd the three Chapters: The second is to *Valerian* Bishop of *Tami*; and the third to *Amelias* Bishop of *Arles*.

Mr. Baluzius has publish'd from a Manuscript of Mr. Tely two other Letters of the same Pope; address'd to the Emperor, and the Empress, wherein he declares that he is no Heretic, and that he never was; that he demands the Rights and Privileges due to his See; that he will by no means defend Heretics, and that he Anathematizes the Letter of *Ibas*, the Writings of *Theodosius*, and the Person of *Theodosius* of *Mopsuestia*, and that he believes there is in Jesus Christ only one Substance, one Person, and one Operation.

These Letters were produc'd in the fifth Council at Seff. 13 and 14, but the Pope's Legats accus'd them of Forgery; and after Examination of the Matter, they were found to be in the Greek Copy of the fifth Council, which was in the Archives of the Patriarchal Church of *Constantinople*, but they were not to be found in the Latin Copy, and it appear'd that the Patriarch *Paul* had caus'd them to be translated and copied out in a new Roll, which he had added to the ancient Version of this Council. *Justinian* makes mention of these Letters in his Epistle to the fifth Council. Lastly, *Facundus* and *Victor* do assure us, That *Vigilius* had condemn'd the three Chapters to please the Emperor and Emperess, according to his Oath before his Ordination; inasmuch that it was look'd upon as a thing most evident, that these Letters were *Vigilius's*. But it is not so certain that they were read and insert'd into the fifth Council, and it may be that they were afterwards added. The same Judgment is to be made of the Oath to condemn the three Chapters taken by *Vigilius* in the presence of *Theodorus of Caesarea*, and *Patriarch Colossus*, which is also found in the Manuscript of Mr. *Joly*, and which Mr. *Baluzius* has also publish'd, to supply the omission of those who had the care of publishing the Councils, who said it by, altho they had seen the Manuscript of Mr. *Joly*.

At the same Conference there was also read by the Emperor's Order, a Letter which was written about some Ecclesiasticks, who had solemnly carried about in the Church of *Cyprus* an Image of *Theodoret*, and had made a Commemoration of him, of *Didymus*, of *Theodorus* and *Nestorius*. By this Letter the Emperor order'd *Hypatius* to inform himself of the Matter of Fact, and to enquire whether *Sergius* Bishop of *Cyprus* had approv'd this proceeding. 'Tis said, that this being found that he had done it, *Sergius* was turn'd out of his Church. After the reading of this Letter, the Fathers commended the good Intentions of the Emperor, who shall be, say they, rewarded by the Divine Goodness in another Life, and for which end we offer up our Prayers in this Life. The finishing of the Affair about the three Chapters was put off to another day.

There is also in the Manuscript of Mr. *Joly* a Letter of the Emperor against *Vigilius*, wherein he forbids to place his Name in the Diptychs. This Letter being dat'd July the fourteenth, is posterior to this Conference which was on the six and twentieth of May, and to the next, which was on the second of June; which proves evidently that the Letter was never read in the Council, but insert'd afterwards when it was reduc'd into Acts.

In the eighth and last Conference, after they have prov'd the necessity of Ecclesiastical Assemblies and Conferences for the Decision of Matters of Faith, by the Example of the Apostles, and the four first Councils, they make a Recapitulation in a few words of all that had been done till that time.

This Recapitulation being ended, they made Profession of receiving the four first General Councils, and of Anathematizing the Errors and Persons whom they condemn'd, and to whom were added the Person and the Writings of *Theodorus*, the Writings of *Theodoret*, and the Letter of *Ibas*, who are Anathematiz'd, together with those who undertake to write in Defence of these three Articles.

This General Decree was follow'd with fourteen Anathemas against many particular Errors, chiefly about the Incarnation. The three last contain yet more formally the Condemnation of the three Chapters, whose Defenders are also anathematiz'd.

Mr. *Baluzius* has also publish'd fifteen other Anathematisms against the Errors of the *Origenians* concerning the Souls of Men. If it were evident that these Chapters were made by the fifth General Council, it would be past all doubt that the Affair of *Origen* was decided therefore. But this is a Question which has difficulties on both sides: 'Tis certain that in the eight Conferences of the Council, there is no mention of any other Business but only that of the three Chapters, and that the Affair of *Origen* was not at all inquir'd into. Now there is no probability that after these three were held two others Assemblies, as some suppose without any foundation; and it is so much the less probable, because *Evagrius*, who has made an Abridgment of this Council, says nothing of them in Canon 11. of the eighth Conference, and because *Origen* is plac'd in the number of Hereticks already condemn'd, and *Theodorus* speaks of him in the same manner in Conference 5. But on the other side, the seventh General Council, and all the Greek Historians, do testify, That the Cause of *Origen*, of *Evagrius*, and of *Didymus*, was decided in the fifth Council, and that their Writings were there examin'd and condemn'd. Yet 'tis easie to reconcile this apparent Contradiction, by reflecting on what we have said after *Liberatus*: That in the year 540 the Emperor made an Edict against the Writings of *Origen*, and caus'd his Doctrine to be condemn'd in a Synod held at *Constantinople* under *Mennas*. In this Synod it was that the Cause of *Origen*, of *Didymus* and *Evagrius* was examin'd, and the Acts of this Council being join'd to those of the Council held for the Condemnation of the three Chapters, as well as the Acts of the Synod of *Mennas* against *Antimus*, *Severus*, *Peter* and *Zoaras*; what was done by these three Councils, was look'd upon as done by one and the same, to which the name of the fifth General Council was given. *Plotius* sufficiently discovers this in his first Letter to *Michel Duke of Bulgaria*, where 'tis said that *Mennas* and *Eusebius* presided one after another in the fifth Council, and that in it the three Chapters were condemn'd, together with *Origen* and *Didymus*, *Antimus*, *Severus*, and *Zoaras*. The same Condemnations are attributed to the fifth Council in the Profession of the Popes, which is related in the *Diurnus Romanorum Pontificum*, publish'd by Father *Garneus*. *Sophronius* the Patriarch of *Constantinople* in the Syno-

dical Letter to *Sergius*, which is related in the fifth Council, speaking of the fifth Council, places the Condemnation of *Origen* and *Evagrius*, before that of the three Chapters, which discovers that it was done in the preceding Council. *Constantinus Pagonatus* confirm'd the sixth Council, Act 18. *Cedrenus* and the other Greek Writers follow the same Order. Lastly, *Evagrius*, and the other Greek Historians, who say that *Origen* was condemn'd in the fifth Council, suppose that the Edict of *Justinian* against *Origen* was address'd to this Council: Now 'tis certain that this was the Synod held under *Mennas*, before that *Vigilius* was at *Constantinople*. 'Tis manifest therefore, that what they say of the Condemnation of *Origen* in the fifth Council, concerns what pass'd in the Council held in 540 under *Mennas*, which made a part of the fifth Council. And in effect, *Binius* observes call'd the fourth in a Manuscript Acts of the Council held against *Antimus*, entituled, *Acta Synodi V. Conf.* and in the Latin Collections, whatsoever concerns these three Synods, is attributed to the fifth General Council, which is said to have been held under *Silverius* and *Vigilius*. The same is to be said of the Greek Canons against *Origen*, which are attributed to the fifth Council in the Title, because they belong to the Council held under *Mennas* against *Origen*.

Vigilius refusing to appear in the Synod, and much more to approve its Decision, was banish'd by the Emperor's Order, who commanded, as we have already observed, that his Name should be raz'd out of the Diptychs. But this Pope being always inconstant according to his old want, quickly chang'd his Opinion and Resolution; For on the eighth of December he wrote a Letter to *Eusebius*, wherein he blam'd the Conduct he had observ'd, in refusing to be present at the Council, and retract'd what he had written in Defence of the three Chapters, which he condemn'd in very sharp terms, and pronounc'd an Anathema against those who should defend them. Some thought that this Letter was supposititious, because it is very submissive, and *Vigilius* speaks in it very much to his own disadvantage. But this Conjecture is very weak. His natural Inconstancy, the state to which he was reduc'd, the desire he had to come out of Exile, the necessity of satisfying the Emperor, &c. might determine him to write this Letter. Who knows also but it might be suggested to him by *Eusebius* or *Theodorus*? Moreover, it contains no sign of Forgery. It was transcribed more than 400 years ago by a Greek Copy from a Manuscript of the Library of the Church of *Rome*, where it had been kept since the year 752. Besides, it is prov'd by the Testimonies of *Photius*, and by a Title which is found in an Ancient Arabic Collection, that Pope *Vigilius* approv'd what was done by the fifth General Council about the Affair of the three Chapters. This seems also to be the sense of the Letter of Pope *Pelagius* to the Bishops of *Illyria*. And moreover, *Justinian* had never suffer'd him to return from Banishment, if he had not submitted to his Will. But altho the Letter be the first Act of Consent given by *Vigilius* to the fifth Council, yet it is not the only one: For we have one much longer and more authentick, publish'd a little while ago by Mr. *Baluzius* from a Manuscript of the Library of Mr. *Colbert*. It is a most precious and excellent Monument; 'tis dat'd Feb. 23. in the year 554. 'Tis probable that *Vigilius* compos'd it after he was return'd from his Banishment. There he recites in the first place the Acts of the fifth Session of the Council of *Chalcedon*, and the Letter of St. Leo. After this he repeats what pass'd there upon occasion of the Letter of *Ibas*, and endeavours to show, against what was establish'd in the preceding Constitution, that the Council believ'd the Letter of *Ibas* to be Heretical, and refuses the Reasons which might be alledg'd to prove the contrary. After he has made a long Dissertation upon this first Chapter, he enlarges much less upon the Condemnation of *Theodorus*, from which he did not much differ before, and says very little of the Writings of *Theodoret*. Lastly, He anathematizes *Theodorus*, the Letter of *Ibas*, and the Writings of *Theodoret*, and all those who would maintain them, and declares all that he had done and written himself in their Defence to be null and void.

This is the last Constitution of *Vigilius* about the three Chapters. He continued some time after in the East, and died in the year 558, as he was returning to *Italy*. *Pelagius* was ordain'd in his room, whom the Emperor call'd back from Banishment he had endur'd for defending the three Chapters, after he had promis'd to condemn them if he was chosen Pope. The Emperor spar'd not the other Bishops in the West who would not sign the Condemnation of the three Chapters. He caus'd *Reparatus* Bishop of *Carthage* to be turn'd out, and *Primsius* to be ordain'd in his room, who presently condemn'd the three Chapters. This Man persecuted the African Bishops who would not communicate with him, and prevail'd so far, that he made the greater part of the *Africans* to consent to it. In *Illyria* the Bishops were divided in their Opinions. *Benenatus* Archbishop of *Thessalonica*, condemn'd the three Chapters: The greater part of the other Bishops of *Illyria* defended them, and even separated from the Communion of *Benenatus* upon this occasion. The Bishops of *Italy* did not much concern themselves in this Controversie; where only some Deacons and Priests defended the three Chapters, who for the most were banish'd. The Bishops of *Tuscany* resisted long enough, as we learn from the sixth Letter of *Pelagius*. In the *Gauls* there was none almost but *Desen*, the Bishop of *Milan*, who was concern'd in this Affair, and as he had follow'd *Vigilius* in defending the three Chapters, so when he saw him abandon the Cause, he yielded: But the Bishops of *Illyria* and *Liguria*, who were under the Dominion of the *Lombards*, fearing no Persecution from the Emperor, maintain'd the three Chapters with much boldness.

Thus I have given an account in a few words of every thing almost that was done about the Affair of the three Chapters in the East and in the West: where you may see the Church in a wonderful Confusion for a matter of a very small consequence. For what was the advantage of condemn-

The History of the second Council of Constantinople, call'd the fifth general Council.

denying the three Chapters? and why were they defended with so much stiffness? Those who condemn'd them, and those who maintain'd them, made Profession of the same Faith, they acknowledg'd the same Councils, they protested that they adhered to the Decrees of the Council of Chalcedon. Why then did they not live in Peace with one another? Why do they Condemn, why do they Excommunicate, why do they Persecute one another? It had been much better for the Church, if Theodorus had never invented the Condemnation of the three Chapters, and if the Emperor Justinian had never resolv'd to have them condemn'd by all the Bishops, whether they would or no: Well had never been remov'd from the Government of their Diocese, to attend frivolous Disputes; many great Persons, who were capable of doing very good Service to the Church, had never been banish'd, pericuted and forc'd away. Lastly, Then the People had not been scandaliz'd with seeing such a deadly Division in the Church, and so great Animosities among its Pastors. If any ask who were to be blam'd at the bottom, those who condemn'd, or those who defended the three Chapters, it is a Question very intricate, and very difficult to be resolv'd: For if it was so obscure and knotty at the time when it was debated, with what darkness and difficulties will it not be envelop'd now? yet it may be, that we being free from those Passions which disturb'd the Minds of Men at that time, may judge of it more soundly then they. But besides, that these Passions are not yet extinct, and Prejudice makes us engage with some warmth for the Interest of the Dead, we have not now the Writings of Theodorus of Mopsusta, which caus'd a great Contest; neither have we a perfect knowledge how the Churches stood affected with respect to Theodorus and Ibas. Nevertheless let us try to say something about it which appears to us most reasonable, without obliging any Person to submit to our Judgment.

First, As to the Writings of Theodorus of Mopsusta, 'tis certain that they were full of very harsh Expressions, and which seem'd to favour the Opinion of those who admitted two Persons in Jesus Christ. But as he wrote before the Condemnation of the Error of Nestorius, it seems that these Expressions should be pardon'd him, especially since the like are found in other Authors, and he in other places profess'd to acknowledge one Person and two Natures in Jesus Christ.

As to his Person, supposing that his Dogmes were damnable, and that he had asserted manifest Impieties: It may be asked, Whether it were lawful to condemn and anathematize him after his Death, who deceas'd in the Communion of the Church? 'Tis certain that the Church cannot, properly speaking, condemn nor absolve the Dead; i.e. remove them from, or restore them to the Communion of the Church: For this Communion consisting in the Participation of the Sacraments, and in other Offices which the Faithful do to one another, 'tis impossible to refuse or grant this Communion to the Dead. All that can be done in this Case is to signify that Respect or Hatred is due to their Memory, by pronouncing an Anathema against them, or by declaring that they were unjustly Anathematiz'd during their Life; by putting their Name into the Diptychs of the Church, or by casting their Name to be blotted out of the Ecclesiastical Tables. There is no doubt but in this sense the Church can Absolve and Condemn the Dead, by restoring them to, or removing them from this kind of Communion, which, properly speaking, is no true Communion. But whether they ought to do it or no, this is not so very clear. The Practice of the Church of Africa was for it, that of the Church of Rome was against it. It seems to be more Human and Natural, not to meddle with the Memory of the Dead, and to leave them all that Reputation wherewith they departed out of this Life: But then is it also just to suffer the Memory of an innocent Person to continue under Reproach, because he was unjustly condemn'd in his Life-time? Is it fit to suffer a wicked and impious Person to enjoy that Reputation which he never deserv'd? I think that when the thing is clear and evident, we should declare for the Truth: But in a doubtful Case it is better to leave things as they are.

As to the Chapter concerning the Letter of Ibas, there is no doubt but that it is reproachful against St. Cyril, and even against the Council of Ephesus; but then we must not condemn it as Heretical upon that account. The Council of Chalcedon did not formally approve it; but tolerated it, and look'd upon it as a Proof of the Orthodox Faith of Ibas, since at the same time that he did most oppose St. Cyril, he made this Profession, That there was but one Person and two Natures in Jesus Christ.

As to the Writings of Theodoret, they ought not to be condemn'd as Heretical: For tho this Author did never approve the Anathematizings of St. Cyril, and had defended the Person of Nestorius; yet he always rejected his Error. And therefore the most that he can be accus'd of, is his being too partial, his not understanding aright the Sentiment of St. Cyril; but he cannot be accus'd of being an Heretick. And indeed, if *Sohn of Antioch*, and the *Orientalists*, were not oblig'd to approve the Anathematizings of St. Cyril, if they were not forc'd to retract what they had said and written before the Union, why is Theodoret treated more harshly. Lastly, The Council of Chalcedon having never requir'd Theodoret to retract his Writings, it was needless to condemn them.

Nevertheless it must be confess'd, That the fifth Council having condemn'd the three Chapters, and the greatest part of all the Bishops in the World, having subscrib'd this Condemnation, it was convenient for Peace sake to agree to it, and that those behav'd themselves very ill, who did not only obstinately refuse to subscribe this Condemnation, but also separated from the Communion of those who sign'd it. For nothing is more to be desir'd then Peace; and many times it is very fit to sacrifice our private Interests for the Repose and Tranquility of the Church,

The

The fifth Council of Arles.

The fifth Council of Arles.

Sapaudus Bishop of Arles held this Council at the end of June in the year 534, wherein were made seven Canons.

The first, That in the Province there should be a Conformity, as to the Ceremony of Offerings, to the usage of the Church of Arles.

The second, That the Monasteries and Jurisdiction over the Monks shall belong to the Bishop in whose Territory the Monasteries are situate.

The third, That the Abbots shall not remove from their Monastery without leave from their Bishop.

The fourth, That a Priest cannot Depose a Deacon or a Sub-deacon without the Bishops knowledge.

The fifth, That Bishops shall take care of the Nunneries that are in their City, and the Abbess can do nothing against the Rule.

The sixth, That the Clergy cannot leave the Revenues of the Church in a worse condition then they found them.

The seventh, That a Bishop shall not Ordain the Clergy-men of another Bishop.

The second Council of Paris in the Year 555.

The same Sapaudus held another Council the next year, consisting of six and twenty Bishops, at Paris, wherein the Deposition of Saffaracus Bishop of Paris was confirm'd.

The second Council of Paris 555.

The third Council of Paris.

The Archbishops of Bourges, of Rean, and of Bourdeaux were present at this Council; together with thirteen Bishops. It was held under King Childbert towards the year 557. It made ten Canons.

The first is a long Canon against those who detain the Possessions belonging to the Church.

The second is against those who invade the Possessions of the Church.

The third is against those Bishops who seek after the Possessions of another.

The fourth forbids to marry the Widow of his Brother, his Father, or his Uncle, his Wives Sister, her Daughter-in-law, her Aunt, the Daughter of her Daughter-in-law, &c.

The fifth is against those who take away by force, or desire in marriage Virgins consecrated to God.

The sixth forbids to desire of the Prince to grant Maids or Widows against the Consent of their Kinsfolk.

The seventh renews the Prohibition of receiving any Person Excommunicated by his Bishop.

The eighth forbids to constitute any one Bishop over the People against their will. It Ordains that there shall be a Choice made with perfect freedom by the People and the Clergy; that he shall not be appointed by; the Order of the Prince, nor ordain'd against the Judgment of the Metropolitan.

The ninth Ordains that the Children of Slaves to whom Liberty has been granted on condition that they pay some Service, shall be oblig'd to Discharge this Office to which they were design'd.

The tenth is, That these Canons shall be sign'd by the Bishops.

The third Council of Paris.

The

A New Ecclesiastical History

The Edict of Clotharius.

BY this Edict the King grants to the Bishops the Power of hindring the Execution of unjust Judgments given by the Judges. It forbids any to use his Authority for taking away by force, or marrying Maids and Widows. It forbids also to marry Virgins consecrated to God. It secures to the Church the Donations that are made to it, and grants it Exemption from Taxes. It exempts Clergy-men from Publick Offices, and confirms all the Grants made to the Church by his Predecessors.

The first Council of Bracara.

The first Council of Bracara. **L**'Ocerius, Metropolitan of Bracara, held this Council of seven Bishops on the first day of May in the year 563, under King Ariamirus. Father L'abbé reckons it the second, but that which he places first is a Forgery.

The Bishops began with rejecting the Errors of the *Prisilianists*, by causing the Letter of St. Leo to *Turribius*, and the Canons of the first Council of Toledo, to be read; and by making seventeen Propositions against the Errors of *Manicheus* and *Prisilian*. They read afterwards a Letter from the Holy See address'd to *Profuturus*, and made two and twenty Canons concerning Discipline.

The first is, That the same way of singing the Matins and Vespers shall be every where observ'd, and that the private Customs of Monasteries shall not be mix'd with the Usage of the Church.

The second, That on solemn days the same Lessons shall be read.

The third, That the Bishops shall not salute the People after a different manner from the Priests, and that they shall only say, *The Lord be with you*; That the People shall answer, *And with your Spirit*: That this is the Practice of the whole East, which is of Apostolical Tradition.

The fourth, That in Divine Service that Order shall be observ'd which *Profuturus* has receiv'd from the Holy See.

The fifth, That the Usage of the Church of Bracara shall be observ'd in the Ceremonies of Baptism.

The sixth, That the Bishops of the Province shall be rank'd according to their Antiquity.

The seventh, That the Revenues of the Church shall be divided into three Parts; That the first shall be for the Bishop, the second for the Clergy, and the third for maintaining the Church and the Light: That the Arch-Priest or Arch-Deacon shall give an account of this last to the Bishop.

The eighth forbids Bishops to Ordain a Clergy-man of another Bishop without his leave in writing.

The ninth Ordains, That for the future Deacons shall wear their Stole upon their Shoulders, and not hide it under their Tunick, that they may be distinguish'd from Sub-deacons.

The tenth forbids Readers, who are not Ordain'd Sub-deacons, to carry the holy Vessels.

The eleventh forbids them to sing in the Church in a Secular Habit, and to suffer their Mustache's to grow.

The twelfth declares, That they must not sing any Hymn in the Church but only the *Psalms*, and Passages of the Canonical Books of the Old and New Testament.

The thirteenth forbids Lay-men to enter into the Sanctuary to receive the Communion.

The fourteenth to remove all suspicion of being *Prisilianists*, Ordains the Clergy-men, who eat no meat, to taste of the Herbs which are boil'd with Meat.

The fifteenth is, That none shall communicate with a Clergy-man excommunicated by his Bishop.

The sixteenth, That no Commemoration shall be made of those who lay violent Hands on themselves, and that their Corpse shall not be conducted to Burial with singing of *Psalms*: That the same shall be observ'd as to those who are condemn'd to death as Criminals.

The seventeenth, That no Commemoration shall be made, no *Psalms* shall be sung, for the Catechumens that die without Baptism.

The eighteenth, That none shall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Priests to bless the Chrysin, or to consecrate the Altars.

The twentieth ordains that none shall be promoted to the Priesthood, who have not been at least one year a Reader.

The

of the Sixth Century of Christianity.

The one and twentieth, That the Alms of the Faithful, and the Offerings for the Dead, shall be collected by a truly Clergy-man, who shall divide them equally amongst the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and those that are made in this Council.

The Council held at
Santones.

The Council held at Santones.

Gregory of Tours relates that *Leontius* Archbishop of *Bordeaux*, held a Council at *Santones*, where in he depos'd *Emerius*, who had taken an Order from King *Clotharius*, to get himself ordain'd Bishop without the consent of the Metropolitan. *Heraclius* was made choice of to succeed him; but *Charibertus* maintain'd him who was ordain'd by his Father's order. This was done in 563.

The second Council of Lyons.

This Council was compos'd of the Archbishops of *Lyons* and *Vienna*, and twelve Bishops, and was held under the Sons of *Clotharius* in the year 567. It made six Canons.

By the first it is order'd, That the Differences of the Bishops of one Province shall be determin'd by the Judgment of the Metropolitan, and the Bishops of that Province; and that if the Bishops who are at odds be of different Provinces, then two Metropolitans shall accommodate the matter.

The second orders that all the Donations made to Churches shall continue good, tho they be not drawn up with all the Formalities which the Laws require.

The third declares, That those who take or detain Freemen by force shall be Excommunicated.

The fourth, That he who is Excommunicated by his Bishop, shall not be receiv'd into Communion until he be Absolv'd.

The fifth, That Bishops shall not take away from the Clergy the Revenues that are given them by their Predecessors.

The sixth, That Letanies shall be said in all the Churches and Parishes in the first Week of September, as before *Ascension-day*.

The second Council of Tours in the Year 567.

This Council was not very numerous, for it consisted only of seven Bishops, and the Archbishops of *Tours* and *Rean*; but it made seven and twenty great Canons.

The first renews the Order for holding Provincial Synods twice every year. It decrees Excommunication against those Bishops who shall not come to them when they shall be Summon'd.

The second ordains Bishops, who are at difference, to determine them amicably by Judges which they shall choose.

These are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, sed Crucis titulo componatur*. To this Canon different senses are given. That which seems to me most natural is, That the Parcels of the Eucharist which are upon the Altar, shall not be rang'd according to the fancy of him that Celebrates, but in the form of a Cross, as is to be seen in the ancient rangings of them. Some think that the Council ordains that the Body of Christ shall not be plac'd upon the Altar in the rank of Images, but under the Cross. This sense does not appear to me so natural.

The fourth forbids Lay-men to place themselves behind the Altar with the Clergy, while the Office is a Reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Parish shall maintain its own Poor.

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The second
Council of
Tours
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The sixth. That no Layman or Rector shall be admitted to be a Monk, until he has first been examined by the Bishop, and the Bishop cannot dispense an Abbot, but an Arch-Bishop, or a Bishop, or an Abbot.

The seventh. That a Bishop who shall receive into Communion a Clergyman excommunicated, when he was advertis'd of it, shall be Excommunicated until the meeting of the Synod.

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions to often made to Clergy-men of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall neglect to put this Canon in execution, shall be Excommunicated until the meeting of the Synod.

The twelfth. That the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth. That the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person so bed with them. It orders that Monks shall not be two or three in several Cells, but in one common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and purunder Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Fasts of Monks. They shall not fast after *Easter* till *Whitsunday*, except on the *Agony-days*. They shall fast all the Week after *Whitsunday*. From that time till the first of *August* they shall fast three times a Week. In this Month they shall not fast, because the Office of Saints is said every day. In the Month of *September*, *October*, and *November* they shall fast three times every Week. In the Month of *December* they shall fast every day till *Christmas*. After *Christmas* until *Epiphany* they shall not fast, because of the great number of Festivals, except the three first days of *January*, on which Litany shall be read for abolishing the Superstitions which the Pagans us'd on these days. After *Epiphany* until *Lent* they shall fast three times a Week.

The eighteenth regulates the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to every one of them, twelve Psalms. In the Month of *August* the Prayers of the Morning shall be us'd, *maticationis*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, &c. thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer than twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from lying with their Wives.

The twentieth renews the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the Canons concerning the Degrees of Consanguinity within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer meat to the Dead on the day of the Feast of *St. Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, That also we commonly use in the Service the Hymns of *St. Ambrose*, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The six and twentieth ordains, That the Judges and great Lords shall be Excommunicated: who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miseries wherewith they are threatened, to delay their Marriages, to give the tenth of the Goods in *Alms*, after the Example of *Abraham*, and also to set at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer incestuous Marriages.

The second
Council of
Bracara
572.

The second Council of Bracara in 572.

The Bishop of *Bracara* presided in this Council, which was compos'd of twelve Bishops of the Provinces of *Gallaia* and *Lusitania*. After the reading of the Canon of the preceding Council of *Bracara*, and the Epistle of *St. Peter*, they made ten Canons.

By the first they ordain, That the Bishops make their Visitation, examine the Clergy about the manner wherewith they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, To take more than three shillings for the price of Chrym.

By the fifth, The Bishops who are invited to Consecrate a Church, are forbidden to exact any Present for the Consecration; but they are permitted to receive what shall be presented to them. At the same time the Bishops are admonished not to Consecrate a Church, unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

By the sixth, 'Tis is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, It is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, That he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, That the Metropolitan shall give notice of *Easter-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: That three days before *Litanies* or Publick Prayers shall be said; and that on the third day after *Mase*, which shall be said three hours after Noon, the People shall be enjoy'd to observe *Lent*, and to bring twenty days before *Easter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The last forbids an Abuse which begun to take footing, of saying the Mass of the Dead after drinking of Wine.

The fourth Council of Paris.

This Council was assembled under King *Goutranus*, in the year 573, and consisted of nine and twenty Bishops of his Kingdom. *Pappolus* Bishop of *Chartres*, brought his Complaints to it, That *Egidius* Archbishop of *Rhemes* had ordain'd a Bishop at *Castrodamum*, which depended upon the Diocese of *Chartres*, and was neither of the Diocese nor Province of *Rhemes*. This Council wrote to the Archbishop of *Rhemes*, that his Undertaking was not Canonical, and declar'd to him, that if the Priest *Promotus*, whom he had ordain'd, should ever concern himself to do any Episcopal Office in that Church, he should be Excommunicated. They wrote also a Letter to *Sigebert* against this Enterprize. These Monuments are related in the fifth Tome of the Councils, p. 918. and the following.

The fourth
Council of
Paris.

A New Ecclesiastical History

The fifth Council of Paris.

WE have nothing now left of this Council: Only Gregory of Tours remarks, That in the second year of the Reign of Childeric, and the sixteenth of Chilperic, which was the 577 of Jesus Christ, many Bishops assembled at Paris about the Affair of Prætextatus, whom Chilperic would have them to condemn, because he had married his Son Maroveus to Queen Brunehildis. These Bishops instead of condemning him, interceded for him: But at last Chilperic forc'd him to confess that he was guilty of Treason, and banish'd him. This story may be read at length in Gregory of Tours, Hist. B. 5. c. 19.

The Synod of Antifiodorum.

THIS was not a Council of Bishops, but only a Synodical Assembly of Abbots and Priests of the Diocese of Tours, held in the year 578, by Amalarius Bishop of Tours.

The five and forty Constitutions which were made in it, are sign'd by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons.

In the first, It is forbidden to play at Pagan Sports with the * Hart or Heifer, or to give New-years-gifts, after the manner of Pagans, on the first day of January.

In the second, Priests are enjoy'd to send Clergy to the Episcopal City to know when Lent begins, and to give notice to the People of the day of Epiphany.

By the third, It is forbidden to cause Divine Service to be said in private Houses, and to perform Vows by Trees of Fountains, and to suffer any Statues or Figures of Men.

By the fourth, It is forbidden to use Incantments, and any ways of foretelling things to come.

The fifth forbids the Debauchery of the Vigils of St. Martin.

The sixth ordains the Priests to go fetch holy Chrysm about the middle of Lent; and if he be hindered by sickness, to send thither another Person, and to carry it in a Vessel appointed for that use, cover'd with a Linen Cloth, with the same respect that is given to Reliques.

The seventh orders, That the Priests shall meet at the City to hold there the Synod in the Month of May, and the Abbots on the first of November.

The eighth forbids to offer in the Calice any thing but Wine mingled with Water.

The ninth forbids to make Quires of Singing-women in the Church, and to make Feasts there.

The tenth declares, That it is not lawful to say two Masses upon the same Altar in the same day.

The eleventh, That it is not lawful to end the Fast of the Vigils of Easter before two hours with-in night, because it is not lawful to drink or eat on that day after midnight. The same Rule is to be observ'd as to the Vigils of Christmas and other great Festivals.

By the twelfth, It is forbidden to give the Eucharist, or the Kiss of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The thirteenth forbids the Deacons to cover their shoulders with the Veil or Altar-cloth.

The fourteenth forbids to Inter any in the Fonts.

The fifteenth to Inter one dead Body upon another.

The sixteenth to yoke Oxen, or to do any other such works on Sunday.

The seventeenth forbids to receive the Offerings of those who have procur'd their own death, howsoever they have done it.

The eighteenth forbids to Baptize even Children, except at Easter, unless in a case of urgent Necessity.

The nineteenth forbids Priests and Deacons to say, to serve, or assist at Mass, after they have eaten.

The twentieth ordains, That Priests, Deacons, or Sub-deacons, who shall have Children, or commit Adultery, shall be depos'd.

The one and twentieth forbids them to lye in the same Bed with their Wives.

The two and twentieth forbids their Widows to marry again.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be shut up in another Monastery, if his Abbot has not punish'd him.

The four and twentieth declares, That it is not lawful for an Abbot or a Monk to marry.

The five and twentieth forbids them to be Godfathers.

The

of the Sixth Century of Christianity.

The six and twentieth condemns an Abbot who suffers Women to enter into his Monastery, to be three Months shut up in another, and to live there upon Bread and Water.

The following Constitutions forbid Marriage with Step-mothers, Daughters-in-law, Sisters-in-law, Cousin Germans, Aunts, and other Women.

The three and four and thirtieth forbid Priests and Deacons to be present at the place where any are put to the Torture, or to assist in a Judgment of Life and Death.

The five and thirtieth forbids them to cite another Clergy-man before a Secular Judge.

The six and seven and thirtieth forbid Women to receive the Eucharist with the naked hand, or to touch the Linen-Cloth which covers the Body of our Lord.

The eight and nine and thirtieth forbids to communicate or to eat with an excommunicate Person.

The fortieth forbids Priests to sing or dance at Festivals.

The one and fortieth forbids Clergy-men to prosecute any Person at Law, and orders them to save themselves from this care by employing Secular Persons.

The two and fortieth orders Women to have the Dominical for receiving the Communion. Some have thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whosoever this be, the Synod declares, That if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The four and fortieth ordains, That the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

The first Council of Mafcon in the Year 581.

I Say nothing here of some Councils of France, held about private Affairs, which made no Canons, whose History may be seen in Gregory of Tours, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of Mafcon are of this number, whereof the first was held in the Month of November in the Year 581.

The Archbishops of Lyons, of Vienna, of Sens and Bourges, were present there, with seventeen other Bishops of France. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, That no Women ought to enter into the Chamber of a Bishop, but in the presence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, That the Archbishops shall not say Mass without the Pallium.

The seventh, That the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, That none shall fast from St. Martin's day to Christmas but three times a week, viz. on Monday, Wednesday, and Friday; and that on these days the Canons shall be read.

The tenth, That Clergy-men shall celebrate the Festivals with their Bishop.

The eleventh ordains, That Clergy-men who are oblig'd to Celibacy, shall be depos'd if they violate the Obligation.

The twelfth, That Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: That if they part, they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, That Jews shall not be Judges of Christians, nor receivers of Taxes.

The fourteenth forbids them, according to the Edict of Childeric, to appear in publick from Holy Thursday till Easter-day.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, That all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the sum.

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The seventeenth. That those who cause any to give a false Testimony, and to swear falsely against others, shall be excommunicated till death, and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, That those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery, or at least that she might live more freely: She is declared, to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

The third Council of Lyons.

The Archbishop of Lyons, and seven other Prelates of France, were present at this Council, together with some Deputies, in the Year 583, in the Month of May: They made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, That care shall be taken to signify in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives, and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of Easter and Christmas any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Diocese, and to give them something to clothe and maintain them, that they may not run from City to City.

The second Council of Valentia held in 583.

The second Council of Valentia in 583.

This Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King Gonaricus, and by the Queen Austregildis his Wife, and by his Daughters Clodeberga and Clotilda, to the Churches of St. Marcellus and St. Symphorianus, and all the rest.

The second Council of Mascon held in 585.

The second Council of Mascon in 585.

This Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no See. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of Sunday. *Let no Person, say they, prosecute any Suit of Law on this day, let none follow their own business, let none yoke Oxen; but let all the World apply themselves to sing the Praises of God: Let those who are near the Churches run thither to seed Tears there; let your eyes and your hands be lifted up to the Lord, &c.* Afterwards they decree Penalties against those who break the Sunday, according to the state and condition of the Persons. If he be an Advocate, they order that he shall be driven from the Bar; if he be a Peasant or a Slave, that he receive some blows with a stick; if he be a Monk, that he be excommunicated for six Months. Lastly, they exhort Christians to spend even the night of Sunday in Prayers.

In the second it is ordain'd, That the Feast of Easter shall be solemniz'd, and that all shall refrain from servile Works for the space of six days.

The third Canon is for hindring the Custom, which begun to grow common, of baptizing on all the days of the Marry's Festivals. They ordain that Children shall be kept till Easter, and that they shall be brought to Church during Lent, that having received Imposition of Hands, and after-

wards

of the Sixth Century of Christianity.

The third Council of Toledo.

wards being anointed with the Holy Oyl, they may be regenerated at Easter with the holy Baptism.

In the fourth it is ordain'd, That Men and Women shall offer every Sunday Bread and Wine at the Altar.

The fifth declares, That the Divine Laws have granted to Priests and Ministers the tenth of their Possessions; that the Christians have a long time observ'd these Laws, but that of late for some time they have not been observ'd: which oblig'd them to ordain that the Faithful revive this ancient Custom; and give the Tenth to the Ministers of the Altar, which shall be employ'd either for relieving the Poor, or for redeeming Captives.

The sixth forbids Priests to celebrate Mass after they have eat and drunk: It ordains also that the remainder of the Eucharist shall be eaten up on Wednesday and Friday after Mass by Children.

In the seventh, it is ordain'd upon the Remonstrance of Prætexanus and Papulus, That the Bishops shall take the Slaves who are set at liberty into their protection, and that they shall be Judges of the Differences which shall arise upon this occasion.

The eighth ordains, That those who fly to Churches, shall not be taken thence by force; but if the Bishop finds them guilty, he shall give leave to take them away without violating the holiness of the Church.

In the ninth they declare, That it is not lawful for any Judge to take cognizance of the Causes of a Bishop, and that they ought to be carry'd to the Metropolitain.

The tenth forbids to accuse Priests, Deacons, or Sub-deacons, before other Judges than Bishops.

The eleventh recommends Hospitality to Bishops.

The twelfth does not allow a Judge to proceed against Widows and Orphans, unless they advertise the Bishop.

The thirteenth forbids Bishops to keep Birds and Dogs for Game.

The fourteenth is against those who desire of Princes the Possessions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to show respect to Clergy-men, and to salute them if they meet them on Horseback in the way, to light off their Horse and salute them if they meet them on foot.

The sixteenth forbids the Widows of Sub-deacons, Exorcists, and Acolythists to marry again.

The seventeenth forbids to Inter the Dead upon Bodies that are half rotten.

The eighteenth threatens those who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be present at the Executions of Criminals.

The twentieth ordains the Celebration of a Synod every three years, which shall be appointed by the Bishop of Lyons and the King in a convenient place.

After this Council the King Gonaricus made an Edict, wherein he ordains the Celebration of Sunday, exhorts the Bishops and Clergy to do their duty, and to lead an exemplary Life, advertises the Judges to punish severely the Breakers of these Laws, and particularly the Ecclesiastics, who are oblig'd to live regularly.

The third Council of Toledo.

The King Beccaredus order'd the Bishops of Spain to meet at Toledo in the beginning of the Month of May, in the Year 589, to restore the Catholick Faith and Discipline. After he had made a short Harangue to them, he caus'd to be read the Confession of Faith, the Creeds of the Councils of Nice and Constantinople, the Decree of Faith made by the Council of Chalcedon, sign'd by himself and the Queen. There were also read the Declarations of the Bishops and Priests of the Nation of the Goths, which contain'd the condemnation of the Errors of the Arians, and the Approbation of the Creeds of the Councils of Nice and Constantinople, and the Decree of the Council of Chalcedon.

After they had thus re-establish'd the Faith, the Council renewed the ancient Discipline, restor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbid to promote those who are excluded by the Canons to holy Orders. This is contain'd in the first Canon of this Council.

The second ordains, that the Creed of Constantinople shall be repeated in all the Churches of Spain.

The third forbids Bishops to alienate the Possessions of their Churches, yet it leaves to Monasteries and Churches what had been given to them, and permits them also to provide for the Necessities of Strangers and the Poor.

The fourth permits the Bishop to erect a Parish in a Monastery.

The fifth renews the Law of Celibacy for Priests and Deacons.

The

The Council of Narbo in the year 589.

* [Familia significat the meeting of those who took care of the Affairs of the Church, and managed its Revenue. Labbe Tom. 5. p. 1025.]

- The sixth is in favour of Slaves for Liberty.
 The seventh ordains Bishops to cause to be read the Holy Scripture at their Table.
 The eighth forbids, with the consent of King *Reccaredus*, to demand any Persons belonging to the *Familia Regia*, that were given to the Church.
 The ninth ordains that the Churches of the *Arians* shall belong to the Bishop in whose Territory they are situate.
 The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates those who shall hinder them from observing their Vow of Chastity.
 The eleventh Canon is against an Abuse which began to spread in *Spain* concerning Penance. The Christians desir'd to be reconcil'd every time, and as often as they sin'd. The Council renews the ancient Discipline about Penance, and ordains that Penances shall be impos'd according to the ancient Canons, that the Penitent shall be excluded Communion, and receive oftentimes Imposition of Hands. That he shall not be restor'd to Communion until the time of making Satisfaction be expir'd. And lastly, That those who relapse shall be sentenc'd according to the severity of the ancient Canons.
 The twelfth ordains, That the Priest shall grant no Penance until he has cut off his Hair who desires it, if he be a Man; or if it be a Woman, till she has chang'd her Habit.
 The thirteenth forbids Clergy-men to drag their Brethren before Civil Magistrates.
 The fourteenth forbids Jews to have Wives or Concubines that are Christians, and to keep Slaves that are Christians.
 The fifteenth ordains, That if the Emperor's Slaves shall cause Churches to be built and endow'd, the Bishop shall endeavour to get this Donation confirm'd by his Authority.
 The sixteenth enjoins Judges to hinder Idolatrous Practices.
 The seventeenth is against the Fathers or Mothers who put their Children to death.
 The eighteenth ordains, That every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.
 The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.
 The twentieth forbids Bishops to domineer and tyrannize over the Clergy and Priests of their Diocese.
 The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.
 The two and twentieth forbids to rectify any thing but the *Psalms* at the Funerals of Christians.
 The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.
 These Canons are confirm'd by the King's Edict, and sign'd by sixty two Bishops, and the Deputies of five more.

The Council of Narbo in the Year 589.

- Reccaredus* did also call this Council, which was compos'd of seven or eight Bishops, who made sixteen Canons.
 The first forbids Clergy-men to wear Clothes of Purple.
 The second ordains, That *Gloria Patri* shall be said at the end of every *Psalms*; and also that the long *Psalms* shall be divided into different parts.
 The third forbids Ecclesiastics to stand still in publick places.
 The fourth forbids any to employ themselves in servile Works on Sunday.
 The fifth ordains, That Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.
 The sixth, That Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.
 The seventh, That Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.
 The eighth, That those who have any ways defrauded the Church, shall be put under Penance for the space of two years.
 The ninth, That Jews shall not be permitted to sing at the burying of the dead.
 The tenth, That Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.
 The eleventh, That it is not lawful to ordain an ignorant Priest or Deacon.
 The twelfth, That Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and

The first Council of Sevil in 590.

and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, That those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publicly whip-ped.

The fifteenth forbids to keep Thursday as Holiday.

The first Council of Sevil in 590.

This Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presid'd in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigi*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of *November*, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudensius* had pretended to let at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, That when a Bishop leaves the Possessions which he had in his own Name, to others then his Children or Grand-Children, rather then give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Churches Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, That if the Church of *Pegasus* possess'd nothing of the Goods or Lands left by *Gaudensius*, the Slaves ought not to be let at liberty, as he order'd; but if the Church possess'd the Means of *Gaudensius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompense the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that they shall be disabled to give their wages, i. e. what they can earn, to others then their Children, who shall continue also, they and their Posterity, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this loss. This Canon extends to all the Slaves of the Province of *Bartica*, which are taken away from the Church to which they belong by a like Grant. For it says, That it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigi*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their House, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, That if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops, the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, That they shall be given to serve Nunneries.

It may be that this Council made other Canons besides those which it sent to this Bishop: and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.

The Council in Arvernia.

Gregory of Tours in the eighth Chapter of the tenth Book of his History, makes mention of an Assembly of Bishops held in the fifteenth year of the Reign of *Childebert*, and the sixth of *Clothar*, held, I say, in the Confinnes of *Arvernia*, of *Gabali*, and *Rutenium*, against *Terrad* the Wife of *Eulalius*, Countess of *Arvernia*. This Woman finding her self abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of *Virus* her Husband's Nephew, with her eldest Son to *Desiderius* General of the Army of King *Chilperic*, and hindred almost all the Efforts of *Eulalius*. This Renter cost *Virus* his Life, who was kill'd by *Eulalius*. The Wife of *Desiderius* dying, he made no scruple to marry *Terrad* while her Husband was alive, who for his part ravish'd a Nun, After the death of *Desiderius*, *Eulalius* being more concern'd for the loss of his Means than his Wife, demanded Restitution to be made of what she had carried away. This Assembly of Bishops order'd, That they should be restored fourfold; and that the Children which she had by *Desiderius* should be declar'd Bastards and Adulterous. She was permitted also to return to *Arvernia*, after she should make Satisfaction, and to re-enter upon the peaceable possession of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather pass for an Accommodation than an Ecclesiastical Decision.

The Council of Poitiers.

This Council was assembled for reforming the Disorders of a Monastery of Nuns in this City. This Monastery was founded by *Radegonda*, and was at first in Subjection to the Bishop of the place: But under the Reign of *Sigebert*, *Radegonda* having brought from the East some Wood of the Holy Cross, and other Reliques, to put them into her Monastery, she pray'd *Maroveus*, then Bishop of *Poitiers*, that he would be present at this Festival; but this Bishop went into the Country, because he would not be present at this Ceremony. *Radegonda* pray'd King *Sigebert* to allow her a Bishop for placing these Reliques in her Monastery. *Euphrasius* Bishop of *Tours* did it with great Solemnity. Although *Radegonda* had reason to be displeas'd with the Bishop of *Poitiers*, yet she did all that lay in her power to be reconcil'd to him; but not being able to compass her design, she retir'd from *Arlés* the Rule of St. *Cecilius*, and put her Monastery under the Protection of the King, because the Bishop would not take care of it. After the death of *Radegonda*, the Abbess call'd *Leuovera*, pray'd also the Bishop to take it into his Protection. At first he refus'd it, but afterwards accepted of it, and took also Letters from King *Chilperic*, which import that this Monastery should be subject to him, as the other Churches of his Diocese were.

There were in this Monastery two King's Daughters, *Clothilda* the Daughter of *Charibert*, and *Basina* the Daughter of *Chilperic*, who had embrac'd a Religious Life under St. *Radegonda*. After her death, these two Daughters had not Humility enough to obey an Abbess, who in the Opinion of the World was not equal to them in quality, despising the Remonstrances of their Bishop, whom they suspected, broke the Gares, burst in pieces the Bolts of their Monastery, and went out with forty Nuns, under pretence that the Abbess had abus'd them. *Clothilda* went in the first place to *Gregory of Tours*, who advi'd her to return, and offer'd also to go with her, and to find out a way, with *Maroveus's* assistance, to reduce their Abbess to reason. She would not follow his advice, and went to Court to wait upon King *Gontran*. In the mean time the Nuns that went with her out of the Monastery, led a most licentious Life. Some time after *Clothilda* and *Basina* return'd to *Poitiers*, they plac'd themselves in the Church of St. *Hilary*, with some wretched Russians, and said that they would never return to their Monastery till their Abbess were turn'd out. One of the Nuns, who continued in the Monastery, being as corrupt as the rest, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witness against the Abbess. The Bishop of the place finding himself not strong enough to put a stop to this Disorder, summon'd *Gondegisilus* Bishop of *Bordeaux*, *Nicasius* of *Angoulême*, and *Saffarius* of *Petrocar*. These Bishops came with the Clergy to the Church of St. *Hilary*, and threaten'd these Nuns to Excommunicate them; but they were receiv'd with blows of a stick, push'd back, affronted and beaten; so that they were forc'd to retire, having Excommunicated the Nuns.

Nuns. They wrote to the Bishops of the Kingdom of *Gontran*, who approv'd their Proceedings in their Answer, and summon'd them to be present with them at a Synod which should be held at the beginning of *November*. In the mean time these Nuns continued to commit all sorts of Outrages and Disorders, so that *Childebert* was forc'd to send an Officer, call'd *Macon*, to hinder them. *Maroveus* being afraid of himself, solicited *Gondegisilus*, and the other Bishops, to remove the Excommunication; but they would do nothing in it. The King *Childebert* sent a Priest to settle this Affair, but he could not do it. This did nothing but irritate these Nuns, who sent their Russians to the Monastery, broke open the Gates, beat and wounded the Nuns, tore the Abbess's Clothes, dragg'd her through the Street, and shut her up in a place, from whence she could not come forth, even on *Easter-day*. The Bishops renew'd the Excommunication pronounced against them, but they car'd not for it, and continued their Outrages. At last *Childebert* and *Gontran* were forc'd to agree among themselves, That the Bishops of both Kingdoms should assemble to judge them, and to give them a strong Force for hindring such Outrages as they had committed. These Bishops being assembled at *Poitiers* the nine and twentieth year of the Reign of *Gontran*, and the fifteenth of *Childebert's* (which is the thirtieth according to the vulgar *Era*) had this Affair under Examination. They heard the Accusations which *Basina* and *Clothilda* alleg'd against the Abbess, and the Defence which the Abbess made for her self. They accus'd the Abbess of exposing the Nuns to hunger and nakedness, of suffering Men to wash in a Bathe of the Monastery, of playing at Dice, *Tabula*, of suffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dress up her Niece. The Abbess answer'd, That she had always maintain'd her Nuns as plentifully as the Season would permit; that as to Garments, they had the remainder of them in their Coffers; that she had never suffered strangers to wash in the Bathe; that if she had play'd, it was while *Radegonda* was alive, and that she did not think it was forbidden by the Rule or by the Canons, but if the Bishops should forbid her, she would not do it any more; that she had made no Feasts, but only receiv'd and entertain'd Guests; that she had only receiv'd the Earnest of the Elopements of her Niece; that if it was a fault, she would ask pardon, and lastly, that she had not taken any of the Ornaments of the Church, to dress up her Niece. On the other side, *Clothilda* and *Basina* were accus'd of going out of the Monastery, of carrying out with them many Nuns, and of other Crimes and Outrages which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be Depos'd, but only some slight Faults, which they exhorted her not to commit again: And as to *Basina* and *Clothilda*, they Excommunicated them, till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

In the Council of *Metz*, which was held after the decease of King *Gontran*, wherein *Aegidius* Archbishop of *Rhemes* was Depos'd at guilty of Treason. *Clothilda* and *Basina* ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King *Chilperic*. *Clothilda* return'd into the Monastery, and *Basina* spent the remainder of her Life in a Country-house.

The Council of Metz in the Year 590.

This was an Assembly of Bishops which King *Childebert* call'd together to Judge *Giles* Archbishop of *Rhemes*, who was accus'd of Treason. A Duke call'd *Emnodius* was his Accuser; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King *Chilperic*, who had always been an Enemy to *Childebert*. He affirm'd also that *Chilperic* had given him some Lands of his Dominions. *Giles* confess'd that he had always been a Friend to *Chilperic*, but he maintain'd at first, that he had done nothing against the Interest of *Childebert*, and that he had given him the Demains which he possess'd. He produced the Grants of them, but they were declared to be forged; for the King denied that he had given him any thing; and *Orto* the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of *Giles* writen to *Chilperic* were produc'd, and of *Chilperic* to *Giles*, wherein there were Invectives against *Brunehildis* the Queen. *Giles* deny'd that he had writen the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, writen for King *Chilperic*, against *Gontran*; and this was prov'd by the Register of King *Chilperic*. He was also convicted by the Abbot of St. *Remigius*, of having receiv'd a considerable Sum from King *Chilperic*. *Giles* being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days

The Assembly of Bishops at Nanterre.
 space to give him time to justify himself; if he could. When the time was expir'd, he appear'd in great Confusion before the Assembly, and said, Why delay you to judge a Criminal? I acknowledge that I am guilty of Treason, that I have deserved Death, that I was always contrary to the Interest of the King and his Mother, and have caus'd many Wars, which have brought several places of France to Desolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life; he was immediately banish'd to Strasbourg, and Remulfus the Son of Duke Loupus, was plac'd in his room. Epiphanius Abbot of St. Remogius was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop: What of it came from his Robberies, was put into the Royal Treasury; and what was part of the Churches Revenues, was left to the Church. In this Council *Bajina* and *Cloilda* ask'd pardon for their Fault, and were receiv'd into Communion.

The Assembly of Bishops at Nanterre.

The Assembly of Bishops at Nanterre.

THERE was nothing remarkable in this Assembly, but what was done for solemnizing the Ceremony of the Baptism of *Cloarius*, at which *Genetanus* was God-father.

The Council of Cæsar Augusta.

The Council of Cæsar Augusta.

THIS Council was held in the seventh Year of the Rign of *Reccaredus*, which was the Year 592, on the last day of October. *Arthemius* Bishop of *Tarraco* presid'd in it; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

In the first it is ordain'd, That the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a new Blessings of the Priests, *Benedictionem Presbyterii*; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The second ordains, That in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the fire. Those who shall conceal or retain them, are threaten'd to be Excommunicated.

The third ordains, That if *Arian* Bishops, who are converted, shall Consecrate Churches, before they have received the *Benediction*, they shall be consecrated a new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The

The Council of Toledo 597.

The Council of Toledo, held in the twelfth Year of the Reign of *Reccaredus*, the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of Spain. It was National.

THIS Council made two Canons.

The first ordains, That Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloyster by the Bishops Order, that their punishment may serve for an Example to others, and for Penance to themselves.

The second orders, That the Bishop cannot invade the Revenues of a Church or Chappel built in his Diocese, and that this Revenew shall be given to a Priest who shall serve in it, if the Revenew be sufficient for him; if not, that a Deacon shall be plac'd there; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

The Council of Osca, or Huesca, a City of the Province of Tarraco; held under the same King in the Year 598.

THIS Council made two Canons.

The first ordains, That the Bishops shall hold an Assembly every Year, of the Abbots, Priests and Deacons of their Diocese, to give them Precepts and Advice about the way and manner wherein they ought to live.

The second, That the Bishops shall carefully examine, Whether the Priests, Deacons, Sub-deacons, and Clergy live chastly: That if any one is suspected of Incontinence, Information shall be given of it, either by the Deposition of the Clergy, or the Testimony of the Notaries, or by examining the behaviour of the Women, with whom he is said to keep Company, or by any other ways which may be useful to discover this sort of Crimes; that on the one hand, no person may be blacken'd upon false Reports; and on the other, no Crime may be palliated by false Excuses.

The Council of Osca in 598.

The Council of Barcelona under the same King held in 599, consisting of twelve Bishops.

THIS Council made four Canons.

The first forbids Bishops and Clergy-men to take any thing under any pretence, and after any manner whatsoever, for the Ordination of Deacons or Priests, which it calls *Benedictio Subdiaconi, vel Presbyterii*; which explains the first Canon of the Council of *Saragoza*, which we have before set down, where it is said, That the *Arian* Priests shall receive *Benedictionem Presbyterii*, before they can discharge their Office.

The second forbids Bishops to take any thing as the Price of the Liquor of Holy Chrysm, which they give to Priests for confirming the Novices.

The Council of Barcelona in 599.

The third forbids Lay-men to enter into Orders, without observing the times prescribed by the Canons, and ordains, That none shall be promoted to Episcopal Orders, who has not pass'd through the Inferior Orders, though he has obtain'd the King's Letter, or be chosen by the Clergy, the Bishop, or the People. This Canon prescribes a particular manner of choosing a Bishop, viz. That the People and the Clergy shall choose three Persons to present them to the Metropolitan and Bishops of the Province, who shall consecrate him of the three on whom the Lot shall fall, which shall be done after a Fast.

The fourth ordains, That if a Virgin, who has renounc'd the Customs of the World, and promis'd to observe Continence, or any other person, who has desir'd of the Priest *Benedictionem Penitentiae*, i. e. the Blessing for leading a Religious Life; for this is often call'd *Penitentia* & *Conversio*; that if any of these Persons I say, do voluntarily marry, or being taken away by force, will not part from their Ravishers, they shall continue excluded from the Communion of the Faithful, and shall not have so much as the comfort of conversation. This Canon may be also understood literally of Penance, because it was not lawful for Penitents to make use of Marriage, or to marry.

The End of the Fifth Tome.

A CHRONOLOGICAL TABLE OF THE Ecclesiastical Writers

Which are mention'd in this Volume.

With the Names of the Authors, their Country and Employment, the time of their Birth, the time when they Flourish'd, and the time of their Deaths.

S *Innocentius* Bishop of Rome, ordain'd in the year 498, died in 514.

Sextus Alcius Ecdicius Avitus, the Son of a Roman Senator, and Bishop of Vienna, born about the year 470, flourish'd in the beginning of the sixth Century, died in 523.

Magnus Felix Ennodius, descended of an Illustrious Family in Gaul, Bishop of Pavia, born in 437, flourish'd in the beginning of the sixth Century, ordain'd Bishop of Pavia in 510, died in 521.

Hormisdas Bishop of Rome, ordain'd in 514, died in 523.

St. Fulgentius an African, a Monk and Abbot, and afterwards Bishop of Ruspæ in Afric, born about the year 464, flourish'd at the end of the fifth Age, ordain'd Bishop in 504, or 508, died in 529, or 533.

Eugippius, or *Egippius*, Abbot in the Country of Naples, flourish'd under the Empire of *Tiberius Constantine* about the end of the fifth Age.

Ferrandus Deacon of the Church of Carthage, furnam'd *Fulgentius*, flourish'd in the beginning of the fifth Age.

John Maxentius, born in the West, and Monk of Scythia, flourish'd under Pope *Hormisdas* about the year 523.

Trifolius a Priest, flourish'd at the beginning of the sixth Age.

Adrianus wrote at the beginning of the sixth Age.

Laurentius Bishop of Novara, liv'd at the beginning of the sixth Age.

Count *Marcellinus* wrote after the year 535.

Giles Abbot of *Gallia Narbonensis*, flourish'd at the beginning of the sixth Age.

Orentius Bishop of Tarraco, flourish'd about the year 520.

Flavius, Anicius, Manlius Torquatus, Severinus Boethius, Roman Consul and Senator, flourish'd at the end of the fifth Age, and the beginning of the sixth, died in Pavia in 524.

Epiphanius Scholasticus flourish'd at the beginning of the sixth Age.

Theodorus Reader of the Church of Constantinople, flourish'd about the year 520.

Severus Patriarch of Antioch, made Bishop of Antioch in 513, and turn'd out in 519.

John of Scythopolis an Advocate, flourish'd at the beginning of the sixth Age.

Basilis Priest of Antioch, and afterwards Bishop of Cilicia, flourish'd about the year 525.

John the first Bishop of Rome, furnam'd *Cateline*, a Tuscan by Nation, ordain'd Bishop of Rome in 523, died in 526.

Felix IV. Bishop of Rome, ordain'd in 526, died in 529.

Boniface II. the first Pope of the Nation of the *Goths*, ordain'd in 529, died in 531.

John II. furnam'd *Mercurius*, Bishop of Rome, ordain'd at the beginning of 532, died in 534.

Agapetus Bishop of Rome, ordain'd in 534, died in 535.

St. Ephrem, a Count in the East, and afterwards Bishop of Antioch, ordain'd in 526.

Procopius of Gaza, flourish'd about the middle of the sixth Age.

An Anonymous Author of the Exposition upon the Octateuch, about the same time.

A Chronological Table of the Ecclesiastical Writers.

Johannes a Monk in the East, about the same time.
Justinian a Christian Emperour, advanc'd to the Empire in 527, died in 565.
Dionysius Exiguus a Monk, flourish'd after 500 till 540.
Marcellus *Aurelius* *Cassiodorus*, a Senator, prefer'd to the chief Offices at Court, Governor of Calabria, Treasurer, Master of the Palace, Pretorian Praefect and Consul, and at last Monk and Abbot, born in Calabria about the year 470, flourish'd from the beginning of the sixth Age, unto the year 565.
St. Benedict a Monk and Founder of an order, born about the year 480, was settled upon the Mount *Cassinus* about the year 520, died in 543, or 547.
Silverius the Son of Pope *Hormisdas* Bishop of Rome, ordain'd in 535, turn'd out in 537, and banish'd into Italy, brought back in a little time after into Italy, and transported into the Isle of *Pontienum*, where he died quickly after his return.
Vigilius Bishop of Rome, invaded the See of Rome in 537, was oblig'd to go to Constantinople in 540, was banish'd in 544, died in Sicily, as he was returning from banishment in 555.
Calixtus Monk and Abbot of *Lerina*, and afterward Bishop of *Avies*, was born at *Capitulum*, ordain'd in 501, died in 543.
Pontianus a Bishop, flourish'd under the Reign of *Justinian*.
Leo Archbishop of *Rome*, flourish'd about 540.
Trojanus Bishop of *Saxones* about the same time.
Nicetius Bishop of *Treves* about the same time.
Aurelianus Bishop of *Arles*, flourish'd about 550.
Terradius or *Terridius*, about the same time.
Arator Intendant of the Finances to King *Atalericus*, wrote under the Pontificate of *Justinian*.
Justinian Bishop of *Valentia* in Spain, and *Justin* Bishop of *Urgellum*, flourish'd about the same time.
Aprigius Bishop of *Beia* in Portugal, flourish'd about 540.
Aretas, the time in which he liv'd uncertain.
Zacharias Bishop of *Mislena*, flourish'd from the year 530, until about the year 560.
Cyrillus a Monk of *Sybolopolis*, the time is not known in which he flourish'd.
Facundus Bishop of *Hermianus*, flourish'd about the year 550.
Vitor Bishop of *Caspa*, flourish'd about the same time.
Rufinus a Deacon of *Rome*, about the same time.
Primasius Bishop of *Adrianum*, flourish'd about 550.
Similius flourish'd about the same time.
Libertus a Deacon of *Carthage*, wrote about 560.
Vitor Bishop of *Tunna* in *Africa*, wrote after 565.
Paulus *Cyrus* *Silentiarius* flourish'd after 550.
Pelagius I. Bishop of *Rome*, ordain'd in 555, died in 560.
Agnellus Bishop of *Ravenna*, ordain'd in 558, died in 566.
Leontius first Advocate, and then Monk, flourish'd about the end of the sixth Age, died at the beginning of the seventh.
Venantius Honorius Forcennatus, Bishop of *Poitiers*, ordain'd Priest in 565, and sometime after Bishop, di-

ed at the beginning of the seventh Age.
Baudonivia a Nun, flourish'd toward the end of the sixth Age.
St. Germanus Bishop of *Paris*, flourish'd about 560.
Martinus Abbot of *Dumes*, and afterward Bishop of *Bracara*, flourish'd after 550, and died in 580.
Psychasius the Deacon flourish'd at the same, died in 578.
Joannes Scholasticus Patriarch of *Constantinople*.
Georgius Florentinus *Gregorius* Bishop of *Tours*, ordain'd in 574, died in 596.
Gilda turnam'd the Wife, Abbot in *England*, born in 520, flourish'd about the middle of the sixth Age, and died in 570.
Evastus or *Evastius*, Bishop of *Vienna*, flourish'd about the end of the sixth Age.
Ferredus Bishop of *Uccia*, flourish'd at the same time.
Sedatus Bishop of *Biterre*, flourish'd at the end of this Age.
Chrysippus about the same time.
Pelagius II. Bishop of *Rome*, ordain'd in 577, died in 590.
Eulogius Patriarch of *Alexandria*, ordain'd in 581, died in 608.
John turnam'd the younger, Patriarch of *Constantinople*, ordain'd in 585, died in 596.
John Abbot of *Biclarum* in Spain, wrote after 590.
Anastasi Monk of Mount *Sina*, Patriarch of *Antioch* ordain'd in 561, turn'd out and banish'd in 572, rector'd in 595, died in 599.
Evagrius Scholasticus, born in 536, wrote after 594.
John turnam'd *Climacus*, a Monk and Abbot, born in 525, retired from the World about 541, and was chosen Abbot about the end of this Age, died at the beginning of the seventh Age.
John Abbot of *Baiba*, flourish'd about the same time.
St. Gregory the first, turnam'd the Great, retir'd from the World about 580, was ordain'd Deacon about 582, and Bishop of *Rome* in 590, died in 604.
Paterius a Disciple of *St. Gregory*, and Notary of the Roman Church, flourish'd about the beginning of the seventh Age.
St. Leander Bishop of *Sevil*, flourish'd at the end of the sixth Age.
Leontinus Bishop of *Cartagena* in Spain, at the same time.
Severus Bishop of *Malaga*, at the same time.
Dinamius a Nobleman, flourish'd at the end of the sixth Age.
Eutropius Abbot, and afterward Bishop of *Valentia* in Spain, at the same time.
Maximus Bishop of *Saragosa*, flourish'd about 590, died after 614.
Eustratius a Priest of *Constantinople*.
Anthonis,
Lucius *Charinus*,
Metrodorus,
Heraclianus Bishop of *Chalcedon*
Leontius Bishop of *Arabissa*,
 } The time uncertain.

A CHRONOLOGICAL TABLE OF THE COUNCILS

Held in the Sixth Age,

Which are mention'd in this Volume.

The Figures show the Year in which they were held according to the Vulgar Account.

T HE first Council of <i>Rome</i> under <i>Symmachus</i> held in the year	499	Council V. of <i>Orleans</i>	549
The second Council under the same, commonly call'd the third, in	501	Council of <i>Arvernus</i> under King <i>Theodore</i>	ibid.
The third Council of <i>Rome</i> under the same	502	Council of <i>Tatella</i>	550
The fourth Council under the same	503	Council II. of <i>Constantinople</i> , called the fifth General	ibid.
The fifth Council under the same	504	Council V. of <i>Arles</i>	553
Council of <i>Agda</i> under <i>Alaricus</i> King of the <i>Goths</i>	506	Council II. of <i>Paris</i>	554
First Council of <i>Orleans</i> held by order of <i>Clovis</i>	511	Council I. of <i>Bracara</i>	557
Council of <i>Tarraco</i>	516	Council of <i>Sanctones</i>	563
Council of <i>Gerunda</i>	517	Council II. of <i>Lyons</i>	567
Council of <i>Epone</i>	ibid.	Council III. of <i>Tours</i>	ibid.
Council I. of <i>Lyons</i>	ibid.	Council IV. of <i>Paris</i>	572
Council of <i>Lerida</i>	524	Council V. of <i>Paris</i>	577
Council of <i>Valentia</i> in Spain	ibid.	Synod of <i>Antisiodorum</i>	578
Council IV. of <i>Arles</i>	ibid.	Council I. of <i>Macon</i>	581
Council of the Bishops of <i>Africa</i> held at <i>Carthage</i> under <i>Boniface</i> Bishop of that City	525	Council II. of <i>Valentia</i>	582
Council II. of <i>Orange</i>	529	Council II. of <i>Macon</i>	ibid.
Council II. of <i>Vasio</i>	ibid.	Council III. of <i>Toledo</i>	589
Council of <i>Rome</i> under <i>Boniface</i> II.	531	Council of <i>Narbo</i>	ibid.
Council II. of <i>Toledo</i>	ibid.	Council I. of <i>Sevil</i>	590
Conference of the Catholics with the Severians, held at <i>Constantinople</i>	533	Council of <i>Arvernus</i>	ibid.
Council II. of <i>Orleans</i>	ibid.	Council of <i>Poitiers</i>	ibid.
Council of <i>Clermont</i>	535	Council of <i>Metz</i>	ibid.
Council of <i>Constantinople</i> under <i>Menas</i>	536	Assembly of Bishops at <i>Namterra</i>	592
Council III. of <i>Orleans</i>	538	Council of <i>Saragosa</i>	597
Council of <i>Barcelona</i>	540	Council of <i>Ofca</i> , or <i>Huesca</i>	598
Council IV. of <i>Orleans</i>	541	Council of <i>Barcelona</i>	599

A T A B L E OF ALL THE W R I T I N G S OF THE Ecclesiastical Authors Mention'd in this Volume.

POPE SYMMACHUS.

Genuine Works still extant.
Nine Letters.
Supposititious Works.
Letters second and fourth, which were *Avitus's*, and the twelfth forged.

AVITUS Bishop of Vienna.
Genuine Works.
Letters 87.
A Homily upon the Rogations.
Fragments of some other Homilies, and some Treatises.

Five Poems upon the History in the beginning of *Genesis*.
A Poem of Virginité.
A Conference with *Gundebaldus*.
Books lost.

A Treatise against the *Arians*, and against those who say that the Flesh of *Jesus Christ* is only a Phantom.
Many Sermons upon different Subjects. Among others,

Two Sermons about *Easter*.
Three Sermons upon the *Rogation-days*.
A Sermon upon the Ascension of *Jesus Christ*.
A Sermon upon *Whitsunday*.
A Sermon upon the Ordination of a Bishop.
A Homily upon *Jonas*.
A Homily upon the Ascension of *Elias*.
A Sermon upon the Passion of *Jesus Christ*.
A Sermon upon the Dedication of a Church of *St. Michael*, and upon some other Dedications of Churches.

A Sermon upon King *Ezechias*.

Many Pieces in Verse.

ENNODIUS Bishop of Pavia.

Genuine Works.
297 Letters divided into nine Books.
A Panegyric upon King *Theodoric*.
An Apology for the Council which acquitted Pope *Symmachus*, against a Writing entitled, *Against the Synod which pronounced an unjust Absolution*.
The Lives of *St. Epiphanius* Bishop of Pavia, and *St. Anthony* Monk of *Lerina*.
An Eucharistic upon his own Life.

A Moral Exhortation, written about the Obligation of Bishops to keep a Clergy-man in the House with them, to be witnesses of all their Actions.
Some Formularies.

Two Benedictions of the *Easter* Wax-Candle.
Prayers before and after Mass.
Orations, or Pieces of Rhetoric, among which there are six upon sacred Subjects, viz.

Upon the day of the Promotion of *Laurentius* to the Bishoprick of *Milan*.
Upon the Dedication of a Church of the Apostles.
Upon the Election of a Coadjutor.
Upon the Dedication of a Church.
Upon a Bishop when he took possession of his See.
Against the Heretics in the East.

HORMISDAS.

Genuine Works.
Letters 80.

St. FULGENTIUS.

Genuine Works.
An Answer to ten Objections of the *Arians*.
Three Books to King *Thrasimund*.

A Table of all the Writings of the Ecclesiastical Authors.

Three Books addressed to *Monimus*.

Two Books of Remission of Sins.

A Letter to *Proba* of Virginité.

Another Letter to the same of Prayer and Compunction of Heart.

A Letter of Consolation and Instruction to the Widow *Galla*.

A Letter to *Theodorus* upon his Retirement.

A Letter of Conjugal Duties.

A Letter to *Engippius* about Charity towards our Neighbour.

A Letter to *Venantia* about Penance.

A Treatise to *Donatus* about the Faith.

A Letter written in the name of fifteen Bishops of *Africa* to the Monks of *Scythia*.

A Treatise of Predestination and Grace.

Letters in the name of the Bishops of *Africa* to *John* and *Venerius*.

A Fragment of some Books about the Trinity against *Fabianus*.

A Treatise to *Victor* about the Divinity of the Word.

A Treatise of the Faith to *Peter*.

A Treatise of the Trinity to *Felix*.

A Treatise of the Incarnation to *Scarilus*.

Answers to the Questions of *Ferrandus* the Deacon.

Another Answer to five Questions from the same.

A Treatise to *Reginus*.

Ten Sermons.

Books lost.

A Treatise against *Pinta*.

A Conference with King *Thrasimund*.

A Book of the Holy Spirit to *Abregalis*.

A Letter to the Catholics of *Carthage*.

Two Treatises of Fasting and Prayer.

Two Letters to *Stephanus*, written in the name of the Bishops of *Sardinia*.

A Letter of Ecclesiastical Moderation.

Ten Books about the Trinity against *Fabianus*.

Seven Books of Grace against *Engippus*.

Supposititious Works.

A Treatise against *Pinta*.

A Treatise of Predestination and Grace.

A Sermon of the Purification.

Many other Sermons.

EUGIPIUS.

Genuine Works.

The Life of *St. Severinus*.

A Collection of passages out of *St. Austin*.

FERRANDUS the Deacon.

Genuine Works.

A Collection of Canons.

Two Letters to *St. Fulgentius*.

An Answer to *Reginus*.

Letters to *Severus* and *Anatolius* Students of Law.

A Writing concerning the three Chapters.

The Life of *St. Fulgentius*.

Books lost.

A Letter to *Engippius* about the Trinity.

A Letter to *St. Anselm*.

The three first Books of *Vigilius* of Tappa.

JOHN MAXENTIUS.

Genuine Works.

A Libel to the Legat of Pope *Hormisdas*.

A Confession of Faith.

Twelve Anathematisms.

Another Confession of Faith, with an Explication.

An Answer to the Letter of *Hormisdas* to *Possessor*.

A Writing against the *Acephali*.

TRIFOLIUS.

A genuine Work.

A Letter to *Fauftus* Bishop of *Rome*, about this Expression, One of the Trinity suffer'd.

ADRIANUS.

A genuine Work.

An Introduction to the Holy Scripture.

LAURENTIUS.

Genuine Works.

A Treatise of Penance.

A Sermon of Alms.

A Sermon about the Woman of *Canaan*.

MARCELLINUS.

A genuine Work.

EGIDIUS the Abbot.

Genuine Works.

A Letter and Confession of Faith.

ORENTIUS.

A genuine Work.

An Admonition written in Verse, address'd to the Faithful.

BOETHIUS.

Genuine Works.

Among the Treatises of Philosophy, there is only that about Consolation which has relation to Christianity.

A Treatise of the two Natures.

A Treatise of the Trinity.

EPIPHANIUS Scholasticus.

A genuine Work.

A Translation of the Histories of *Socrates*, *Sozomen*, and *Theodoret*.

SEVERUS.

Works lost.

Some Treatises by way of Letter.

JOHN of Scythopolis.

Works lost.

Twelve Books against *Eutyches*, *Dioctorus*, and their Followers.

BASIL of Cilicia.

Works lost.

An Ecclesiastical History.

A Treatise against *John* of *Scythopolis*, divided into sixteen Books.

JOHN I.

Supposititious Works.

Two Letters.

FELIX IV.

A genuine Work.

The third Letter to *Casarius*.

Supposititious Works.

The two first Letters.

BONIFACE II.

A genuine Work.

A Letter to *Casarius*.

A Supposititious Work.

A Letter to *Eulalius*.

JOHN II. Bishop of Rome.

Genuine Works.

The second Letter to *Justinian*.

A Letter to the Senators concerning the Monks *Acemius* &c.

Three Letters about the Affair of *Contumeliosus*, with a Memorial.

A Table of all the Writings of the Ecclesiastical Authors.

A Supposititious Work.
The first Letter to Valerian.
AGAPETUS Bishop of Rome.
Genuine Work.
 A Letter to *Justinian*.
 A Letter to the Bishops of *Africa*.
 A Letter to *Reparatus*.
 Two Letters to *Casarius* Bishop of *Arles*.
 A Letter about the Deposition of *Anthimus*.
A Supposititious Work.
 A Letter to *Anthimus*.
SEPHREM Patriarch of *Antioch*.
Work left.
 A Collection of divers Pieces against the *Eutychians*.
 Four Treatises, whereof the first was against the *Severians*.
 The second about divers Questions.
 The third an Apology for the Council of *Chalcedon*.
 And the fourth, an Advertisement to the Monks of the East.
PROCOPIUS of *Gaza*.
Genuine Work.
 A Commentary upon the *Pentateuch*.
 Notes upon the Books of *Kings* and *Chronicles*.
 A Commentary upon *Isaiah*.
AN ANONYMOUS AUTHOR.
A Work left.
 A Book of Christians, or an Exposition upon the *Orthodox*.
 The Monk *JOBIUS*.
A Work left.
 A Treatise of the *Word Incarnate*, divided into nine Books, and five and forty Chapters.
JUSTINIAN.
Genuine Work.
 Many Novels about Ecclesiastical Matters.
 A Letter and Confession of Faith to Pope *John*.
 A Letter to the fifth Council.
 Two Letters for Informing against *Theodorus* of *Mopsusta*.
 A Treatise of Letters against the Errors of *Origen*.
 An Edit against *Anthimus*.
DIONYSIUS EXIGUUS.
Genuine Work.
 A Collection of Canons and Decretals.
 Two Letters about *Easter*.
 A Letter to *Euphrosius*.
 Translations of the Canons, of the Letter of *St. Cyril*, of a Letter of *Proterius*, of the Life of *St. Pacomius*, of a Discourse, and of two Letters of *Proclus*, and of the Treatise of *St. Gregory Nyssen* about the Creation of Man.
CASSIODORUS.
Genuine Work.
 Twelve Books of Learning.
 A Tripartite History.
 A Chronicle.
 A Commentary upon the *Psalms*.
 An Institution to Divine Learning.
 A Treatise of Sciences and Arts.
 A Treatise of the Soul.
Work left.
 A History of the *Goths*.
 A Commentary upon the Epistles of *St. Paul*, the *Acts*, and the Revelation.
A Supposititious Work.

A Commentary upon the *Canticles*.
St. BENEDICT.
A genuine Work.
 The Rule of *St. Benedict*.
Supposititious Work.
 A Letter to *St. Remigius*.
 Sermons upon the Death of *St. Placida*.
 A Discourse upon the Departure of *St. Marcellus*.
 A Letter to the same Saint.
 The Order of a Monastic Life.
SILVERIUS.
Supposititious Work.
 A Letter to *Vigilius*, and another to *Amator*.
 Pope *VIGILIUS*.
Genuine Work.
 The first Letter to the Bishops that were *Accephali*.
 The second Letter to *Euterius*.
 The third to *Casarius* Bishop of *Arles*.
 The fourth to *Justinian*.
 The fifth to *Mennas*.
 The sixth, seventh and eighth to *Auxanius* Bishop of *Arles*.
 The ninth to the Bishops of the Kingdom of *Childebert*.
 The tenth and eleventh to *Aurelian* Successor to *Auxanius*.
 The Decree call'd *Judicatum*.
 Letters related in the fifth Council.
 A Writing call'd *Constitution*.
 Two Letters publish'd by *Mr. Baluzius*.
 A Letter to *Eutychius*.
 A Continuation approving what the fifth Council had done, publish'd by *Baluzius*.
CASARIUS Bishop of *Arles*.
Genuine Work.
 Many Homilies.
 A Rule for Nuns address'd to his Sister.
 A Letter about Chastity.
 A Letter to an Abbot about the Government of her Nuns.
 The Testament of this Bishop.
PONTIANUS.
A genuine Work.
 A Letter to *Justinian*.
LEO Archbishop of *Sens*.
A genuine Work.
 A Letter to King *Childebert*.
TROJANUS Bishop of *Sansones*.
A genuine Work.
 A Letter to *Eusebius* about Baptism.
NICETIUS Bishop of *Treves*.
Genuine Work.
 A Treatise of Watching and singing *Psalms*.
 Two Letters, one to *Justinian*, and the other to *Clothesinda*.
AURELIANUS.
Genuine Work.
 Two Rules, one for Nuns, and the other for Monks.
TETRAIDIUS.
A genuine Work.
 A Rule for Monks and Nuns.
ARATOR.
Genuine Work.
 The History of the *Acts* of the Apostles in Verse.
 A Letter to Count *Parthenius*.

JUSTINIAN

A Table of all the Writings of the Ecclesiastical Authors.

JUSTINIAN and **JUSTUS** Bishops of *Spain*.
Genuine Work.
 A Commentary of *Justus* upon *Canonics*.
 A Letter of the same.
A Work left.
 A Treatise of *Justinian* upon divers Questions.
APRIGIUS.
A Work left.
 A Commentary upon the Revelations.
ARETAS.
A genuine Work.
 A Commentary upon the Revelations.
ZACHARIAS Bishop of *Mitylene*.
Genuine Work.
 A Treatise against the *Manicheans*.
 A Dialogue about the Creation of the World.
CTRILLUS of *Scythopolis*.
A genuine Work.
 The Life of the Abbot *Euthymius*.
FACUNDUS.
Genuine Work.
 Twelve Books in Defence of the three Chapters.
 A Writing to *Amocianus*.
 A Letter about the Condemnation of the 3 Chapters.
VICTOR of *Capua*.
A genuine Work.
 The Harmony of the Gospels.
A Work left.
 The Paschal Cycle.
RUSTICUS Deacon of the *Roman Church*.
Genuine Work.
 A Treatise by way of Dialogue against the *Accephali*.
Work left.
 A Discourse against the *Accephali* and *Nestorians*.
 A Defence of the three Chapters.
PRIMASIUS.
Genuine Work.
 A Commentary upon the Revelation.
 A Commentary upon *St. Paul*.
A Work left.
 A Treatise of Heresies.
CONILIVS.
A genuine Work.
 A Treatise of the parts of the Divine Law.
LIBERATUS.
A genuine Work.
 An Historical Memoire of the Contests that arose about the Heresies of *Nestorius* and *Eutyches*.
VICTOR of *Tunonia*.
A genuine Work.
 Part of his Chronicle, beginning at the year 544, and ending at 565.
A Work left.
 The beginning of this Chronicle, which began from the Creation of the World.
PAULUS SILENTIARIUS.
A genuine Work.
 A Poem containing a description of the Temple of *Sancta Sophia*.
PELAGIUS I.
Genuine Work.
 Sixteen Letters.
 A Fragment of many more.
AGNELLIUS.
A genuine Work.
 A Letter to *Armenius* concerning the Faith.

LEONTIUS.
Genuine Work.
 A Treatise of *Socls* containing ten Conferences.
 Three Books against the Errors of *Eutyches*.
 A Treatise against the Pieces call'd *g'd* by the *Eutychians*.
 A Treatise against the *Accephali*.
 Some other Treatises in Manuscript.
FORTUNATUS.
Genuine Work.
 Four Books of the Life of *St. Martin*.
 Ten Books of divers Poems.
 The Lives of many Saints.
A Work left.
 The eleventh Book of Poems.
BANDONINI A.
A genuine Work.
 The second Book of the Life of *St. Rudogenda*.
St. GERMANUS Bishop of *Parisi*.
A genuine Work.
 A Letter to *Brunechilda*.
MARTINUS of *Bracara*.
Genuine Work.
 A Collection of Canons.
 The way of living honestly, or a Treatise of the four Cardinal Vertues.
 A Version of some Sentences of Greek Monks.
PASCASIUS a Deacon.
A genuine Work.
 A Translation of some Questions and Answers of Greek Monks.
JOANNES SCOLASTICUS.
Genuine Work.
 A Collection of Canons.
 A Collection of Ecclesiastical and Civil Laws.
GREGORY of *Tours*.
Genuine Work.
 Ten Books of the History of *France*.
 Eight Books of Miracles, or the Lives of Saints.
 The Lives of some Saints.
Work left.
 A Commentary upon the *Psalms*.
 A Treatise of the Ecclesiastical Course, or the Divine Offices.
 A Preface to the Book of Masses of *Sidonius*.
 A Chronicle and Abridgment of History.
GILDAS.
A genuine Work.
 A Lamentation for the Miseries of *England*.
Supposititious Work.
 Predictions.
 The Comedy entituled *Aulularia*.
EVANTIUS.
A genuine Work.
 A Letter against those who think that the Blood of Animals is impure.
FERREOLUS.
A genuine Work.
 A Rule for the Monks.
A Work left.
 A Letter.
SEDATUS.
A genuine Work.
 A Homily of *Epiphanius*.
CHRYSIPUS.
A genuine Work.
 A Homily in the praise of the Virgin Mary.

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A Table of all the Writings of the Ecclesiastical Authors.

PELAGIUS II.

Genuine Works.

The third, fourth, fifth, sixth, and seventh Letters; and some Decrees.

Supposititious Works.

The first, second, eighth and ninth Letters.

EULOGIUS.

Works left.

Six Books against *Novatus*.

Two Books of Apology for the Letter of St. Leo against *Timotheus* and *Severus*.

Another Defence of the same Letter.

Invectives against *Theodosius* and the *Caianites*.

JOHN the younger.

Genuine Works.

A Homily of Penance.

Two Penitential Books.

Works left.

A Letter to *Leander*.

JOHN of Biclarum.

Genuine Works.

A Chronicle from the year 566, to 590.

A Book left.

A Rule for his Monks of *Biclarum*.

ANASTASIUS SINAITA.

Genuine Works.

The Guide of the true Way against the *Acephali*. Books 11, of Analogical Considerations about the Creation of the World.

Five Dogmatical Discourses.

Six Sermons.

Divers Manuscript Treatises.

Supposititious Works.

154 Questions upon the Scripture.

EVAGRIUS.

Genuine Works.

Six Books of Ecclesiastical History.

St. JOHN CLIMACUS.

Genuine Works.

A Scale of the Cloister, containing thirty Degrees.

A Letter to *John* Abbot of *Rairbu*.

JOHN of Rairbu.

Genuine Works.

A Letter to St. *John Climacus*.

A Commendation and Commentary upon his Scale.

St. GREGORY I.

Genuine Works.

Twelve Books of Letters, which are in number 840, or thereabouts.

The Questions of St. *Austin*, and the Answers of St. *Gregory*.

Morals upon *Job*, divided into five and thirty Books, and distributed into six parts.

Homilies upon *Ezechiel*.

Two Books of Homilies upon the Gospels.

A Dialogue divided into three Books.

Commentaries upon the Book of *Kings*; and *Canticles*, collected by the Abbot *Cladius*.

Supposititious Works.

The Letter 54 of the seventh Book.

The 31st Letter of the tenth Book.

The Memorial about the Affair of *Phocas*.

The Privileges granted to the Churches of *Aurum*.

The Privilege of St. *Medard*.

An Exposition of the seven Penitential Psalms.

The Antiphonary and the Sacramentary.

PATERIUS.

Genuine Works.

Two Books of Collections of Passages out of St. *Gregory* upon the Scripture.

A Book left.

A third Book.

St. LEANDER Bishop of Sevil.

Genuine Works.

A Letter to his sister *Florentina*.

A Discourse about the Conversion of the *Goths*.

Works left.

Two Books against *Hereticks*.

A Treatise against the *Arians*.

An Edition of the *Psalms*.

Letters to St. *Gregory*.

A Letter about Baptism address'd to his Brother.

Many familiar Letters.

LICINIUS and *SEVERUS* Bishops of *Spain*.

Works left.

Letters of *Licinius*.

A Treatise of *Severus* against *Vincentius* Bishop of *Saragosa*.

Another Treatise of the same about *Virginity*.

DYNAMIUS.

A genuine Work.

The Life of St. *Marius* an Abbot.

EUTROPIUS.

A genuine Work.

A Letter concerning the Reformation of Monks.

A Work left.

A Letter about the Unction of those who are baptiz'd.

MAXIMUS Bishop of Saragosa.

Works left.

The History of *Spain*, and some other Treatises in Prose and Verse.

EUSTRATIUS.

A genuine Work.

A Treatise of the Souls of the Dead.

ANDRONICIANUS.

Works left.

Two Books against the *Eunomians*.

LUCINIUS CHARINUS.

Works left.

The Journeys of the Apostles.

METRODORUS.

A Work left.

A Paschal Cycle.

HERACLIANUS Bishop of *Chalcedon*.

Works left.

Twenty Books against the *Manicheans*.

LEONTIUS Bishop of Arabissa.

A Work left.

A Homily of the Creation and of *Lazarus*.

A TABLE of the CANONS and ACTS of the COUNCILS held in the Sixth Age of the Church.

The first Council of *Rome* under *Symmachus*.

The Acts and three Canons for preventing the usual Cavillings at the Election of Popes.

The second Council of *Rome* under the same.

The Acts of the Abolition of *Symmachus*.

Two Letters of *Theodoric* to the Council.

A Relation about King *Theodoric* made by the Council.

The Answer of *Theodoric*.

A Memorial of Instructions from the Council to the King.

The third Council under *Symmachus*.

Acts and a Canon of this Council concerning the Attentions of the Possessions of the Church.

Council of Agda.

47 Canons, and 25 added, which are none of this Councils.

Council I. of Orleans.

One and thirty Canons.

Council of Tarraco.

Thirteen Canons.

Council of Gerunda.

Ten Canons.

Council of Epaone.

Forty Canons.

Council I. of Lyons.

Six Canons.

Council of Lerida.

Sixteen Canons.

Council of Valentin in Spain.

Six Canons.

Council IV. of Arles.

Four Canons.

Council of the Bishops of Africa under Boniface Bishop of Carthage.

Acts concerning the restoring of Discipline and the Exemptions of Monks.

Council II. of Orange.

Eight Articles concerning Grace, confirm'd by passages of Scripture, and a Collection of some Sentences out of the Fathers.

Council II. of Vasio.

Five Canons.

Council of Rome under Boniface II.

Acts about the Affair of *Stephen* Bishop of *Larissa*.

A Conference at *Carthage* between the Catholics and Severians.

Acts of what was said there.

Council II. of Orleans.

One and twenty Canons.

Council of Clermont in 535.

Sixteen Canons.

A Letter to King *Theodebert*.

Council III. of Orleans.

Three and Thirty Canons.

Council of Barcelona.

Ten Canons.

Council IV. of Orleans.

Eight and thirty Canons.

Council V. of Orleans.

Four and twenty Canons.

Council of Arvernina under King Theodoret.

A Repetition and Confirmation of sixteen Canons in the preceding Council.

Council of Tuiela.

A Letter of *Mappinius* Bishop of *Rhemes* about this Council.

Council of Constantinople under Memnas.

Acts of this Council.

Council II. of Constantinople, called the fifth General Council.

Acts of this Council.

Council V. of Arles.

Seven Canons.

Council II. of Paris.

Acts left.

Council III. of Paris.

Ten Canons.

Edict of *Clotarius*.

Council I. of Bracara.

Two and twenty Canons.

Council held at Santones.

Acts left.

Council II. of Lyons.

Six Canons.

Council II. of Tours.

Seven and twenty Canons.

One Letter.

Council II. of Bracara.

Ten Canons.

Council V. of Paris.

Acts left.

Synod of Antisiodorum.

Five and forty Constitutions.

Council I. of Mafcon.

Nineteen Canons.

Council III. of Lyons.

Six Canons.

Council II. of Valentia.

Act confirming Donations made to the Church.

Council II. of Mafcon.

Twenty Canons.

Edict of Gontranus.

Council III. of Toledo.

Acts of this Council.

Three and twenty Canons.

Edict of the King.

Council of Narbo.

Fifteen Canons.

Council I. of Sevil.

A Letter to *Pegasus* Bishop of *Astigi*.

Council in Arvernina.

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A Treatise of Faith address'd to *Peter*, compos'd by *St. Fulgentius*.
A Treatise on the same Subject, address'd to *Felix*.

Confessions of Faith by *Maxentius*.
A Confession of Faith of the Abbot.
A Confession of Faith by *Justinian*.
A Treatise by the same against *Origen*.
A Treatise of *Zacharias* against the *Manichees*.
A Treatise of the Creation of the World by the same.
A Letter of *Agneus* concerning the Faith.

Treatises about the Trinity.

A Letter of *Avitus*.
Fragments of some of his Books against the *Arians*.
A Conference of his with *Condebaud*.
An Answer to the Objections of the *Arians* by *St. Fulgentius*.
Three Books of the same to King *Thrasimund*.
The Answer of *Fulgentius* to the second Question of *Monimus*, and the last Book of his to *Monimus*.
A Treatise of the Faith by the same.

A Fragment of the Books of *St. Fulgentius*, against *Fabianus* an *Arian* Heretic.
A Treatise of the same *St. Fulgentius* to *Vistor*.
The Answer of *St. Fulgentius* to the first and fourth Question of *Ferrandus*.
A Treatise of *Boethius* about the Trinity.
The first and second Dogmatical Treatises of *Anastasius Sinaita*.

Treatises about the Incarnation.

The second and third Letters of *Avitus*.
A Discourse of *Ennodius* against the Heretics of the East for the Councils.
Letters of *Hormisdas*.
Letters of the Monks of *Scythia* about this Proposition, One of the Trinity suffer'd; and the Answer of the Bishops of *Africa*, compos'd by *St. Fulgentius*.
The Answer of *St. Fulgentius* to the second and third Question of *Ferrandus*.
The Answer to *Reginus*.
Letters of *Ferrandus* to *Severus* and *Anastolus*, about this Proposition, One of the Trinity suffer'd.
A Writing of his about the three Chapters.
The Writings of *John Maxentius*.
A Letter of *Trifolius*.
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A Table of the Works of the Ecclesiastical Authors.

The Works of *St. Ephrem*.

Fragments of the Treatise of *Jobius*, about the Word Incarnate.

Twelve Books of *Facundus*.

A Treatise of *Rusticus* against the *Acephali*.

The Works of *Leontius*.

An Extract out of the Works of *Eulogius*, related by *Phoebus*.

The Guide of the true Way by *Anastafius Sinaita*.

The third, fourth, and fifth Dogmatical Discourses of the same.

About Grace, Liberty, and Predestination.

The fourth Book of *Avitus*.

The nineteenth Letter of the second Book of *Ennodius*.

The beginning of *St. Fulgentius*'s Book to *Monimus*.

A Letter of the Monks of *Scythia*, and the Answer of the Bishops of *Africa*, compos'd by *St. Fulgentius*.

Three Books of *St. Fulgentius* about Predestination and Grace.

A Letter to *John* and *Venerius* written by the same, in the name of the Bishops of *Africa*.

The latter end of the Treatise about Faith, address'd to *Peter*.

Canons of Council II. of *Orange*.

About the Soul.

Against the *Arians*.

A Treatise of *Eulfratius* about the Souls of the Dead.

A Treatise of the Soul by *Cassiodorus*.

TREATISES AGAINST THE HERETICKS.

Against the Arians.

Fragments of *Avitus*.

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Answer to the Objections of the *Arians* by *St. Fulgentius*, and other Treatises by the same.

Against the Eutychemians, Acephali, and Severians.

A Discourse of *Ennodius*.

The Writings of *John Maxentius*.

The Works of *St. Ephrem*.

A Treatise of *Jobius*.

A Treatise of *Rusticus*.

The Works of *Leontius*.

The Guide of *Anastafius Sinaita*.

Councils under *Meunas*, Council V. General, &c.

Against the Pelagians.

The Writings of *St. Fulgentius*.

A Letter of the Monks of *Scythia*.

Canons of the Council of *Orange*.

Upon this Proposition, One of the Trinity suffer'd.

The Letters of *Hormisdas*.

The Writings of *John Maxentius*.

A Letter of *St. Fulgentius*; and the Bishops of *Africa*.

A Letter of *Avitus*.

A Letter of *Ferrandus* to *Severus*.

A Letter of *Trifolius*.

Letters of the Popes, &c.

About the Affair of the three Chapters.

Letters of the Popes, and chiefly of *Vigilius*.

Acts of the fifth Council.

The Works of *Facundus*.

A Writing of *Ferrandus*.

The Edict of *Justinian*.

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THE Printer for the first twenty Pages was not aware of the Distinction that was all along made of the Addition and Remarks, by including them in Crochets [] so that he has in some places mixt them with the Text, viz. P. 4. 16. the Sentence [Dr. Case, &c. P. 9. 1. penult. the Sentence [St. Basil, &c. and some of the Citations out of Dr. Case in other places. Also P. 15. 133. the Paragraph [But *Fulgensius*, &c. should have been in the Margin. Besides which the Reader is desired to correct the following

ERRATA:

PAGE 1. line 14. for Ordinance read Ordination. p. 4. in several places for *Gundehald* r. *Gundehald*. p. 5. 16. after should read, p. 6. 1. 20. for *hath* r. *had*. p. 7. 1. 1. r. *Tome*. *ibid*. 12. in the Notes before [ay] add be. p. 11. 10. *that* r. *then*. *ibid*. 1. 52. translated r. *translated*. p. 12. 25. *Retica* r. *Retica*. 134. *remitted* r. *remitted*. 150. *him* r. *them*. p. 15. 1. 17. after *desire*, add to raise out also the names of the p. 14. 17. from bottom after God r. *after* or *raj*. p. 23. 124. or *non*. p. 24. 117. *de* it's *Heretical*. the Doctrine of this Bishop is *Heretical*. p. 25. 1. 16. from bott. *dracu* r. *dracu*. p. 25. 124. from bott. r. *Salona*. *ibid*. 119. from bott. *vincemarus*. *ibid*. 119. from bott. *episcopi*. *ibid*. 119. from bott. after *affairs*. r. *affairs*. p. 25. 124. *herculi* r. *heruli*. 113. *atharicus* r. *athalericus*. 122. *Dedicated* r. *Disfined*. p. 26. 124. except r. accept. p. 26. 120. & p. 26. 116. for *Byzacaena* r. *Byzacaena*. p. 29. 121. & 31. r. *Sabaudus* and so elsewhere. p. 60. 14. *Byzacaena*. p. 60. after the first Paragraph insert, *This Author first Work * is his Treatise of the Sects of Heretics, which contains Ten Articles, being the Disputes on Conferences of the other Theodorus*. p. 61. 157. *Commens*. 157. from bott. *bellandus*. p. 62. 17. from bott. before a add or. *ibid*. attributed. 167. *name* of *Galus* r. *Galus*. 117. after *in* r. *the*. 118. r. *Saracenus*. p. 65. 118. r. *episcopi*. 66. 16. & 10. *Guard* r. *Guard*. p. 78. 120. *hath* r. *place* the * after Book in 131. p. 84. 19. from bott. *Conventum* r. *Conventum*. p. 85. 131. *to* Ordain them *rang* by they to be Ordained. p. 86. 13. after *Monk* add *67. Ind. 2. 15. 15. 17. from bott. him* r. *them*. *ipenult*. first r. *Saint*. p. 95. 12. *jurisdiction* r. *indition*. p. 99. 130. *de* r. *de*. p. 102. 149. *Constantinople*. p. 103. 145. *name* r. *name*. p. 103. 145. after *Bishop* dele of. p. 106. 13. from bott. r. *Exemimus*. *lulix*. *Thomis*. p. 109. 125. of *1. and*. p. 110. 113. after *Simplicius* for the () r. () p. 111. *lulix*. *whom*. 1 & 56. r. *Byzacaena*. p. 120. 142. *Lorius* r. *Lorius*. p. 121. 13. after of r. *the*. p. 124. 113. after one add () p. 124. 113. for () r. () p. 129. 13. from bott. after *proy* r. *the*. p. 151. 13. from bott. *the*. p. 155. 141. *Reccardus*. p. 157. 13. from bott. *the* r. *the*. p. 158. 137. after *quality* r. *but*.

A NEW

HISTORY OF Ecclesiastical Writers:

Containing an ACCOUNT of

The LIVES and WRITINGS of the
PRIMITIVE FATHERS;

A

Judicious Abridgment,

AND

A Catalogue of all their WORKS,

WITH

Censures determining the Genuine and Spurious:

AND A

Judgment upon their Style and Doctrine:

Also their Various EDITIONS.

Together with

A Compendious History of the COUNCILS.

Written in FRENCH

By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the SIXTH,
Containing the AUTHORS that Flourished in the
SEVENTH and EIGHTH CENTURIES.

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The

The AUTHOR'S ADVERTISEMENT TO THE READER.

THE greater the Excellence was of the Ecclesiastical Writers in the fourth and fifth Ages, the more it discovers the weakness of those in the following Centuries: For the former were like great Lights, whose Meridian Splendor darken'd the little Lustre, and discover'd the defects of the latter. Yet there were some still in the sixth Age who were Men of Merit. St. Gregory is admirable as to what concerns Morality and Discipline: St. Fulgentius and some other Fathers, retain'd also something of the Sublime Thought of the Ancients, and the Councils of this Age left us very excellent Canons; but it must be confess'd that the gust of the Time began to be deprav'd. Men pleas'd themselves with starting a great many unprofitable Questions, with explaining Myfteries by the Principles of Logick, and disputing with Dogmatical stiffness about things of small consequence. Moreover, too great Credulity began to possess the minds of the more Learned and Wise. There was nothing then heard of, but Miracles, Visions, and Apparitions; the Veneration due to Saints and their Relicks was advanc'd beyond just bounds, and a mighty bustle was made about some very indifferent Ceremonies. Altho the Councils continually renew'd the Ancient Canons, yet Discipline now grew remiss, and the rigor of the ancient Laws about Penance, was now very much abated. The Riches of the Church began to be burdensom to it, because its Ministers consider'd them as their own peculiar Possessions, whereas before they were look'd upon only as the Patrimony of the Poor. This oblig'd the Councils of this Age to make so great a number of Canons about the distribution and preservation of these Possessions; which was a matter wholly new, about which there were never any Canons made before this time. In the Latin Church the obligation to live in Celibacy, was extended as low as to Sub-deacons; but to free their behaviour from all suspicion, she was forc'd to renew very often, and with particular circumstances, the ancient Canons, which forbid Clergy-men to keep strange Women in their Houses. Contests and Canvassings for obtaining Bishopricks were very common, and many were promoted to them, who had neither Knowledge, Merit, nor Capacity. The Church of Rome was thrice disturb'd with the Schisms of Anti-Popes, and the Sees of Alexandria and Antioch were frequently the Prey of the Ambitious. The Eastern and Western Churches began to be divided; some Popes pretended to such Rights and Prerogatives as their Predecessors never thought of, and there wanted not Flatterers, who endeavour'd to persuade them, that they were independent upon, and superior to Councils: But the more Holy reject'd these false Maxims, and asserted their greatest Glory to consist in maintaining the Laws of the Church. Yet it cannot be deny'd but this Age had also its own peculiar advantages. In it the Doctrine of the Church was explain'd with all possible exactness; the African Bishops defended the Faith with a Constancy and Boldness equal to that of the Primitive Bishops: The Popes in it shew'd much Prudence, Conduct and Charity in the most difficult

The Author's Advertisement

scult times; and the Eastern Bishops discover'd great subtilty and sharpness of Wit in the Disputes they had among themselves, and with the Occidentalists. The Western Councils made very good Laws concerning the Discipline of the Church, which are still observ'd to this day. They regulated the Ceremonies and Rites of Divine Service, the Degrees of Consanguinity within which 'tis unlawful to contract Marriage, the Qualifications requisite for entering into Orders, the Impediments which render Persons incapable of receiving them, and many other things of this nature. Lastly, The Monastical Order was perfected in the East by the Laws of the Emperors, and divers pious Writings; and in the West by many Rules, and particularly by that of St. Benedict; whose Order is a lifetime spread, not only into Italy, but also into France and England.

I should here conclude this Advertisement, but that I think my self oblig'd to precaution the Reader against a Doubt which has been started since the Impression of this Tome against some Authors contain'd in it, whose Works all the Critics have hitherto received as most authentick Monuments. 'Tis in a Writing, entituled, *A Defence of the Letter of St. Chrysostom to Celsus*, p. 78. He has also, says the Author of this Writing, added and over Facundus: He has explain'd his Words agreeably to the Sentiments of the African Church, because he who forg'd this Work under his Name, would not have it thought that he was of any other Judgment. Yet P. H. was convinc'd from thence, that it was a forg'd Piece, to be chose rather to follow for some time the common Opinion, because he must be reverend in declaring who is the genuine Author of a Work. But since I knew the original of his Secret and his Proof; I am willing to make you now my Confident in this particular. Know then, that Facundus, Liberatus, Marius Mercator, Victor of Tunona, Cassiodorus, to whom so many Works are attributed, excepting only his *Formularies, the Treatise of the Soul, and his Commentaries upon the Psalms, and Isidore, who is thought to be the Author of the Book of Ecclesiastical Writers*: Know then, I say, that all these pretended Africans, Italians, Spaniards, with some others, were born in France, and are not near so old, as they are believ'd to be. I will tell you at some time hereafter the Reasons I have to reckon them among forg'd Writings.

If he to whom this Opinion is attributed were an ordinary Person, his Judgment might be despis'd as not being founded upon any proof: But because P. H. is an Author famous for Learning and Worth, whose Reputation may make some Impression upon the mind of the Reader, it will be convenient to produce the Proofs, upon which the Monuments, which he is said to reject, are founded.

We shall begin with the Treatise of Illustrious Men, written by Isidore of Sevil, which gives testimony to the truth of the Books of Facundus, and of the Chronicle of Victor of Tunona. Never was Book attested to be genuine by Authors more worthy of credit. The first of them is Braulio Bishop of Saragossa, the Friend and Cotemporary of Isidore: This Bishop surviving him made his Elogy, and the Catalogue of his Works, and there he has reckon'd among the rest, *The Book of Illustrious Men, to which we have added, says he, what I said just now about it.* The authority of the Witness cannot be rejected, nor can his testimony be call'd in question; the former is unquestionable, and the other has all the Characters of Truth that can be desir'd. He speaks of the Works of St. Isidore, as one that was very well acquainted with them; He observes that it was at his request that this Author undertook the Book of *Erymologies*, that he had left it imperfect, and only divided it into Titles: He speaks of Isidore also in such a manner, as sufficiently discovers that he had seen him, and had been his Friend.

The second Witness for this Book of Isidore of Sevil, is Ildephonsus of Toledo, who may have seen Isidore; for Isidore died in 646, and Ildephonsus was ordain'd Bishop in 648. This last wrote a Book of *Illustrious Men*, in the Preface to which he observes, that he did it to continue the Works of St. Jerom, Gemadius and Isidore. To these two Witnesses may be added Honorius of Autun, who abridg'd the Catalogue of Ecclesiastical Writers; and their Works, and transcribe from St. Jerom in the first Book, from Gemadius in the second, and from Isidore in the third. I do not relate the testimony of the Chronicle of Isidore of Paca concerning this Work, because it is not an unquestionable Monument.

If we should set aside these Witnesses, and consult the Book it self of Isidore, we must judge very favourably of it; for it has not any mark of Forgery; the stile of it is not different from that of his other Works, it contains nothing but what agrees with History; the Author's mention'd in it are genuine, the greatest part of the Books which it

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to the Reader.

mentions are still extant. It cannot be said to be the Work of an Author born in France, since it appears, that he chiefly insists upon the Writers of Spain, and that the History and People of that Country are best known to him. He relates also some Particulars concerning the Writers of his own time, which no ways appear to be fabulous, and which could not be known but by an Author of that time and Country. You need only read the last Writers he mentions to be convinc'd of this. Lastly, the Manuscripts of this Work were found in Spain, from which Garcias publish'd it. There are many of them yet extant; there was one at Coria, into which was infer'd by a mistake the Work of another Author, who made a Catalogue of twelve Writers: But the other Manuscripts contain nothing but the Books of Illustrious Men by Isidore and Ildephonsus, with their Names at the beginning. These are all the Proofs that can be had that any Work is genuine.

It seems that they had never call'd in question the Authority of Isidore, but that they might have some pretence to reject the Writings of Facundus, and the Chronicle of Victor of Tunona, which are mention'd by Isidore. They saw well enough, that if the Book of Isidore was genuine, they could not doubt but these Monuments were Authentical: And for the same reason they should have carried on their Conjectures to Ildephonsus also; but either they durst not, or they forgot it, and so the Authority of Isidore stands good still, and consequently that of Victor of Tunona and Facundus cannot be question'd. But tho we could imagine, that Isidore's Book of *Illustrious Men* is supposititious, yet I believe they dare not say the same of his Books, call'd *Origines*. Now in the last Chapter of the fifth Book of this Work, he mentions the Chronicle of Victor of Tunona. Ado Bishop of Vienna does also mention it in the beginning of his Chronicle, and Orbo Frisingensis in his History, Book 5. cap. 4. But that which determines this matter, is this, That John Abbot of Biclaram, an Author of the same time, has continued the Chronicle of Victor of Tunona, as he himself assures us, at the beginning of his Chronicle. There are no Witnesses more worthy of credit, than those who give testimony to the Authors who wrote before them upon the same Subjects: For they having carefully enquired about them, speak not at a venture, nor upon the Credit of another. Gemadius gives testimony to St. Jerom by continuing his Work of *Illustrious Men*, St. Isidore to Gemadius, and Ildephonsus to St. Isidore: St. Jerom also gave testimony to the Chronicle of Eusebius, by continuing it. Prosper followed them, after him came Victor of Tunona, and lastly, John Abbot of Biclaram, who gives testimony to those who preceded him. Honorius of Autun and Ado of Vienna, undertake after these Authors to write upon the same Subjects; they follow them, and give testimony to them, as well as those who come after. 'Tis not easie to break this Chain, and to give the Lie to so certain a Tradition. Lastly, If we should refer our selves wholly to the reading of the Chronicle of Victor of Tunona, we shall find nothing in it, which appears either feign'd or fabulous. On the contrary, we find in it the most notable Transactions related with their proper Circumstances, which do perfectly agree with other Histories: There are many things in it which concern the Church of Africa, and particularly Victor of Tunona; and every where there are Marks of Ingenuity and Sincerity, which are not to be met with in the Works of Impostors.

We have now re-establish'd the Authority of two Witnesses, who Depose in favour of the Books of Facundus; for both Victor and Isidore of Sevil make honourable mention of them. Cassiodorus also speaks of this Author in his Commentary upon Psalm 138. a Work which is excepted out of the number of those which are fallily attributed to Cassiodorus. 'Tis true, he speaks not there of the Twelve Books, but of two others addressed to Justinian, which are probably the same that are mentioned in the Preface of the Twelve. But this testimony however informs us, that there was an African Bishop call'd Facundus, who dedicated some Works to Justinian; and that this Author wrote briskly and subtilly, *Hereticorum puerabili subtilitate destructor*, a Character which agrees very well to the Twelve Books of his which still remain.

But without searching for Witnesses, we need only consult the Work it self, to be perswaded that it is serious and genuine, and that it cannot be the Fiction of an Impostor. 'Tis plain, that he who was the Author of it, wrote at such a time, when the Controversie about the three Chapters was very fresh and warmly debated: He speaks of it himself with much heat, as a Person extremely addicted to one side; he

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appears to be thoroughly inform'd of all that pass'd, and he takes a great deal of pains to gather together every thing that might justify his Cause. His Exhortation alone to the Emperor *Justinian*, with which he concludes, sufficiently discovers that this Emperor was then alive, and that this Work is not a Fiction: The Preface also confirms the same thing. Lastly, If ever a Work had the Infalible Marks of being genuine, this is certainly such. I know not, whether they had also a design to question the Letter of the same *Epiphanius* to *Marcion* or *Adrianus*, but I can assure them that there is the strongest Evidence that this is not the Work of an Impostor. It has the same title with the Twelve Books, and this title is peculiar to this Author. There is no Writer that came after him who resembles it; it is an Original in its kind. In a word, it is as clear as the day, that these Works are a Bishop of *Africa*, who was banish'd into the East, and liv'd in the time of *Justinian*, and who was one of the most zealous Defenders of the three Chapters. This Truth cannot be call'd in question, but you must overturn all the Rules of good Criticism, and render all things liable to doubts. The very same almost is to be said of the Works of *Marius Mercator*, and *Liberatus*. 'Tis true the Ancients have not mentioned these Works, but they have such plain Marks of being genuine, and contain some Transactions to particular and remarkable, that no question can be made of Receiving them, upon the credit of the ancient Manuscripts, from which they were publish'd. They have been made use of for clearing up many Points of Ecclesiastical History, which were unknown before these Authors came to light. The learned Critics thought they had made a great Discovery by lighting upon them. Now these Men who reject them would deprive us of all that Light and clearer Knowledge which they have given us, and throw us back into the same Darkness in which we were before. This indeed is not to endeavour the Advancement of Learning.

As to *Cassiodorus*, since they acknowledge for genuine the *Formularies*, the *Commentary upon the Psalms*, and the *Treatise of the Soul*, I cannot see how they can reject the other Treatises which we have ascribed to him, which have the same title, and chiefly the Book of *Divine Learning*, which is so perfectly like for Method and Style to his Treatise of the Soul, and where he discovers himself in so many places, that none but he who does wilfully blind himself, can doubt but it is his. To which we may add the Testimonies of *Sigebert*, of *Gombours*, and of other Library-keepers, and the Authority of many very good and ancient Manuscripts.

The Proofs which we have alleg'd are more than sufficient to establish the genuineness of those Works, which the Author of *The Defence of the Letter of* *Cassarius*, would have us to doubt of, upon the Opinion of *P. H.* I know not whether it will be confes'd by this Learned Man; but this I know, that if he would oppose the Testimonies and Proofs which I have produc'd, he must draw from the Works themselves Demonstrations to the contrary. Now there is not the least probability, if there were any such thing, that they should have escap'd the Notice of Father *Sirmondus*, *Labbe*, *Garnier*, *Gerovon*, and Mr. *Baluzius*, and so many other able Critics, who have examined these Authors with all possible exactness.

But the Boldness wherewith he rejects these Monuments, is nothing in comparison of the Judgment which is given of the Works of *St. Justin*. [*'Tis alleg'd that some heard a little while ago from P. H. that which is not to be found in Mr. Prior, That of all the Works which go under the Name of Justin, there is none but the Dialogue with Trypho which is truly his, and that all the rest are supposititious.*] It was not necessary to seek out this Instance, for proving that *P. H.* knew some things that are not in Mr. *Prior*. Many other things might have been produced which had been less liable to beblam'd, and many People could rather wish that nothing were said but what is in Mr. *Prior*, than that such a strange Paradox as this should be asserted. The two Apologies of *St. Justin*, cited by *Eusebius*, *St. Jerom*, and by all the Ancients, being so Authentick and so Famous, that no Person ever doubted of them, what greater Assurance can we have of the Genuineness of the Dialogue with *Trypho*, then we have of these two Apologies. It seems to me, that if there were any room for doubting of the one or the other of these two Monuments, one should rather doubt of the Dialogue then of the two Apologies, whereof the one has at the beginning the Name of *Justin*, and of his Father, and the place of his Birth; and the other does plainly describe him. In it he mentions the Snakes that were laid by him for the Philosopher *Crescens*, who

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was at last the Cause of his Death; as *Tatianus*, a Disciple of *St. Justin*, relates it in his Book to the *Gentiles*, where he manifestly alludes to the words of *St. Justin*, and cites also what he had said in this place concerning the Delusions of Demons. *Caius*, or another ancient Author who wrote against the *Ebionites*, cited by *Eusebius*, Book 5. cap. 12. of his *History*, places *St. Justin* in the number of the Apologists for Religion, and cites at the same time *Tatianus*. Lastly, *Methodius* in his Book of the Resurrection, transcribes what *St. Justin* had said of his own Country in the beginning of his Apology to *Antoninus*.

These are Witnesses as Authentical as can be desired, and there are but few Monuments of Antiquity, for which the same Proofs can be alleg'd. For the most part men satisfy themselves with the Testimony of *Eusebius* and *St. Jerom*, without ascending higher: But here we find witnesses cotemporary, *Tatian* the Disciple of the Author, of whom the Question is, and two other Authors who followed very quickly after him. If there can be any doubt, whether the Apologies of *St. Justin* be genuine or no, there is not any Monument in Antiquity which may not be made to pass for supposititious.

I know that the Author of the Defence adds, *That to his knowledge P. H. has very good proofs to show, that these Pieces, together with Aristeas, were contriv'd at the end of the second Century.* These Proofs must be founded either upon the Testimony of the Ancients, or the difference of Style, or upon the Matters of Fact related in these Pieces, which cannot be reconciled to the History of that time. But it does not appear, that he can have any of these Proofs. All ancient Authors make *St. Justin* the Author of the two Apologies, not one doubts of it, but it passes for a thing most evident among them. Tho there should be some difference between the Dialogue and the Apologies, it were a thing not to be wonder'd at, since these Works are of different natures: But on the contrary, 'tis plain that the Style and Doctrine of these two Works agree very well together. There remains therefore only the Historical Matters which can be alleg'd against them; but we have prov'd that the Emperors named at the beginning of these Apologies, and the Matters of Fact related in them, agree very well with the History of the Time in which *St. Justin* flourish'd. Besides, *P. H.* could not find in the Pieces themselves any Proofs of their Novelty, since he confesses that they were written at the end of the second Age. Upon what grounds therefore can this to new an Opinion be founded, which robs the Church of one of the most excellent Monuments which it has to justify the Antiquity of its Liturgy.

I shall add no more, and perhaps what I have said may be too much. All the favour which I desire of him who is said to be of that Opinion which I have oppos'd, is to believe that I have not done it upon any design to offend him, but only upon the account of defending the Works which I think to be most genuine. The Republick of Learning ought to enjoy an entire and perfect Liberty, and the Spirit of Tyranny and Domineering ought to be banish'd out of it. Whatever Rank some hold in it, we ought never to be offend'd because others are not of our Opinion, especially when it is new. 'Tis a bad way for any man to defend himself, by treating his Adversary with contempt, by comparing him to *Zoilus*, and calling himself a *Homer*. He must bring good Proofs of his Opinion, and refuse solidly the reasons of others, without bitterness, passion, and reproach. Thus ought those to do who seek not their own Glory, in attacking the Reputation of others, but only endeavour to find out the Truth, and to maintain Charity.

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<i>St. Ephrem.</i> 33	<i>M. Council of Metz.</i> 159	<i>Vitor of Capua.</i> 58
<i>Epiphanius Scholasticus.</i> 27	N	<i>Vitor Tunnensis.</i> 47
<i>Evagrius.</i> 69	<i>N. Nicetius.</i> 50	<i>Pope Vigilius.</i> 52
<i>Evastus.</i> 64	<i>N. Assemblies of Bishops at</i>	Z
<i>Eugippius.</i> 21	<i>N. Nanterra.</i> 160	<i>Zacharias.</i> 52
<i>Eulogius.</i> 66	<i>N. Council of Narbo.</i> 156	A
<i>Eustratius.</i> 105		
<i>Eutropius.</i> 105		

IBLIOTHECA PATRUM: OR, A NEW HISTORY OF Ecclesiastical Writers.

T O M E V.

CONTAINING

An Account of the LIVES and WRITINGS of the Primitive FATHERS, that Flourished in the Seventh and Eighth Centuries of Christianity, with Censures upon all their BOOKS, determining which are Genuine, and which Spurious.

S. ISIDORE of Sevil.

S. ISIDORE, the Son of Severianus, and Grand-Child of Theodorick, King of Italy, was born at Sevil. He succeeded his Brother S. Leander, in the Bishoprick of that City, about the Year 595. He held a Council in 623, and died in 646. he of Sevil, being governed the Church of Sevil Forty Years. This Bishop was a Man of great Reading and profound Learning, and has written upon divers Subjects. His Works may be divided into Five Classes. The First comprehending those which concern Arts or Sciences. The Second his Commentaries upon the Scripture. The Third his dogmatical Tracts. The Fourth his Treatises of Church-Discipline. And the last his Works of Morality or Piety.

The Book of Etymologies, or of Origin's, is the largest of those of the First Class: He wrote it at the Request of Braulio Bishop of * Saragosa; who divided it into Twenty Books, and made up what Isidore had not finish'd. This Work is an Epitome of all Arts and Sciences; he explains the Terms, lays down the Principles, and shews what is most in use in each of them. What relates to Ecclesiastical Matters is as follows. In the Sixth Book he maketh a Catalogue of the Books of the Old and New Testament: In which he places, in the Fourth Class of the (a) Canonical Books of the Old Testament, Ecclesi-

Christ. S. Cyrian, (or rather Rufinus) in his Tract *De Exposit. Symb.* having reckon'd up the Books in Order, which made up the Canon in his Time, and omitting those which were accounted apocryphal, says, *Hæc sunt, &c.* These are the Books which are received into the Canon by the Church; the other Books (meaning Tobit, &c.) are not Canonical. The same Catalogue of Canonical Writers do Origin in *Eusebius Hist. Eccles.* l. 6. c. 25. and the Council of Laodicea, c. 59. give Conc. Laod. us: So that there can be no doubt, but for the First Four hundred Years and more, the Canon was exactly the same that we now have. Indeed the Apocryphal Books were read in the Churches of the purer Ages to the Novices and Catechumens (as were also Clement and Ignatius's Epistles, and c. 15, 16. Hieron's Book called *Pastor*), yea, and some of the later Fathers, as S. Jerom, Augustin and Innocent give Aug. de civ. Dei, l. 18. them very honourable Titles, calling them *Sacred, Divine, Canonical*; but then they mean not by Canonical as the Church of Rome doth, *Canones Fidei* a perfect Rule both for Faith and Manners, but c. 36. *Canones Morum & Historie*, profitable to Instruction, and to inform Men in the History of the Jewish Church: And so far is this Doctrine of S. Isidore Orthodox in the Judgment of the Church of England, Conc. West. 12. our Mother. *Art. 6.]*

offices, the Book of Wisdom, Judith, Tobit, and the Two Books of the Maccabees. He distinguishes Three Orders of the Scripture, the Historical, Moral and Allegorical. He speaks of the Authors of the Canonical Books, and of those that have composed Harmonies of the Gospels. He reckons up but Four General Councils. He makes a Paschal Cycle. In fine, he treats of the principal Festivals of the Jews and Christians, and of the Administration of the Sacrament. He faith, it is called a Sacrifice, because it is made sacred by a mystical Prayer, in remembrance of the Passion of our Lord. He denieth (b) a Sacrament, the Sign of an Holy Thing, communicating Holiness. He places in that rank Baptism, Chrism, and the Eucharist, which are, faith he, Sacraments, because under the Veil of corporeal things, the divine Verue does secretly operate Salvation. To the Uction he joins the Laying on of Hands, which brings down the Holy Ghost. He speaks of Exorcism. He makes the Apostles Authors of the Creed, which he thinks to have been called a Symbol, because it is the Badge whereby Christians know one another. He speaks of Prayer, of Fasting and of Penance, which, he says, is a voluntary Punishment for ones Sins. He defines Satisfaction, the Exclusion of the Causes and Occasions of Sin, and the Cessation of Sinning. He calls Reconciliation the End of Penance. He distinguishes

[110] A Sacrament—communicating Holiness. The Sacraments may in a pious and good Sense be said to communicate Sanctifying Grace and Holiness, not ex opere operantis, as the Church of Rome teacheth, but ex opere operantis, being moral Instruments of conveying and conveying the Grace of God to the Souls of all worthy Participants of them; God being pleased by us with them, to work Spiritual Graces and Endowments in us, Non proper virtutem sacramentorum que facimus, sed proper vim fidei in Christo, qua illis communicamus. Not through any virtue in the sacraments, which we receive, but through Faith in the Receiver.]

eth two sorts of Exomologesi of Confession, the one of Praise, the other of Sins; and faith, both the one and the other are chiefly, made to God. Lastly, he makes mention of the Rogations or Exultes.

In the Seventh Book he treats of the Names and Attributes of God: Chap. 1. Of the Son of God, of his Qualities, of his metaphorical and natural Names. Chap. 2. Of the Holy Ghost. Chap. 3. Of the Trinity, and of the appellative and relative Names of the Persons. Chap. 4. Of Angels and their different Orders. Chap. 5. He explains also the Names of the Persons mention'd in the Bible; he gives the Definition of the Patriarchs, the Prophets, the Apostles, the Martyrs, the Clerks and Monks.

In the Eighth Book he speaks of the Church, of Herefy, of the Number of the Sybils, &c.

The Three Books of the Differences of Names, or of the proper Signification of Words, written by the same Author, are a grammatical Work; and the Book of the Nature of Things to [King] Sisebur, a Physical Treatise, of which we have nothing here to say.

To this Class of S. Isidore's Works may be added his Historical Tracts; which are a Chronological Abridgement, from the beginning of the World down to * Heraclius's Empire. An History of the Goths, from the 176th Year of Christ, to the Year 610. with an Epitome of the History of the Vandals and Sueveni. The Treatise of Ecclesiastical Writers, which we have defended in the Preface of the preceeding Volume, and the Treatise of the Life and Death of certain Saints.

The Treatises that S. Isidore writ upon the Bible, which may make up the Second Class of his Works, are these: Some *Prolegomena's*, wherein he treats of the Authors of the Books of the Old and New Testament, some Annotations upon the *Pentateuch*, upon *Isaiah*, upon the Books of *Kings*, and upon *Ezra*, wherein he maketh some Remarks Literal or Moral, which are often grounded upon Names, which he explains according to his Fancy, or upon Observations of little solidity; a Book of Allegories on the *Oratorum*, which is a compendious Collection of Allegorical Expositions made by the Fathers before him; and a Commentary upon the Song of Solomon, which he expounds of the Church and of Jesus Christ, with great perspicuity and brevity.

Of the Dogmatical Tracts of S. Isidore, we have none remaining but two Books against the Jews, written to his Sister * *Florentia*; in which he hath gathered some Passages of the Holy Scripture to prove our Religion. The First of these two Books is upon the Passion, the Resurrection, the Reign of Christ, and upon the Judgment. The Second is upon the Calling of the Gentiles, and the establishing of the Church: The Proofs he brings are solid, and his Reflections judicious.

Among his Books of Discipline, that of the [Ecclesiastical or Divine] Offices is the most considerable. It is divided into Two Books: In the First he treats of the Parts and Ceremonies of Divine Service; he confests, in the Primitive Church, Prayers were read with a plain turn of the Voice, more like pronouncing than singing: He distinguishes two Sorts of Hymns, those of the Scripture, of which the Holy Ghost is the Author, and those of Men's Composition. He faith, S. Hilarius was the first that made any of them, and that after him S. Ambrose did also compose some, which have been recited in the Church of Milan, and from thence passed down to the other Western Churches. And further says, That S. Ambrose first establish'd the Use of Antiphons; and that Responses were invented in Italy. He distinguishes Seven Parts

[* to the 17th Year of the Empire of Heraclius, and to the Year 626.]

[* Florentia, Dis. Gene.]

in the (c) *Mafs*, or the Canon, which he believes was (d) establish'd by S. Peter. 1. The Admonition to the People, to fit them up to Pray. 2. The Prayer to God, that he would receive the Prayers and Oblations of his People. 3. A Prayer for the Living, who offered the Sacrifice, and (c) for the Dead. 4. The Prayer for Peace. 5. The Prayer for the sanctifying of the Bread and Wine. 6. The Confirmation of the Sacrament. 7. The Lord's Prayer. The *Nicene* Creed was also recited, and at last they blessed the People. Then he observeth, That the Communion must be taken Fasting, and that the Sacrifice was offered for the Dead. He speaks of the Office of the Third, the Sixth, the Ninth Hour; of *Vespers*, *Compline*, *Vigils*, *Mattins*, of the principal Festivals of the year, of Lent-Fast, of the Fast on the 22d. of September, of the Fasts on November the 1st. and January the 1st. of the Fasts on Fridays and Saturdays in some Churches. He observeth, That, altho' the Custom of the Church was not to Fast from Easter to Whitsunday, some Monks nevertheless did Fast in that Interval out of Devotion. Lastly, he owns, That Churches have different Uses and Practices in many things.

here takes it in the first Sense, calling it *Ordo Presum*, i. e. The Form of Prayers: But M. Du Pin, by joining it with the Word Canon (a Word of a much later use, and which signifies in the Roman Church, the Rule or Form of celebrating their Mass) seems to bring it over to the latter, but against the Sense of S. Isidore of Sevil.]

[111] Establish'd by S. Peter. But Erroneously; for in the Apostle's time the Holy Sacrament was celebrated without any Ceremonies or Prayers, save that at the Consecration of the Elements, the Priest repeated the Lord's Prayer over them. And this S. Jerome says, was done by the Institution of Christ himself. *Dominus docuit Apostoli in Orantiam Dominicum dicere, super Sacrificia Corpora.* And Innocent III. himself tells us, That S. Peter celebrated the Sacrament at Antioch with three Prayers only, *Primaque S. Petrus Apostolus Missam antiphonis dicitur celebrasse in qua tres tantum orationes, in primordia missenae Ecclesie, dicebantur.* so that it is absurd to think S. Peter the Author of so long an Office.]

[112] Prayers in the Sacrament—for the Dead. It is evident from some very Ancient Records of the Church, That it was a Custom among the Christians, *Ab Antiquo*, to pray for the Souls of the Faithful, departed in the dreadful Myteries. Whether it were decreed by the Apostles themselves, as S. Chrysostom plainly tells us, in his Comment on the *Philippians*, maybe very great doubt; but it is certain, as in Epiph. ad Philip. that S. Peter celebrated the Sacrament at Antioch with three Prayers only, *Primaque S. Petrus Apostolus Missam antiphonis dicitur celebrasse in qua tres tantum orationes, in primordia missenae Ecclesie, dicebantur.* so that it is absurd to think S. Peter the Author of so long an Office.]

[113] The Sacrament—a Sacrifice. The Sacrament was called a Sacrifice by the Primitive Fathers; not because Christ is really sacrificed for the Sins of the Quick and Dead in those Myteries, as the Romish Church now teacheth the World; but because, 1. It is a Commemoration of Christ's Spiritual Sacrifice. *Epiph. ad Heb. Annuntians mortem. Fili Dei, celebramus, fidei S. Chrysostomus, incruentum Sacrificium.* 2. Because in this Sacrament we offer the Spiritual Sacrifices of Prayers and Praises. 3. Because the Faithful, at this Sacrament, offered their Souls and Bodies a living and acceptable Sacrifice to God. 4. Because, at this Sacrament, the richer Christians brought an Oblation of Bread and Wine, and other Gifts, which were partly spent in this Service, and partly distributed to the Poor for their Relief. Thus the Fathers used to call the Words Sacrifice figuratively, which now is understood properly, but contrary to this place of Isidore.]

The 2d. Book of Offices is concerning Ecclesiastical Persons. He says, All that are ordained to serve the Church, are called Clerks; because S. Myshon, who was the first ordained by the Apostles, was chosen by Lot; or because all Clerks are also called by Lot to * the Lord's Inheritance: Or else, lastly, because the Lord is their Lot and Portion. He puts *Kleros*, a term in mind, That they ought to have retired from the World, to abstain from Worldly Lot's Pleasures, not to go to the Publick Shows, nor to publick Feasts; to follow their Employ-

ment

S. Isidore of Sevil. Amb. lib. 33. Epist. 65.

Hieron. cont. Pelag. 1. 3.

Chrys. Hom. ad Philip. c. 10. in Epiph. ad Philip. c. 13.

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Chrys. Hom. ad Philip. c. 10. in Epiph. ad Philip. c. 13.

ment without engaging themselves in secular Affairs; nor to put Money to Usury; to take no Presents for performing the Functions of their Ministry; to be wife and modest in their carriage, and reserved in their Talk; nor to keep Company with Women; to be Sober, Chast, and Constant in Prayer. He distinguisheth two sorts of Clerks; some living under the governance of their Bishop; and others, called **Accephali*, which can neither pass for Laicks nor Ecclesiasticks. He taketh notice, That

[*(e) Tonsure, and thus the Crown of their Head was all shaved. Tonsure, or cutting the Hair short, was in the purest times of the Church imposed upon the Clergy, as being indecent for them to wear their Hair long, according to the Fashion of those times. The 4th. Council of Carthage, which was held, A. C. 398. decreed, can. 44. That no Clergyman should wear a long Hair or Beard. Clericum nec Coma narius, nec barbam; but on the other side, Rasure, or making the Crown of the Head bald, by Shaving, was accounted a detestable Ceremony, and much condemned by the Fathers. Chrysostom Alex. Opuscul. Ital. Jerom. Epistolarius, &c. in the Desertists, and other Hereticks, as being forbidden in the Law of God, Eccl. 44. 30. and an Heathenish Ceremony derived from the Priests of Isis and Serapis. Jerom. in Eccl. 44. Wherefore, it ought to be looked upon as a corrupt Ceremony, first received by Hereticks, but after got into the Church, among other profane Usages in this Superstitious Age.]*

Cup to the Laity, who may not take it from the Altar. Subdeacons do also handle the Sacred Vessels; also it was decreed, That they also should be bound to Continency. The other Persons of the Clergy are the Readers, the Singers, the Exorcists, the Door-keepers. There are many kinds of Monks. The *Cenobites* are they that live in common; the *Hermites* they that withdraw into Deserts; the *Anachorites* they that shut up themselves in Cells: These are the several sorts of good Monks. S. Isidore describes and commends the Life of the *Cenobites*, then he speaks of Penitents; they cut their Hair, they wear Hair-cloath, they strew Asbes upon their Heads, to put them in mind that they are but Dust, and shall return to Dust. By Penance, Remission of Sins committed after Baptism, tho' never so great, is obtained. Clerks do it before God, others before the Bishop. True Penance consists in the amendment of Life. Afterwards he commends Virgins, and gives them some wholesome Advices; as also Widows and those that are Married, and likewise Catechumens. He gives an Account of the Exorcisms and the Salt [used in them.]

Then he passeth to other Points, and expounds the Creed, which he believes to have been composed by the Apostles in common, before they dispersed themselves to preach the Gospel. He treats of Baptism, and distinguisheth it into three sorts; the Baptism of Water, the Baptism of Blood, and the Baptism of Tears. He observes, That the Sacrament of Baptism, that it may be valid, must be conferred in the name, and by the Invocation of the three Persons of the Trinity; That it is God that baptizeth and not Man, and therefore that it matters not, whether it be conferred by an Heretic; That Original Sin in Infants is remitted in Baptism, so, that if they should die without it, they should be excluded from the Kingdom of Heaven; That Bishops and Presbyters are the Ministers of that Sacrament; That the Holy (*f*) *Chrism* is

[*(f) Chrism.*] *Chrism* or Unction, was an ancient Rite used in the Jewish Church to denote the conferring of Gifts and Graces on the Persons Anointed, and thence derived to the Christian Church. Our Saviour and his Apostles used it in working their miraculous Cures of the Sick, Jam. 5. 14. Mar. 6. 14. And after Miracles ceased in the Church, it was continued in the Administration of Baptism, to signify (say the Fathers) that the Persons baptized are cut off from the World, and engrained into Christ the true Olive-tree, and made Partakers of its Fruits and Benefits: Or to shew, that they were become Champions for Christ, and like the Heathen *Athletes*, were Anointed to be a chosen Generation, a royal Priesthood, an holy Nation (as the Apostle speaks 1 Pet. 2. 9.) to which all Persons were designed by *Chrism*. The same Ceremony was used by the Church in Confirmation, and to the Sick in the beginning of their Sickness, to strengthen and recover them, but not as it is in the Church of Rome, as a Sacramental Viaticum for Persons dying.]

We have a few Letters of S. Isidore; the 1st. and 2d. contain nothing remarkable: The 3d. to *Helladius*, is concerning Discipline. There he shews, That a Presbyter fallen into the Sin of the Flesh is to be deplored and put to Penance, without any hope of being restored. He reaches the same Doctrine in his Book of Offices; which shews the falsity of another Letter fathered upon him, directed to *Massianus*, the Author whereof goes about to expound the Canon of the Council of *Ancyra*, about the deposition of Clerks fallen into the Sin of the Flesh, and to prove it should be understood of those only who do not do Penance, pretending that those that do it, ought to be restored; which Doctrine is so contrary to that of *Isidore*, that there is no doubt, but that Letter is the Fiction of some Impostor, and perhaps of the famous *Isidore Mercator*.

I pass the same Judgment on the 4th. Letter directed to *Claudian*, wherein the Question of the Procession of the Holy Ghost is handled against the *Greeks*; on the 5th. directed to *Rea demperus*, in which the question of leaven'd and leaven'd Bread is debated against the same *Pemperus*; and on the last to *Engenius of Toledo*, about the Authority of the Pope. It is visible, these Letters were written in the time of the Quarrel between the *Greeks* and *Latins*, which was not begun in the Life of *Isidore* of *Sevil*.

Lastly, we will join to the Works of Discipline, the Rule of the Monks, composed by S. Isidore, accommodated to the use of his Country, and proportion'd to the strength of the weaker sort.

S. Isidore's Learning did not hinder him from being Eminent in Works of Piety, of which he hath left us three, viz. Two Books of *Synonyma* or Soliloquies, and a Treatise of the Contempr of the World, which are Discourses supposed to be had in a Man, between his Soul and his Reason, and contain Admonitions, Christian Meditations, Prayers and Sentences of Piety and Remorse. Some body hath made a Collection of some of these Sentences, and intitled it, *The Rule of good Living*. To which is added, a Piece, intitled, *The Lamentations of Repentance*, with a long and good Prayer about Amendment of Life, and another shorter against Temptations.

But the most considerable of the moral Works of S. Isidore, is his Collection of Sentences out of S. Gregory's [Morals] divided into three Books. The 1st. contains some Christian Considerations about the Doctrine of the Creed; The 2d. about Vertues; The 3d. about Temptations, and the Remedies whereby we may be healed and sanctified.

The Book of the Combat between Vices and Vertues, attributed to S. Austin, to S. Leo, to S. Ambrose, and at last to S. Isidore, is none of theirs, but belongs to *Ambrose Autpert*, Abbot of S. Vincent of *Benevent*, as is observed in his Life, tho' *Sigebert* ascribeth to *Isidore* a Book bearing the same Title.

By what we have said of the Works of *Isidore*, it is plain enough, that this Bishop was well read, but he had not so much Fineness of Wit and Elevation of Mind, there is nothing commendable in his Style but the clearness of it; he is neither Eloquent nor Polite; his own Opinions are often false, and he does not always make a good choice when he borrows of others. He contents himself with a superficial Knowledge, and does not search the bottom of Matters. His Remarks are but trivial, and often mistaken: Nevertheless he was esteemed, in his Age, a Prodigy of Learning, and an Oracle. The Fathers of the 8th. Council of *Toledo*, give this illustrious Testimony of his Knowledge. "The excellent Doctor of our Age, *Isidore*, the greatest Ornament of the Catholick Church, the last of the Fathers, with regard to the times, but such as may, for his Learning, be compared to the first, the most learned Man of past Ages. Altho' this Commendation be Hyperbolic, yet it must be confessed, *Isidore* was a Man of Desert, and that *Braulio* was in the right, in saying, God seemed to have given him to Spain, and raised him up in that time, to make the Monuments of the Ancients known; and to hinder Men from falling into extreme Barbarity and Rusticity.

The Works of this Father have been printed at Madrid, in 1599. at Paris, by *Somnius*, by the care of *La Bigne*, in 1580. in 1601. by Father *Du Breuil* a Benedictin Monk of the Abby of S. German, who having revised them, made a larger Edition of them, printed by *Somnius*. That Edition was Reprinted at *Anwerp*, in 1617. [in Fol.] Besides that, there are many Tracts printed severally. The Origins have been printed at *Basil*, in 1577. [in Fol.] with some Annotations of *Vulcanius*, and in different Collections, [as at Venice in 1483. in Fol. and at Paris in 1509.] His Offices were printed in the *Bibliotheca Patrum*, and in some Collections of Books of Ecclesiastical Rites, [at Rome in 1591. in Fol. and at Paris in 1610.] His Chronicle and Histories were printed at *Frankfort*, in 1605. and 1606. at *Hamburg* in 1611. at *Amsterdam* in 1596. [in Octavo.] with *Vulcanius*'s Notes; his Allegories at **Haguenau*, in 1529. [Quarto.] his Books against the Jews at *Verice*, in 1584. The three Books of Sentences, intitled, *De summo Bono*, *Offe the sovereign Good*; at Paris in 1538. [at Turin in 1593. Quarto, with *Loxys*'s Notes.] Father *Labbe*, in his *Bibliotheca MSS.* hath published a History of the *Goths* and *Vandals*, larger than that printed among the Works of *Isidore*. The Book of the Ecclesiastical Writers, was printed in divers Collections of Authors, which have treated of those Matters [at *Anwerp* in 1639. Fol. at *Frankfort* in 1603. and with Notes at *Colem*, in 1580. Octavo.]

B. RAULIO, Bishop of Saragosa.

B. Raulio
Bishop of
Saragosa.

B. RAULIO, Bishop of Saragosa, Friend to *Mons. de Seville*, wrote two Letters to him, and made an Eecommium upon that Father, containing the Catalogue of his Works, wherein he tells us, That he not only had set in order, but finished his Treatise of Origins, he wrote also the Life of *Emilianus*, a Spanish Hermit, vulgarly called, *S. Milan*. Moreover the Life of *S. Locadia* is attributed to him. He was present in the 4th, 5th, and 6th Councils of Toledo, and died in 446. after he had been Bishop 30 years. His Epistles and Eecommium are extant in *S. Vidor's Works*, and his Life of *Emilianus* in *Mabillon's Sac. Brev.* pag. 295.]

S. COLUMBANUS.

S. Columba
nus.

S. Columbanus, a Monk of the Monastery of *Benchor* in Ireland, went into France towards the year, 590. with 12 Monks of his Monastery, and withdrew himself into the Solitude of *Volge*, near *Belancon*, where he founded the Monasteries of *Luxeuil* and of *Fontaines*. After he had governed them 20 years, he was banished by King *Theodebert*, upon the Motion of Queen *Brunehaut*. After which, he retired into Switzerland, then belonging to the Kingdom of *Theodebert*, where he preached the Gospel to some Pagan, remaining in that Country: But *Theodebert* being overcome, and taken Prisoner by *Theodebert*, Columbanus was forced to fly into Italy in the year, 613. where he founded the Monastery of *Bobio*, and died there in 655.

The Author of this Saint's Life, and *Sigehert* of *Gentibourg*, say, he was a great Student and a Witty Man; That in his Youth, he composed a Commentary on the Book of *Psalms*, which was elegantly written; and that he had published many other Works, useful for Prayers and Instruction. They say, The Title of the Commentary on the *Psalms* is found in an old Catalogue of the Library of *S. Gal.*; but the Work it self is not there. In the Monastery of *Luxeuil* there is a Manuscript Commentary on the *Psalms*, the Author of which is not known. Some would have it pass, for that of *S. Columbanus*, but it hath not yet been printed, and we know nothing of it, but from him who hath collected the Works of that Father.

There are yet extant some of the Poetical Works of *S. Columbanus*, of which *Sigehert* maketh mention. The first of them is a Letter to *Hemadus* upon the Shortness of Life, and the Vanity of Worldly Goods. The Preface of which begins with the Letters of the name of *S. Columbanus*, and of him he writes to, so that taking all the first Letters of each Verse, one finds Columbanus Hemadus: The 2d. is a Letter in short Verses, written to *Sedolius*, in the end whereof, he taketh notice, That he was come to the 18th Olympiad, that is, that he was 72 years old at least. The 3d. is an Epigram upon Women. The 4th. is a Poem in Hexameters, intitled, *Munitiones*, containing several Precepts of Morality. The last is in Prose upon the Vanity and Misery of this Life.

But these Works are not comparable to his Rule, which is found in the Collection of *Beneditus Ananias*. It is full of Wisdom and Instruction; for there he does not content himself to prescribe Rules only, but shews the Excellency and Usefulness of them, and grounds them upon Testimonies of Scripture; or upon some Principle of Morality. He lays down, for the Foundation of his Rule, the Love of God and of our Neighbour as a general Precept, whereupon all the other are superstructed. Then he commands Obedience and Silence. He appoints, That Monks shall eat in the Evening, and shall feed on such plain Meat, as may sustain them without hurt to their Health. He will have them to eat every day, that they may be able to labour to Pray, and to read daily. He orders them to be content with things absolutely necessary, which are very few; to rise from Wealth and Vanity; to be Chast in their Thoughts as well as in their Actions. That which he appoints concerning the Office which was then called the *Canons*, is somewhat obscure. Yet this he seems to prescribe: That they shall meet together three times in the Night, and three times in the day, to Pray; That in the Office of the day, at each hour they shall say three *Psalms* at each Office, and some other Prayers: That the Night Office is to be lengthened or shortened, according to the length or shortness of the Nights; That from October to February, they must say in the ordinary Office of the Night, 36 *Psalms* and 12 *Antiphons*; at three several times, and in the rest of the year 24 *Psalms* only, with 8 *Antiphons*; but for the *Quarter* and *Summer* night, the Office is made up of 75 *Psalms* and 25 *Antiphons* in Winter; which number is to be augmented or lessened according as the Nights increase or decrease. He observes, some other Monks perform the Night Office at 4 times, and Sing both in Winter and Summer, 12 *Psalms* in the usual Service, and

and 36 in the Service of the Saturday and Sunday nights; but he does not approve of that Practice, as being too tiresome in Summer, when the nights are short. Then he recommends S. Columbanus to his Monks that Spirit of Discretion, that can discern betwixt Good and Evil; and that Mortification of Spirit consisting in doing nothing according to Self-will: There are all the Articles of that Rule which were found in the Collection of *Beneditus Ananias*. There is another added to it, of the Perfection of a Monk, from a Manuscript of the Monastery of *Bobio*; but it is evident, That is not the same Author, but is a Note of some other Monk. Some have thought that we had but one part of *S. Columbanus's* Rule, because that in the Harmony of the Rules there is one Article of it cited, which is said to be the 33d. of that *Abbot's* Rule; but this an Error in the Quotation, and it must be taken out of some other Author. After this Rule follows his Penitential, containing a Decree of what Penance is to be imposed upon Monks taken in a Fault, how light sever it may be. It is there supposed, that they must confess it, and then are prescribed Penances for each of those Faults. Some very light ones are punished somewhat severely; one may judge of it by the following instances. He that shall not say (*Amen*) at Table, shall lose six Lashes; he that shall talk in the Refectory, as many; he that shall not forbear Coughing at the beginning of a Psalm, shall also be treated after the same manner; and he likewise that shall touch the Chalice with his Teeth, or shall Smile in the time of Divine Service; that they have spoken roughly and frowardly, shall receive fifty Lashes, as well as they that have answered again to their Superior. There are other Penances enjoyed besides Whipping; as Fasting, Silence, Separation from the Table, Humiliation. These Penances seem to be more rational, and fitter to correct Men than Whipping, and yet they are not the most common and usual.

There was found in the Manuscript of *Bobio* with *S. Columbanus's* Rule and Penitential, some Spiritual Instructions fathered upon this Saint, agreeable enough to the Style of his Rule. They contain some Exhortations to Piety, and a Spiritual Life, fit for Monks, the Titles whereof are as follows. 1. Of the Trinity. 2. Of the Mortification of Vices, and the Acquisition of Virtues. 3. Of the Contempt of the World, and the love of heavenly Things. 4. That we ought to work and labor in this Life, to rest in the next. 5. That this Life should not be called Vita but Via. 6. That this Life is like a Shadow. 7. Of the blindness of those who serve the Flesh and neglect the Spirit. 8. That we ought to tend to our Heavenly Country, the End of this present Life. 9. Of the last Judgment. 10. Of the means of fleeing from the dreadful Wrath of him who is to judge us. 11. Of the Love of God and of our Neighbour. 12. Of Remission, and of the Vigilancy wherewith we ought to wait for the coming of the Final Judgment. 13. That we must have Recourse to Christ, the Fountain of Life. 14. Several Advices for the Spiritual Life. The 15th, which was not in the *Bobio* Manuscripts, is of the Ferocity wherewith we ought to serve God. There is mention made there of Grace, according to *S. Austin's* Principles, but it does not seem to be of the same Style with the rest. The 16th, was not in the said *Bobio* Manuscript neither, but it hath more of *S. Columbanus's* Style. It is very short, and is intitled, *What is that which is and which shall be?* In it he compares this Life with that which is to come. The 17th Instruction is a Discourse of Faults *Bishop* of *Ries*, to some Monks.

After the 17th Instruction, in the *Bobio* Manuscript, there is a small Tract of the Eight principal Vices, which are, Gluttony, Fornication, Covetousness, Wrath, Sorrow, Idleness, Vain-glory and Pride, and sets down, in a few Words, some Remedies against these Vices.

Some produce also some Letters of *S. Columbanus*, taken out of another Manuscript of *Bobio*, of the Truth of which Letters there can be no doubt. The 1st. is directed to *Boniface* Bishop of *Rome*, the Third or Fourth of that Name. *S. Columbanus* says, in that Letter, he had already written to the Pope *S. Gregory*, concerning the Difference between his own Church and that of *Rome*, about the Day on which *Easter* ought to be celebrated, and intreats *Boniface* to let him keep to the Custom he had, of celebrating that Festival, as the Ancients of his Country did, tho' he now lived in France. He propounds the Example of *S. Polycarp*, and of *Anicetus*, to shew that Men may differ in their Practice about the keeping of *Easter*, without any Breach of Unity and Peace, and annexes the Canon of the first Council of *Constantinople*; whereby it is order'd, That Christian People living among barbarous Nations, shall live after their Customs: Which is an Argument, that *S. Columbanus* was not unacquainted with Ecclesiastical History, and the Canons of the Church. The next Letter is to a Council of French Bishops, assembled upon his account. It is written with a great deal of Wisdom and Elegancy, is very Witty, Judicious and Learned. He thanks them, at first, for having met together about his Concerns, and intimates to them, That he could with they would meet oftener, and that, according to the Canons, they would hold Councils once or twice in the Year, to put a Stop to the Divisions and Disorders of their Time. He prays to God, That their Meeting may be for the Church's good; and that they would not only treat of the Celebration of *Easter*, but moreover make all necessary Provisions to reform the Discipline to its former State. He does earnestly press their own Duty upon them, and gives them Lessons of Humility and Charitableness, and then, coming to the matter in hand, he sets forth the Difference between the French and the English Bishops, about the Time of the Celebration of *Easter*. He observes, That the Western Churches were not agreed upon the Day of that Festival;

"Tis said, that *S. Columbanus* had written some Letters to King *Theodorick*, but we have none of them. *Jmas* speaks also of a Letter directed to *Clotharius*; but it is lost, as well as his Book against the *Arians*, mention'd in the same Author, his great Treatise of *Easter*, Two Letters to *S. Gregory*, and his writing to *Arigius* upon the same Subject. They say, moreover, He had made a Commentary upon the Gospels, but it is not mention'd in ancient Authors. They ascribe yet to him a little Treatise of Penances for Monks, Clerks and Laicks; but

pthly against it, especially in the Clergy, that they were ever
 inveighing against them that were mar-
 riage: inasmuch that they brought it into a general Dislike. At length a Decree was made against
 Priests' Marriage: in the Council of *Elberis*, anno 305. Can. 33. And the like was attempted in the
 first Council of *Nice*, but was suppressed by the Authority of *Papinustus*. And not long after the Ca-
 non made at *Elberis* was at it very much revered by the Council of *Antioch*, Anno 340. Indeed Pope *Syrinus*
 anno 380. and *Innocent* enforced this Law Prohibition in the *West*, and were seconded by the Second
 Council of *Carthage*, but were opposed by the Synods of *Agatha* and *Tyron*: So that tho' the Celebrity
 of the Clergy was commanded and practised in some Churches, especially in the *West* (to which this
 Author refers himself) yet it was never universally imposed nor received, especially in the *East*, till
Gregory VII's Time, anno 1074. and then was thought to be establish'd by no Law Ecclesiastical or
 Divine, and was opposed by the Clergy, unanimously, as a Doctrine of Devils, as *S. Paul*, 1 *Tim.* 3. 4.
 and all good Men esteem it.]

CUMIANUS or CUMINUS.

THREE are many CUMINUS's in Ireland. This probably is he, of whom there is still extant a Letter to *Segenius*, Abbot of *Hi*, publish'd by *Bishop Olier*, in his *Collection* of Letters of *Irisb* Men, wherein he would persuade the *Irisb*. That they ought to leave their Custom of keeping *Easter*, and conform to that of the *Roman Church*. The Author of the *Pontifical* is of the same Opinion; and therefore may be believed to be the same Man, but it is not known who nor whence he was. Some believe *sis Cumianus*, Abbot of *Hi*; but it is not likely, seeing the Letter is written to *Segenius*, who was Abbot of *Hi*, many Years before this *Cuminus* took Possession of it. I should rather think 'tis *Cuminus*, surnam'd *Fada*, that is, the long, Son to King *Fiachna*, who also is supposed to be Author of an Hymn, which begins with these Words; *Celebra Judea festa Christi gaudia*. He was born, if one may believe the Annals of that Country, in the Year 592, and died 662: the Letter now mention'd was written about 634.

HESYCHIUS.

AUthors are much divided about this Author's Age and Profession, whose chief Work is a Commentary upon *Leviticus*. Cardinal *Perron* ascribed it to *Hesychius*, Bishop of **Salone*, who lived under the Empire of *Honorius*, in the Time of Pope *Zosimus*, and of *S. Austin*, because there is a Letter of that Pope directed to this *Hesychius* Bishop of *Salone*, and a Letter of that Bishop to *S. Austin*. *Trithemius* and *Sixtus Senensis* did believe, that this we now speak of, was a Disciple of *S. Gregory Nazianzen*. *Bellarmin*, *Possevin* and *Mireus* ascribe the Works, bearing *Hesychius*'s Name, to *Hesychius*, Patriarch of *Jerusalem*, to whom the Fourth Letter of the First Book of *S. Gregory's* Letters is directed. The most common Opinion is: That this *Hesychius* was a Priest only, and of *Jerusalem* (but some place him in the Fifth, others in the Seventh Century, which is plain) for, 1. The Author discovers himself to be so, in the Preface and Book which he wrote at *Jerusalem* (2). And, 2. in an old Manuscript of the King's Library, it is observed in the Title, That this *Hesychius* was of *Jerusalem*; and the Title of the Letter, which is instead of a Preface, shews he was but a Priest. It is worded thus; *To the Deacon Eurychianus, Ilychius, a Sinner, Servant of Jesus Christ and Presbyter*: Notwithstanding which, he might possibly have been afterward raised to the dignity of Patriarch of *Jerusalem*; but there are no other Proofs of it, but the Authority of some Manuscripts, and some new Authors, in the Title of which he is called by the Name of Bishop; which is not very convincing: And *Photius*, who made some Extracts of this Author's Sermons, calls him no other than Presbyter. As for the Time in which he liv'd, there's no question but he is much later than the Bishop of *Salone*, seeing he writes against the *Eurychians* and *Nestorians*: Nay, he seems to have lived after *S. Gregory*, because he maketh use of *S. Hieron's* Translation; but he was before the Ninth Century, because his Commentary is quoted by *Amalaricus*, l. 14. of Divine Offices, c. 36, and by *Rabanus*, in his Preface upon *Leviticus*, as well as by *Frescopolus* and *Srabo*; yea, and before the Eighth, if he be the same which *Photius* quoteth, as very likely he is: Which makes me think, he lived in the End of the Sixth or in the Beginning of the Seventh Century: It is true, there was one *Hesychius*, Priest of *Jerusalem*, in the Fifth Century, in the Time of *S. Cyril*, mentioned in *Eulymnius's* Life, and in *Theophanes's* Chronicle; but this does not seem to be so ancient, for in *S. Cyril's* Time *S. Hieron's* Translation was not used in the Church. I know, it may be answer'd, that that Quotation is none of that Author's, but the Translator's, because we have not the Greek Original of that Work: But I am perswaded, it was written in *Latin* by its Author, who does carefully mark the Differences between the Vulgar Edition and that of the *Septuagint*, and likewise of the Translations of *Aquila* and *Theodotion*, and sometimes quotes the Greek Terms of those Translations, which he renders into *Latin*. This Commentary is clear and plain, he gives the literal Sense, adding now and then to that Explication, some short Allegorical or Moral Reflections. It is divided into Seven Books. It hath often been observ'd, That this Author speaks of a Practice of the Church of his Time: That they burnt the

(a) Which he wrote at *Jerusalem*.] These are his *Templum*, & civitas hac *Jerusalem*. And in the *Se*-Words in the Preface; *Deprecare ne fas obstat vobis* venter Book, *Cognoscis autem ea quae ipsi* *Judeis* *con-*
ment acceptabit, non solum in *Jerusalem*, sed & in *perpetuo*, ex *Iosephi* *historia*, quorum plurima etiam nunc
omni terra. And in the Sixth Book, *Quod manifestat* *nostris* ad *cernendum* *adjacent* *vistibus*.

remainder

remainder of the Oblation after the Celebration of the Mysteries, and the Communion of the Faithful.

In the *Bibliotheca Patrum* there are Two Homilies in Greek and Latin, upon the Virgin, bearing the Name of *Hesychius*, Presbyter of *Jerusalem*.

Combes attributes, moreover, to this Author, the second Sermon of *S. Gregory of Nyssa*, upon Christ's Resurrection; and he proves his Opinion, 1. By the Authority of a Manuscript of the King's Library, where this Sermon is found under *Hesychius's* Name, Priest of *Jerusalem*. 2. Because it seems to be of a meaner, more close and dogmatical Style than that of *Gregory of Nyssa*. Lastly, because it sets down an Opinion directly opposite to that which is brought in the first Sermon on the same subject, bearing also the Name of *S. Gregory of Nyssa*; for the Author of this supposes, That Christ rose from the Dead on Saturday in the Evening, and gives that Sense to *S. Matthew's* Words, *Vespere autem Sabbathi*: Whereas the Author of the second Sermon supposes, That he rose on Sunday Morning, and shews these Words (*Vespere autem, Sabbathi, or Sabbathorum*) are to be understood thus, *When the Week was past*. But if this Homily be *Hesychius's*, it is not his of whom we speak, but his who lived in the Beginning of the Fifth Century. To the End of that Homily *Combes* hath added the Fragment of a Place of *Hesychius's* Harmony of the Gospels, touching the Hour of Christ's Death. *Cocelerius* hath made an Abridgment of it in the beginning of his Third Volume Of the Monuments of the Greek Church. This Work contains the solutions of several Difficulties about the seeming Contradictions of the Evangelists.

Hesychius hath published, with *Adrian's* Introduction, the Titles of the Chapters of the Twelve lesser Prophets, and of *Isaiah*, bearing the Name of *Hesychius* also. This Work might also be his, who lived in the Fifth Century.

The Treatise of Temperance and Verue, dedicated to *Theodulus*, which contains Two hundred Maxims of the Spiritual Life, is the same *Hesychius's*, for in the Thirty first Maxim of the first hundred, it is observ'd, That the Author dwelt in a Monastery, and lived under the Conduct of a Superior.

It is probable likewise that *Hesychius's* Church-History, a Fragment whereof is quoted about *Theodoros Mopsuestenus*, in the Fifth Council, Collection V. p. 470. and in *Justinus's* *Edic*, belongs to the Monk of the Fifth Century.

Lastly, we may attribute to this the Two Sermons, of which *Photius* recites some Fragments in the 269th. and 275th. Volumes of his *Bibliotheca*: The one is taken out of a Sermon upon *S. Andrew*, and the other out of a Sermon upon *S. James*, the Lord's Brother: I say the first is taken out of a Sermon upon *S. Andrew*, tho' in *Photius's* Title there is the Name of *S. Thomas*, because the Extract contains really a Commendation of *S. Andrew*, and there is now extant a *Latin* Translation of that whole Discourse on *S. Andrew*, in which *Photius's* Extracts are found. He says, in that Sermon, That *S. Andrew* is the first of the Apostles, the first Pillar of the Church, even before *S. Peter*, the Foundation of the Foundation it self. In the Sermon upon *S. James*, he says also almost the same Things of that Apostle, calling him, The Prince of Bishops, the Head or Chief of the Apostles, the Top of the Heads themselves, the most shining Lamp, the brightest Star. Thus they always extol the Saint, of whom they speak, above the others. *Cocelerius* tells us, in his Notes, He had collected many other Manuscript Pieces of this *Hesychius*, which he would have publish'd, if he could have hoped for a Life long enough.

There was another *Hesychius*, Presbyter of *Constantinople*, mention'd also by *Photius* in the 51st. Volume of his *Bibliotheca*. "I have read, says he, Four Discourses of *Hesychius's*, Prefbyter of *Constantinople*, upon the Brazen Serpent: The Style of them is full of Ointment, and calculated to stir up the Passions. He brings in the People of *Israel* speaking to *Moses*, and that Prophet making Speeches to the People. He relates also some Discourses of God to the People, and to *Moses*, and the Answers of *Moses* and the People, in the Form of Prayers or Exorcises. These Speeches take up the greatest part of his Work, which maketh up a large Volume. That Author was Catholic, as far as one can judge by his Work.

We have none of those Discourses now, nor any Tract of that Author, but the loss of these Declamations is not very considerable.

BONIFACE V.

BONIFACE V. mentions three Letters of this Pope about the Conversion of the English. The 1st. is directed to *Justus*, who from Bishop of Rochester became Archbishop of Canterbury, wherein he grants him the Pall, and congratulates him for King *Adelphus*'s Conversion. The 2^d. is directed to *Edwin* an English King, wherein he exhorts him to leave Idolatry, to worship the true God, and embrace Christ's Religion. The 3^d. is to Queen *Edelburgh*, whom he congratulath upon her Conversion, and exhorts her to endeavour that of the King her Husband.

MODESTUS, Bishop of Jerusalem.

MODESTUS, Bishop of Jerusalem. We have no other Monument of this Author, who flourished towards the year 620. but an Extract of one of his Sermons mention'd by *Photius* in the 275th. Volume of his *Bibliotheca*. The first is taken out of a Sermon upon the Women of the Gospel, which carried Balm to anoint Christ. He tells us there, That *Mary Magdalen*, out of whom Christ cast 7 Devils, was a Virgin, and that she suffered Martyrdom at *Ephesus*, whither she went to *S. John* the Evangelist, after the Virgin's death. Which news how far they were then from the Opinion which hath obtained since, That *Mary Magdalen* is the same with the Woman that was a Sinner, [Luk. 7. 37.] The 2^d. Sermon of *Modestus*, mentioned in *Photius*, was a Sermon upon the death of the Virgin the Mother of God, which he calls, *A Dormitory Sermon*, after the manner of the Ancients. *Photius* speaks of no Extract of it; he only taketh notice, 'tis a long Discourse, containing nothing necessary, and nothing like the former. The 3^d. Sermon is upon the Festival of the meeting [of Christ and *Simeon*] or the presentation of Jesus Christ in the Temple. *Photius* sets down an Extract of it, in which, the Vertues of *Anna*, and the Virgin's Purification, are discours'd of Figuratively and Rhetorically.

GEORGE of Alexandria.

IT is thought, That *George*, the Author of *S. Chrysostom's* Life, was the Bishop of *Alexandria*, who succeeded *S. John* the Alms-giver in the year 620, and held that See till 630. This Life is a great deal larger than that of *Palladius*, but less faithful, and full of many Untruths. His Style, in the judgment of the learned *Photius*, is very plain, and somewhat flat. He offends against the Laws of Grammar, and is not exact in the contruining of Words. It is needless to make the Extract of this Life, because what it contains more than is in *Palladius*, and the other ancient Historians, is either false or doubtful. He hath often misrepresented the Matters of Fact, which he relates upon trust from other Authors. He alleges many of them contrary to the Testimonies of *S. Chrysostom*, and the Authors of his time. He hath counterfeited many Letters, and falsely attributed them to the Emperors *Arcadius* and *Honorius*, and Pope *Innocent*. He confidently asserts, contrary to the truth of History, That this Pope excommunicated the Emperor *Honorius* and Empress *Eudoxia*. He hath reported an infinite number of things evidently false. *Photius*, who made a long Extract of this Life, confesses himself, That he hath said many things contrary to the Truth of History; but he thinks, the Reader may pick out that which is true and useful, and pass by the rest. Methinks it were better and fitter to fetch things out of the Originals, than to mispend ones time to read them in those ill Copiers and Plagiaries. This Work was published in Greek by Sir *H. Savil*, in the last Volume of *S. Chrysostom's* Works, printed at *Eaton*; together with the Life of the same Father by other later Authors, who copied out this Man's Fictions, and added others to them, after the manner of the modern Greeks.

H O

HONORIUS.

POPE HONORIUS, whose Name became so famous by reason of his Condemnation in the 6th. Council, was raised to the Pontificate the 12th. of May, 626. and died October 11th. 638. Besides the two Letters he hath written to *Sergius* upon the Question of the two Wills in Christ, which will be spoken of in the Acts of the 5th. Council, where they are inserted, we have some others upon particular Matters. The 1st. is directed to the Exarch *Justin*, to whom he complains, That certain Bishops advised a Lord to forsake *Adalade*, the lawful King of the *Lombards*, to file with the Tyrant *Arioualde*; and he desires him, after having restored *Adalade*, to send those Bishops to Rome to him, that he may punish them for their Disloyalty. We learn of *Paul*, the Deacon, That *Adalade* was turned out by the *Lombards*, because he had lost his Senses, and that *Arioualde* was put in his room.

The Second Letter of *Honorius* is directed to the Bishops of the Provinces of *Venice* and *Africa*. He recommends to them *Primoigenius* whom he had Consecrated to be Arch-Bishop of *Grado*, and prays them to admit him into the place of him who had been deprived of that Church.

The Three next Letters are concerning the Question of the Two Wills in Christ. The 5th. and 6th. are taken out of *Bedæ*; Therein he congratulates *Edwin* King of *Northumberland* for his Conversion, he exhorts him to perseverance in the Faith and Piety; he recommends *S. Gregory's* Works to him for his reading, and tells him, He sends Two Falls to both the Metropolitans of his Kingdom.

The Sixth ought to be directed to those Two Metropolitans, Named *Honorius* and *Paulinus*, the one Arch-Bishop of *Canterbury*, the other of *York*. He exhorts them to discharge the Duties of their Ministry worthily, and grants to them, That when either of the Bishops of those Two Sees shall happen to Die, the Survivor may Ordain another in his room.

Honorius's Two last Letters are taken out of the Collection of Canons of Cardinal *Dyscolus*. In the First directed to the Bishops of *Egyptus*, he tells them, That he sends them the Pall for *Hyacinth*, whom they had ordained Bishop of *Nicopolis*; but because he had been suspected of having had a hand in his Predecessor *Soterius's* Death, his Will is, that when the time of Peace shall give him leave, he should come to Rome to clear himself by (i) Oath before *S. Peter's* Tomb, from having been any ways accessory to it; and he says, That *Soterius* had thus cleared himself from some Suspitions against him.

The Second is directed to *Sergius* Subdeacon, about a business concerning the Bishop of *Cagliari*. That Bishop was at variance with certain of his Clerks; the Parties had been cited to Rome; the Bishop had appeared there, and his Clerks being not come thither, the Pope had sent an Advocate from Rome to bring them; but the Governour of *Sardinia* detained them in *Africa*, to keep them out of the Pope's Jurisdiction, which obliged him to intreat *Sergius* to sue to the *Præfatus Prætorio* to do him Justice, by ordering that Governour to send those Clerks to Rome. He transmits to him at the same time a Copy of *Valentinian* and *Theodosius's* Law, to support his pretension.

[(i) Oath before *S. Peter's* Tomb.] This Action, tho' but a Ceremony in Swearing, yet being intended as a piece of Divine Honour to *S. Peter*, was an idolatrous and sinful Custom which crept in with Saint-Worship.]

SOPHRONIUS.

SOPHRONIUS of Damascus, Elected Patriarch of Jerusalem in the Year 629, was one of the great opposers of the * *Monothelites*; when he was but a Monk he opposed that Error springing up at *Alexandria*, and did his endeavours to hinder *Cyrus* from entertaining it. He was the first Patriarch that condemned it, and before he Died, he sent a Bishop to Rome to demand the solemn condemnation of it. *Photius* in the 231st. Volume of his *Bibliotheca* says, He had perused a Synodal Letter of that Patriarch, directed to *Honorius* then governing the Church of Rome, in which he did exactly explain and defend the Doctrine of the Church; That he observed there, that *Magus* had been Excommunicated, together with *Apollinarius*, and that *Theodoret* had not been Banished out of the Church, tho' he did not agree with *St. Cyril*; That he distinguished there Two *Origen's*, the one Elder, the other Surnamed *Adamantius*, altho' they be really the same; That he mention'd one *James* of Syria Author of the Sect of the *Acephals*; That he prayed *Honorius*, that, in case he had forgotten in his Letter something which he should have said, he would supply it, and amend what he should think amiss in it; That he cited the Testimonies of several Fathers, whereof *Photius* maketh

SOPHRONIUS. A sect, that held, that there was but One Will in Jesus Christ at the Union of the Two Natures.]

D

maketh

Georgius
Pisides.

That a young Jew finding himself in great extremity in a Desert without Water, and having called for Baptism on those that accompanied him, one of them Baptized him, by throwing Sand on his Head, Three times, and saying the usual Words. Such an one is Baptized in the Name of the Father, of the Son, and of the Holy Ghost, that presently after that Jew found himself better; that afterwards it was debated, whether that Baptism was good and valid, and that at last he was sent to Jordan to be Baptized there, and he that Baptized him was ordained Deacon. In the 196th he relates, That some Children of the Province of Apamea, would needs represent the Celebration of the Holy Mysteries, and that having chosen one of themselves to perform the Office of a Priest, and two others of Deacons, they set some Bread upon a Stone, and that he that acted the Priest did pronounce the Words of Oblation, which he had gotten by Heart, because it was the Custom of his Church, that Children should receive the Communion next after the Clerks, and being for that pretty near the Altar, they over-heard the Words of the Holy Sacrifice, which the Priests in some places used to utter aloud, that having thus performed all the Ceremonies before they brake the Bread to give the Communion, Fire came down from Heaven which consumed the Oblation, and the whole Stone whereon it was laid; That the Bishop of the place hearing of it, built a Monastery in that place, and made all those Children Monks. To this Example he adds that reported by Rufinus, of the Baptism administered by S. Athanasius, who was then but a Child, to some other Children, and says, That S. Athanasius believed, those that receive Baptism out of fear, and without Faith, are nevertheless Baptized, tho' Baptism does them no good. In the 207th, There is mention made of Two Angels who stood Sureties for a Girl which had a mind to be Baptized. In the 214th, It is observed, They Baptized in the East on the Day of Epiphany, as well as on Easter-Day, and Whitsunday.

Such things as these are in that Book, which may be of some use for the Church Discipline. It is moreover full of an infinite Number of Relations, and Miraculous strange Stories, of Apparitions, Revelations, Visions, and Miracles, wrought by those Hermits, whether by foretelling things to come, by discovering Men's Thoughts, healing the Sick, commanding Lions and Wild Beasts, or working extraordinary Feats. Death it self did not hinder them from working Miracles, from the Grave they did speak to the Living, and wrought Miracles in their behalf. Among those wonderful Stories, of little Credit for the most part, there be found inimitable Examples of Vertue, extraordinary Austerities, excessive Fasts, wonderful Poverty, and such a Simplicity and Humility, as would sometimes pass for Soritiness; an immoderate Zeal against Hereticks, fierce Conflicts with Devils, and some Witty and Holy Answers. The Style of that Work is low and coarse. It was Translated into Latin by Ambrosius Camaldulensis, and Printed in Greek in the Bibliotheca Patrum 1624. Cotelæus Published at last the Greek of some Chapters which were before wanting, in his Second Volume of Ecclesiastical Monuments.

GEORGIUS, Surnamed PISIDES.

Georgius
Pisides.
[Hexameron.]

GEORGIUS, Deacon and Library-Keeper of the Church of Constantinople, Surnamed Pisides, wrote a Book in Iambick Verse upon the Creation of the World, which the Ancients call * the Six Days Work. He writ also the Life of the Emperor Heraclius, the Persian War, a Panegyrick upon the Martyr Anastasius, and another Work intitled Abarica, [or Avarica, being an History of the Avars.]

We have the first Work of this Author, which is Dedicated to Sergius Patriarch of Constantinople, and another Poem of the Vanity of this Life, together with some fragments taken out of Suidas. He is a better Poet than Divine.

This is probably the same Georgius who made some Sermons in the praise of the Virgin, Published by E. Combes, whereof some are upon the Virgin's Conception, and his Mother's; others upon the Virgin's Birth, her Presentation in the Temple, her assisting at the Cross, and at the Sepulchre; they are full of Fables, (taken out of the Apocryphal Book of the Virgin's Birth, falsely fathered upon S. James,) and of extraordinary commendations of the Virgin, and her Parents. They are Declarations full of Descriptions, Exclamations, Rhetorical Figures, and Emphatical Terms, but void of Sense and Reason, and fitter for Sport than Instruction. The last of these Sermons is upon S. Cosmus and S. Damian.

EUGE-

EUGENIUS, Bishop of Toledo.

EUGENIUS having lived in Solitude, and in the practice of the Monastical Life, near the City of Saragosa, was forced to be Bishop of Toledo, by order from the Prince. Ildesphonsus, who succeeded him in that See, tells us, He wrote a Book of the Trinity, and Two little Books, whereof the one was in Verse of divers measures, the other in Prose; that he had also revised Dracontius's Work on the Creation of the World, and had made it a great deal better than it was, and had added to it the Work of the 7th Day.

Sirmondus hath Published Eugenius's Poems, containing several pieces on different Subjects. The Style of them is not very Polite, but the Fancies are very Exact and Judicious, and he is full of very Christian Sentiments. Cardinal Aguirre, in his *Notitia* of the Councils of Spain, promises a Letter of this Eugenius to Prudentius, and a new Book of Epigrams that has never been Published.

He had a Predecessor named Eugenius, whom Ildesphonsus ranks also among the Ecclesiastical Writers; but he speaks of none of his Works in particular; nay, he does not say he had written any. Wherefore we shall say nothing of his Life.

APOLLONIUS, Presbyter of Novara.

THIS Presbyter hath composed a Poem of the Destruction and Ruin of Jerusalem by Vespasian. His Expressions are Noble, his Terms Poetical, and his Verses have a very sweet Cadence. This Work is divided into Four Books; he is one of the best Christian Poets we have. He makes no difficulty of calling upon the Muses, and to use the Names of Prophane Gods.

JOHN IV.

THIS Pope did not enjoy the Roman See long, for he was raised to it in 640, and Died in 1641. Anastasius hath preserved in his Collections an Apology which he made for his Predecessor Honorius, in which he pretends, that that Pope was not in the Error of the Monothelites, who acknowledged but one will in Jesus Christ; and that when he said, there was not Two wills in Christ, he understood it of Two contrary wills, or of the inferior and superior part, that is, of Concupiscence which is contrary to the rational will; but he never meant, that there was but one will only in Christ, consisting of the Divine and the Humane will united into one.

We have yet Two Letters of this Pope; the First is written to the Irish Abbots in the Name of Hilarius, Arch-Priest of the Church of Rome, holding the See, during the vacancy, in the place of John, who was Elected, but not Consecrated yet, and of Two other Officers of the Roman Church, the one having the Title of Secretary of State, the other of Councillor. They reprove them for not keeping Easter at the same time with other Churches, and for retaining some Relicks of Pelagianism among them.

The Second Letter is to Isaac of Syracuse. He declares therein, That Monks ought to be permitted to chafe, and put into the Churches given them, such Priests as they will, yet with this proviso, That if they do any thing against the Bishop, they shall be punished by the Synod.

THE-

THEODORUS I.

After John IV's Death. **THEODORUS** was chosen in his room, in November, the Year 643. He wrote two Letters, and a Memoir, against *Pyrrhus*, Patriarch of *Constantinople*, who had been depriv'd, and *Paul* put in his room. 'Tis to this last *Theodorus's* first Letter is directed. He sends him Word, That *Pyrrhus* ought to be condemned and deposed in a Synod, for commending *Heraclius*, and going about to make a new Profession of Faith. He tells him, That in case he could not get him condemned in his Country, he must only pray the Emperor to cause him to be brought to *Rome*, and that he will get him judg'd in a Council. The Second Letter is directed to the Bishops who had ordain'd *Paul*. He finds Fault with them, for ordaining him before they had deposed *Pyrrhus*, and for giving him the Title of Most Holy. He takes notice of the Reasons, why he should be condemned; 1. Because he had commended *Heraclius*; and 2. Because he had made a new Profession of Faith, contrary to the Apostolick Doctrine, against the Prohibition of the Councils of *Ephesus* and *Chalcedon*. In the Memoir he exhorts the Eastern Bishops, to preserve the Ancient Faith of the Church, and to reject the Novelties brought in by *Pyrrhus*, and his Confession of Faith.

MARTIN I.

MARTIN I. being ordain'd Bishop of *Rome*, in July 649. held, in October following, a Council of 105 Bishops against the *Monothelites*; in which he condemned *Sergius* and *Pyrrhus*, who had been formerly Bishops of *Constantinople*, and *Paul*, then in Possession of it. At that Time the Emperor *Constantine* sent the Exarch *Olympius* into *Italy*, with an order to force the Bishops of *Italy* to receive the "Type published by him. *Olympius* found the Pope, the Bishops and the Clergy of *Italy* in a very contrary Disposition, and was forc'd to enter into Agreement with *Martin*; but since *Martin* being dead, a while after, in *Sicily*, where he had the Command of an Army against the *Saracens*, the Emperor sent *Theodorus*, firman'd *Calliopas*, who caus'd Pope *Martin* to be taken away by Force, in July 653. He remained a whole Year in the Isle of *Naxos*, and came not to *Constantinople* till towards the end of 654, from whence he was banish'd into *Chersona*, where he died, in 656. in June.

We have Seventeen Letters of his.

The First is a Circular Letter, to all Bishops, to let them know, He had condemned the Error of the *Monothelites*.

The Second is directed to *Amandus* Bishop of *Utrecht*, who had written to him, That he was so much grieved to see the Disorder of certain Clergymen, who committed the Sin of the Flesh after their Ordination, that he had a mind to leave his Bishoprick, to live in Peace and Quietness. He dissuades him from that Design, and advises him to deal with those Sinners with all the Severity that the Canons allow; declaring, That all those that are fallen, after their Ordination, shall remain suspended for ever, and be for ever disabled from performing any Sacerdotal Function: That they shall pass their whole Life in Penance, for the Expiation of their Fault; For, saith he, if we chuse persons of innocent Life, to be promoted to Orders, with how much greater Reason should we hinder those who are fallen after their Ordination, from meddling with the Holy Mysteries with defiled Hands, and polluted with Crimes? Let them therefore be deposed for ever, according to the Decrees of the Councils; to the end that the Searcher of Hearts, who will not suffer any of his Sheep to perish, seeing the sincerity of their Repentance, may forgive them at the Day of Judgment. Then he exhorts that Bishop to undergo any manner of Pains, Torments and Toil for the Salvation of his Sheep, and the Service of God. Lastly, he gives him notice, that he hath condemned the *Monothelites*, in a General Council of his Brethren, and sends him the Acts themselves, to the end he may publish them, and cause them to be received in his Country. He prays him to persuade King *Sigebert* to send some Bishops to the Holy See, that they may carry home the Acts of that Council, and join with him in the Defence of the Faith.

The Third is directed to the Emperor *Constantine*, in the Name of the whole Synod. He acquaints him, That he hath condemned the Error of the *Monothelites*, in a Synod, of which he sends him the Acts.

The Fourth is to the Bishop of *Carthage*, and to all the Bishops of *Africa*. He approves the Confession of Faith they had sent him, and sends them the Acts of the Council.

In the Fifth he makes *John* Bishop of *Philadelphia*, to whom he writes, his Vicar in all the East, giving him Power to make Bishops and Priests in the Churches of the Patriarchates of *Jerusalem* and *Antioch*, to receive those that will renounce their Error, and to confirm them in their Churches, provided there be no other Canonical Impediment: For, saith he, we ought

ought to be the Defenders, and not Berrayers of the Canons. Thus he will not have him to confirm them, who have chosen themselves, nor those whose Election was not Canonical. He mentions particularly the Election of *Macarius* Bishop of *Antioch*, who was made Bishop in a strange Country, without the Consent of the People, and without a Council of Bishops, as well as that of *Peter*, Bishop of *Alexandria*. He will have them that shall be admitted, not only to abjure the Error of the *Monothelites*, but moreover to condemn *Theodorus*, *Sergius*, *Pyrrhus*, *Paul*, and all of the same Opinion with them; to reject the "Type, and to make a clear Profession, That they believe two Wills in Christ. He appoints two Bishops, named *Theodorus* and *Antony*, with an Abbot, to help him in that Function. He sends him the three next Letters, to exhort them to join themselves with that Bishop, for the Defence of the Faith. In the last he speaks of *Stephen*, an Eastern Bishop, whom he had also made his Vicar. He explains, that Matter in the next Letter, directed to *Pandulfus*, in which he complains, That they had accused that Bishop, and hindered him from receiving the Letters which he had sent him, to ordain Priests and Bishops. He repeats also here, That those Bishops ought not to be confirm'd, who have been elected in another Town, than that where they are Priests or Bishops, and without the Consent of the Bishop or the Metropolitan; thus he declares void all the Ordinations made in *Syphronius's* Patriarchate, which had not been confirm'd by his Authority.

In the Tenth he recommends his Vicar to a great Lord, named *Peter*. In the Eleventh, to the Church of *Jerusalem*, he acquaints them with the Condemnation of the Error of the *Monothelites*, and declares void the Ordinations of *Macarius*, Patriarch of *Antioch*, and *Peter* Bishop of *Alexandria*.

In the Twelfth he declares to *Paul* of *Thessalonica*, That he hath excommunicated and deposed him for his Errors.

In the Thirteenth he acquaints the Church of *Thessalonica* with *Paul's* Condemnation, and exhorts them to avoid his Heresy.

In the Fourteenth, to *Theodorus*, he relates what pass'd, when he was violently taken away from *Rome*. He says, That he coming out of the *Constantinian* Church, encompassed with Guards, they said, in the presence of the Exarch; *Anathema* to him that believes, that *Martin* did change or will change the least Word in the Faith: *Anathema* to them that shall not persevere in the orthodox Faith unto death. That *Calliopas* hearing this, said, He had no other Faith, than he answered him, He would defend that Faith unto Death; and as, for the other things charged on him; he was altogether innocent of them; that he had never writ to the *Saracens*; that he sent them no money neither, only that he had given some Alms to some Servants of God coming to *Rome*; that it was false that he had utter'd any thing against the Respect due to the Virgin, and that he pronounced *Anathema* to whoever did not reverence and adore her. There are the Terms used by him, *non honorat arg. adorat*; but the Term of *adoring* is not to be taken strictly, for in the next Letter they make *Calliopas* say, He was come to adore the Pope, that is, to pay his Respects to him.

He relates yet the same Story more at large in the Fifteenth Letter, directed to the same *Theodorus*, where he says, That foreseeing what was to come, he had withdrawn himself and all his Clergy into the *Constantinian* Church, thus named, because it was the first that *Constantine* had built, near the Bishop's Palace; that he was there the Saturday, 13th. of June, in the Year 653. when *Calliopas* came to *Rome* with an Army; that he sent some of his Clergy to meet him; that *Calliopas* told them, That he was come to adore the Pope, that is, to pay him his Respects; that, notwithstanding, the next Day, being Sunday, he sent Word, That he was too much tired to come to him; that on Monday he sent word to the Pope by his Secretary, he ought not to call Men together, nor prepare Arms and Stones to defend himself; that *Martin* shewed to them he had sent, that this was false; that he lay sick ever since October, and had for his Bed before the Altar; that about Noon a multitude of armed Men entered into the Church with a great deal of Tumult, and that they broke, at their entering, all the (o) Tapers in the Church. Then *Calliopas* shewed an Order from the Emperor, declaring, That *Martin* was to be turned out of the Holy See, and to be sent to *Constantinople*, and another Bishop be put in his room. Which says he, was never done; for in the Bishop of *Rome's* Absence, the Arch-deacon, the Arch-priest, and the principal Secretary do occupy his Place. *Martin*, unwilling that any Body should be kill'd for him, yielded himself presently to them, and begg'd only some of his Clerks to accompany him. *Calliopas* finding no Resistance, had

[(a) Tapers in the Church.] As several other Heathen and Jewish Ceremonies were received by the Christians, in compliance with the Jews and Gentiles, that their Conversion might be the more easy; so this of burning of Tapers in their religious Assemblies. At first they were indeed lighted only at the keeping of their Vigils, to which no Religion but necessity obliged them; but afterward, in *Jerusalem's* Time, they were lighted up upon the Tombs of the Martyrs, in honour to them, and in the Eastern Church, were always lighted up at the Reading of the Gospel, and in some Places at the interpreting of it, and that at Noon-day. At last it was confirmed by *Gregory* the Great, and confirmed by *Sabinian*, anno 686. Many cens. 1. of the Fathers inveighed fiercely against this Custom, in the *Magistans* or *Euchies*, *Cui diem Lucernis*; *Brit. infrascriptum*, says *Tertullian*; *quis tuerias vana proferre compellit*? And to *Lebanus*, *Nam mentis compes*. *Tertul. in persuasum est, qui datori luminis Candelarum lumen offert pro munere*? But Superstition prevailing in the Church brought in this with other Ceremonies, which, if the most noxious, had been more tolerable.]

Martin

S. M A X I M U S.

Maximus

[* A Confession of Faith composed by *Sergius*, and put out by *Heraclius* as a compleat Rule of Faith, whereby the Doctrine of one Will in Christ was established, and imposed upon all.]

[Diptychs.]

gaged him, in case he were sent thither, to go along with him. Being agreed about that, they went to Prayers, and (2) kissed the holy Gospels, the Cross, and the Virgin's Image, and touched them, to confirm their mutual Promises.

[*(P) kissing the Gospels, Cross — to confirm their mutual Promises.*] These Ceremonies are also the proofof the superstitious Worship which was established in this Age. For the Christians in the purer Ages confirmed their Oaths and Promises, by kissing the Gospels, testifying not only their belief of them, but their fear of falsifying their Words, lest they offended the God therein revealed, and incurred the Punishments threatened to Falshood and Perjury. but when the Christians did as it were deifie the Martyrs, Cross and Images, they used the same Ceremony toward the Cross, as having an equal Fear and Reverence for that as for God himself and his Holy Gospel.]

was the Emperor's Will. That he should approve the Type, and if he did do it, they would lead him to the great Church of *Constantinople*, and receive the Communion of the Body and Blood of Christ with him, and own him for their Father. He complain'd to *Theodosius*, That they did not make good what they had promised.

Theodosius answering, That the Emperor was against it; *Maximus* declared, That the very invincible Powers could not force him to do what they required of him. This Answer provoked the fury of the Company against him, so that they abused him. But at last *Theodosius* having appeased the Tumult, *Epiphanius* asked *Maximus*, why he dealt with his Prince and Church as Hereticks, seeing, they owned two Wills, and two Operations in Christ? *Maximus* reply'd, That, if it was so, they should not urge him to sign the Type. *Epiphanius* answered, That that was done by a kind of Condescension. *Maximus* maintain'd stoutly, That they ought to declare aloud and firmly, the Orthodox Faith. *Epiphanius* ask'd him, whether he had subscribed a Profession of Faith against them? He said, he had. Hereupon *Epiphanius* threaten'd him, which he did not seem to matter much. The next day, the Consul *Theodosius* delivered him into the Hands of the Soldiers, which brought him to *Salembria*, and then to *Perbera*, till at last he was condemn'd to have his Tongue cut out. *Combes* hath added to these Acts, some pieces collected by *Anasthasius*, relating to the Life and Actions of *S. Maximus*. An Inveective made by a certain Monk against the Cruelty us'd against him, and some Extracts of *S. Maximus's* Offices, taken out of the Books of the *Greek Church*.

The first of *S. Maximus's* Works is entituled, Questions upon the Holy Scripture, dedicated to *Thalassius* Presbyter and Abbot. He shews, in the Preface of his Work, That Evil is not an Entity, nor a real Quality, but a defect of the Creature, whereby it swerveth from its ultimate end, that is, from God; from whence he concludes, That all Evil comes from the want of the Knowledge and Love of God, because the only means of Salvation, is to know him, to love and serve him, renouncing the love of the Creatures, the Passions, the Lusts, and the vain Pleasures of this World. This Work contains Answers to 65 Questions. The 1st. is about the nature and use of Passions; the rest about some places of the Scripture. We must not look there for literal Explications of the difficulties that might occur about those places of the Scripture; they are allegorical Explications and mystical Observations upon places of the Scripture, or Questions of Divinity, which he takes an occasion to handle from those places. He made himself some *Scholias* or Glosses upon his own Work, where he explains some Terms us'd, and establisheth or clears some Rules and Principles propounded by himself.

Plotius did rightly observe, That this Work is very obscure and tedious to read; That he does so often wander from the Letter and the History, that one cannot keep pace with him; and those only who love Allegories and mystical Speculations, do relish him, and take pleasure in the reading of him.

The 79 Answers to some other Questions, are shorter, and less obscure than the former, but they are not less stuffed with Explications not at all pertinent to the Letter of the Scripture, and with mystical and moral Thoughts.

He follows the same Method in the Exposition of the 59th Psalm, as well as in that of the Lord's Prayer, where he loseth himself in his Mystical Speculations.

The Akerick Discourse is more plain, 'tis a Dialogue between a Monk and an Abbot, in which the Abbot does instruct the simple Monk in the principal Rules of a Spiritual Life. He shews him, That the Love of God, and the Renouncing of the Creatures, are the Foundation of it; That the Love of our Neighbour is the effect of the Love of God; That Jesus Christ gave us a perfect Example of that Love; That we ought continually to fight against the Temptations of the Flesh and the Devil, mortifie our Passions, resist the Motions of

Lust,

Lust, reject Idle or Impure Thoughts, be constant in Prayer, have always the Fear of God before our Eyes. He complains, That the greatest part of Monks lived disorderly, and that their seeming Vertue was but Hypocritie. He maketh an excellent Prayer to God for their Conversion. And adds, We ought to trust in his Goodness and Mercy, hoping for Salvation from him, which we cannot obtain by our selves. *Plotius* speaking of this Work, says, It is useful for all Men, and chiefly for them that lead an Akerick Life, because there he lays down the means how to become a Citizen of Heaven, by teaching Charitableness, and works of Piety. It must also be confessed, that this Treatise is of the Akerick Books the most useful, not only for Monks, but all Christians likewise, because it does very well explain the Principles and Fundamentals of the Spiritual Life.

Maximus added to this Work 400 Spiritual Maxims, which he intitled, *Of Charity*, because there is many of them about Charity towards God and our Neighbour, in which that Holy Man places the whole Spiritual Life, as being perswaded, all other Vertues and Duties are but Branches and Parts of it. There be sundry of those Maxims containing Precepts and Rules touching the Actions of Life, and those are the most useful; but some of the other contain nothing but Spiritual and Mystical Thoughts. *Plotius* takes notice, that the Style of these Two Works is clearer and more elaborate than any of the rest, and that they cannot be found fault with, unless it be because he did not always make use of the purest terms.

The Two Hundred Theological and Oeconomical Maxims, contain not only Principles of Divinity, but also Maxims of Morality, and they would deserve, says *Plotius*, to be compared with the Four Hundred Maxims above mentioned, if the great number of Allegories that they are filled with, did not render them more like the Questions to *Thalassius*. To these Chapters is annexed a Writing to *Theopemptus*, upon Three Texts of the Gospel, entirely agreeing with the Answers to *Thalassius*.

Lastly, That Volume ends with 243 Moral Maxims, taken out of a Manuscript of the *Vatican*, where they are found under *Maximus's* Name. They are indeed like enough to the 400 Moral Maxims for Style and Matter.

The fragment drawn out of a Book, intituled, *A Resolution of Sixty Three Doubts*, Dedicated to the King of *Achrida*, now *L' Ochrida*, by *S. Maximus*, seems doubtful, because in *Maximus's* time there was no King at *Achrida*, which maketh it Credible, 'tis the Work of some later *Grecian*, who wrote that Work when there were Kings in *Bulgaria*.

The Second Volume of *S. Maximus's* Works comprehends his Theological and Polemical Tracts, with his Letters. The Twenty Five first Tracts are divers Writings, or Answers, all tending to the same end, to shew that there be Two perfect Natures, Two Wills, and Two Operations, in Jesus Christ; in them he handles that matter Scholastically and Acutely. Among those Tracts there is one, in which he defends that which he had said, That the Holy Ghost proceeds from the Son.

The Conference with *Pyrrhus* is clearer, less cumber'd with Scholastical Terms and Reasonings. Therein he relates what was said between them on both sides. The issue was, That *Pyrrhus* perswaded by his Reasons, that we ought to acknowledge Two Wills, and Two Operations in Christ, went to *Rome* with him and retracted his Error.

The Treatise of the Soul is upon another Subject. Therein he Treats of many Questions touching the nature of the Soul; he asserts it to be a Spiritual Substance, distinct from the Body, simple, immortal, and intelligent. These points are handled there in a very dry manner, as a Logician rather than Divine.

Maximus's Letters are upon divers Subjects. The Five first are upon Moral Points. Therein he does chiefly recommend the Love of God, and of our Neighbour, tho' renouncing Secular Desires, Alms-giving, Retiredness, and Repentance.

In the 6th he shews the Love to be Spiritual; And in the 7th, That after Death it keeps its Intellectual and other Faculties.

The Three next contain some Allegorical and Moral Observations.

In the 11th, He Exhorts a Superior to deal Charitably with a Nun, which having left the Nunnery, had returned thither to do Penance.

The 12th, Is a Writing against *Severus*, in which he Establisheth the distinction of the Two Natures in Christ. He complains in the beginning, that the Emperors had written some Letters into *Africk* favouring the *Severians*. He enquireth into the bottom of the Question of the Two Natures in this Writing. He explains a passage in *S. Cyril*, and refutes *Severus's* Error, That the Two Natures became one in Christ. The same Subject is also handled in the next Writing directed to a Lord, named *Peter*.

The 14th Letter, which is the 41st piece of this Volume, is also on the Mystery of the Incarnation; but in the end of it he speaks of the Incursions of the *Arabians*, which spoiled the Frontiers of the Empire.

The 15th is a Scholastical Tract of the Union and Distinction of the Two Natures in Christ, directed to *Conon*, a Deacon of *Alexandria*. To it is joined a Letter directed to the same Deacon, to exhort him to stand up in the defence of the Truth, without being dismayed at the sufferings attending the defence of it.

The 17th is directed to *Julian*. It is also about the distinction of the Two Natures.

The 1st is written in the Name of *George*, a Noble-Man of *Africa*, to some Nuns of *Alexandria*, engaged in the Error of the *Monothelites*, to dissuade them from it.

The 1st is written to *Eyrinus*, before he was Patriarch, and had declared himself openly against the Church. *Maximus* asks him, How his saying is to be understood, that there was but one Virtue or Operation in Christ.

The following Letters, to divers private persons, are shorter than the former, and contain nothing but some Moral or Mystical Discourses.

The Five Dialogues upon the Trinity, which were Published under *Athanasius*'s Name, are here referred to *S. Maximus*, upon the Authority of the Greek Manuscripts and Authors, which have Quoted them under this Father's Name. We have shewed already, that *Combes* was in the right, to put them under *Maximus*'s Name, and that they are none of *Theodore*'s, as *F. Garner* pretended. After so many Writings of the Ancients upon the Trinity, there is no need to make an Extract of this, where that Mystery is handled after *Maximus*'s Genius Scholastically, and in the form of a Conference.

Maximus's * *Mystagogy*, are Considerations of the Church-Ceremonies. He says there, That the Church is the Figure and Image of God, the World, Man, and the Soul. That the *Ingressus* of the Mass, is a representation of Christ's entrance into our Souls. That the Lessons signify the Faith of Christians. That the Songs are signs of the Spiritual Joy. That the Gospel figures the Consummation of the World, and the Perfection of Christians. That when the Bishop descends from his Chair, he represents Christ descending from Heaven in the Day of Judgment. That the going out of *Catechumens* teaches us, that those that have not Faith shall be rejected. That the Doors shut, the Gifts of Peace, the saying of the Creed, are the figures of the perfect Union of Christians. That the *Trisagion* and the *Sanctus* are Types of our future Glory, and present Adoption. This whole Book is full of such Allegories.

Lastly, The last of *Maximus*'s his Works, is a Collection of sundry passages of Ecclesiastical and Prophane Authors, set down under different Titles, concerning Virtues, Vices, Women's Duties, Moral Precepts, and Maxims.

We have moreover a Comment, or *Scholia* of *Maximus*'s upon the Books ascribed to the *Apostles*, which is Printed with *Dionysius*'s Works. He writ also some *Scholia* upon *S. Gregory Nazianzen*, which were Printed at Oxford in 1681. *Petavius* hath Published a Calendar for Easter, ending in the Year 641, ascribed to *Maximus*.

Phorius faith, This Author hath extraordinary well turned Periods, but that he often useth Hyperboles and Transpositions, and is not careful at all to speak properly, which renders his Writings obscure and difficult; That he affects a kind of harshness of swelling Style, which renders his Discourse unpleasing and ungrateful to the Ear; That in his Rhetorical Figures he does not make choice of that which is neat and handsome; That he tires out his Reader with his Allegorical and Mystical Explications, so far distant from the Letter, and the truth of History, that one cannot see any coherence between his Answer and the Question; That yet he excels in the Allegorical and Mystical way; and that they who take delight in it, can meet with nothing more accomplished. That his very Letters are not without obscurity, which is the only Epistolar Character he hath kept to; That he is plainer and clearer in his Treatise of Charity, and in his Maxims merely Moral; Lastly, That the Conference with *Pyrrhus* is of a Style somewhat low, and that he hath not kept the Laws of Logick.

One may add to this Judgment of *Phorius*, That *Maximus* handles matters after a meer Scholastical manner; That he Speaks and Reasons as a Logician; That he gives his Definitions, Terms, and Arguments in form; That he maketh use of great big Words, signifying no more than what might be expressed in other terms; That he is acute and close, striketh his Adversaries home, and stands firm to his own Principles; That he was very quick of Apprehension, of Reasoning and Disputing, very free of Speech, Stiff and Firm. He was of the Opinion of the *Latins* about the procession of the Holy Ghost, Original Sin, Christ's Grace, and the Celibacy of Bishops, and the Greatness and Power of the *Roman* Church. He had the Monastick Life in high esteem, and was much given to Mystical Thoughts. In a word, He was a Scholastical, Mystical, and Speculative Man.

ANASTASIUS, Disciple of Maximus.

ANASTASIUS, Disciple of *Maximus*, who suffered so much with him for the same cause, wrote a Letter to the Monks of *Cagliari* against the *Monothelites*, wherein he refutes those that said, That in Christ there was One and Two Wills, from whence he concluded that they admitted Three. It is in the Collections of *Anastasius Bibliothecarius*, [Published by *Sirmondus* at Paris 1620.] and among *Maximus*'s Works. He Died in Exile at *Lafrica*.

A N A-

ANASTASIUS, Apocryfiarius of Rome.

THIS * *Apocryfiarius* of *Rome* suffered also the same Persecutions for the same cause. He wrote a Letter to *Theodosius*, Presbyter of *Gangra*, upon *S. Maximus*'s Death. There he Quotes some fragments of the Writings of *Hippolytus* Bishop of *Porto*. It is in *Anastasius*'s Collections, and among *Maximus*'s Works.

Anastasius,
[A Com-
missionary or
Chancellor
to a Bishop]

THEODOSIUS and THEODORUS.

THESE Two Brothers made an Historical Memorial of the Life and Conflicts of *Anastasius*, and the other Champions of the Faith. This is also found among *Anastasius*'s and *Theodorus*'s Collections.

Theodorus,
[A Com-
missionary or
Chancellor
to a Bishop]

THEODORUS.

THEODORUS, Presbyter and Abbot of *Raishu*, to whom *Maximus* directed his Treatise of the Essence, and Nature, wrote a Tract upon the Incarnation. There he sets down at first the Errors of *Manes*, *Paulus Samosatenus*, *Apollinarius*, *Theodorus of Mopsuestia*, *Nestorius*, and *Eutyches*, about that Mystery. Then he Expounds the Faith of the Church, opposite to those Errors. He shews, How they have been revived by *Julian of Halicarnassus*, and *Severus*, to whom he opposed the Fathers Testimonies, but we have not now this last part. This Work was Published in Greek and Latin by *Beza*, and Printed at Geneva in 1576. [Quarto.] Since that time it was inserted with *Turrianus*'s Version in the First Volume of the *Austrianum Biblioth. Patrum*. [Tom. I. p. 319.]

Theodorus,
[A Com-
missionary or
Chancellor
to a Bishop]

PETER of Laodicea.

WE know nothing in particular of this Author; of whom we have a short and a bad Explication of the Lord's Prayer. It is believed he lived in the Seventh Century.

*Peter of
Laodicea*,
[A Com-
missionary or
Chancellor
to a Bishop]

THALASSIUS, a Monk.

WE have 400. Moral Maxims or Truths, of this Author's, famous only for his strict Friendship and Concerns with *Maximus*, to whom he did also propound many Questions upon the Holy Scripture [Printed in *Bibliotheca Patrum*, Tom. 12.]

Thalassius,
[A Com-
missionary or
Chancellor
to a Bishop]

ISAIAH, Abbot.

Abbot *ISAIAH*'s Precepts are much of the same kind; they are Advices, Considerations and Instructions useful for Monks. It is also thought he lived in this Century.

Isiah,
[A Com-
missionary or
Chancellor
to a Bishop]

THEO-

THE OFRIDUS, Abbot.

TWO Homilies upon Relicks are attributed to this Abbot; of whom we know nothing in particular.

DONATUS.

DONATUS, the Son of *Valdeleus*, Duke of the Country between Mount *S. Claude* and the *Alpes*, was brought up in this Religious Life by *Columbanus*, and was afterwards made Bishop of *Besancion*, toward the Year 630, where he founded two Monasteries, the one for Men, the other for Virgins. He made Rules for both.

That which he made for Monks is in the second part of *S. Benedict's* *Aniana's* Rules, and is entituled, *Capitula*, to serve instead of Advertisements to the Friars of *S. Paul* and *S. Stephen*; that is, to the Monks of the Monastery of *S. Paul* (for the Monastery founded by him, at *Besancion*, was called so) and to the Canons Regular of the Cathedral Church, which had *S. Stephen* for its Patron. This Rule contains nothing in it but some particular Adices.

The other Rules of *Donatus*, for the Monastery of Nuns founded by his Mother *Flavia*, is larger, well-penned, and contains very fine Constitutions, taken out of the Rules of *S. Casarius*, *S. Columbanus* and *S. Benedict*. It is found in the third Part of the Rules of *Benedict of Aniana*; that Bishop was present at a Council of *Challon*, upon the River *Saone*, in the Year 650.

VITALIANUS.

VITALIANUS was chosen Bishop of *Rome*, August 29th. 656. and governed that Church fourteen Years and six Months. He hath left us some Letters.

The 1st. is directed to the Archbishop of *Creet*, upon the Bishop of *Lappa's* Complaint against the Judgment which that Bishop had given against him. *Vitalianus* saith, He hath examined that Matter in a Council, where the Acts of that Process were exhibited, and that the Bishops acknowledged the Cause had been illegally managed, and that the Bishop of *Lappa* had been wrongfully condemned: That they were greatly troubled that he had put that Bishop into Prison, and hindered him from coming to *Rome*, to clear himself: Therefore he declares null and void all the Proceedings of the Council of the Archbishop of *Creet*, against Bishop of *Lappa*: and at the same Time pronounceth that Bishop to be innocent, and, as such, absolveth him. In the 2d. he intreats *Vaanus*, the Emperor's Officer, to procure that Bishop's Restauration. In the 3d. he orders *Paul*, Archbishop of *Creet*, to cause his Churches to be given him again. He complains, That a Deacon had married a Wife, since the Time of his being in Orders; and that he did minister in two Churches: He prays him to put a stop to that Disorder, and to follow no longer *Eulampius's* Counsel, he being a wicked Man, sowing Divisions among them for his own Profit. In the 4th. Letter he desires *George*, Bishop of *Syracuse*, to be favourable to *John* of *Lappa*, and to endeavour his re-establishment.

The 5th. Letter, alledged by *Bede*, is directed to the King of *Northumberland*, in *England*. He commends his Zeal, and answers him about the Time of keeping *Easter*. He promises him to send him a Bishop, when he hath met with one fit for it, and willing to go over into *England*. He thanks him for his Prayers, and sends him some Relicks.

The 6th. is directed to the *Benedictine* Monks of *Sicily*: He acquaints them how grievous it is to him, that their Monasteries and Estates have been spoiled by the Incurfions of the *Barbarians*. He tells them, He sends them some Monks of the Congregation of *Mount-cassin*, and exhorts them to obey them, and to labour with them for the restoring of their Monasteries and Lands.

S. ELIGIUS.

S. ELIGIUS.

S. ELIGIUS, born near the City of *Limoges*, a Goldsmith, and Friend of King *Da-gobert*, was ordained Bishop of * *Noyon* in 646. and died in 663. *S. Owen*, who wrote his Life, tells us, he made Exhortations to his People every Day, with unwearied Labor; that his Sermons were very short, but they contained important Instructions and whollom Advices: That Author collected them into one Discourse, containing the most useful Instructions, which *Eligius* gave to his People: They are for the most part drawn out of *S. Casarius's* Sermons, which Bishops did then make use of to preach to their People. This Discourse was printed among *S. Augustin's* Works; and now is in the end of the sixth Volume: 'Tis an Abridgment of the principal Duties of a Christian. In the first place he shews the Obligation laid upon Pastors, to instruct their People. He exhorts them to remember often their baptismal Vows, and to meditate on the last Judgment. He shews them, that it is not enough to bear the Name of a Christian, but that we ought to act and live suitably to it. He endeavours to create in them an Abhorrence of profane Superstitions, and the Relicks of Idolatry. Then he gives them sundry whollome Advices to honour God, to love Enemies, to give Alms, to frequent Divine Service, and *Sunday* Sermons, to (g) *cross* themselves often with the sign of the Cross, to give to the Church the Tenthis of their Gain or Possessions, to avoid (r) *Mortal Sins*, to watch over their Actions and Words, to despise the World, to repent continually, and never to despair of Salvation, &c. It is observed in this Treatise, that every Christian hath a good Angel to assist him; and when he sins he drives away his good Angel to take a Devil.

[(g) *Cross* themselves often with the sign of the Cross.] After the Cross was admitted into the Church, and became an Object of Worship, it was accounted of wonderful efficacy to sanctify all things, to deaule and bleis our Food, confer Grace, consecrate Sacraments, procure Remission of Sins, preserve from the Malice of the Devil, and what not; So that *Eligius* thought no better Advice could be given to the Christians, than to cross themselves often with the Sign of the Cross, that they might thereby be shielded and defended from all Evils, and sanctified throughout, though the Effect proved it to be but an idle Conceit.]

[(r) *Mortal Sins*, i. e. More heinous and notorious Guiltis; for tho' no Sin be so venial and trivial, as the *Romanists* teach with one Consent, as neither to offend God nor deserve Damnation in its own Nature, and so only subject them to temporal Punishments; yet all Protestants disallow a *Stoical* Parity, and equality of Sins, and hold that some are greater, others less; some unto, others not unto Death. And though every the least Sin be offensive to God, and deserving Damnation in its own Nature, yet they say, some are mortal, others venial. 1. Comparatively, and by God's Favour, as the Sins of 1 Jo. 5. 16. the Eld, being committed with Reluctancy, and without consent, are more pardonable than the Sins of wilful Offenders. 2. Because some Sins exclude not Grace the Root of Remission and Pardon out of the Soul, but others cannot stand with Grace, and so leave the Persons in a state of Wrath and Damnation who are guilty of them.]

There are Sixteen Homilies more, bearing *Eligius's* Name; but it is doubted whether they be really his, because they are made up of Passages and Quotations of the Fathers, as of *S. Augustin*, *S. Leo*, *S. Ambrose*, *Casarius* of *Arles*, and *S. Gregory*. These Fathers are likewise cited there under the Name of *Saints* and *Blessed*; *S. Benedict* is there called, *most Blessed* and *most Holy Father*: They say that these Citations are affected; they add, That there be even some Passages of Authors, who wrote since *Eligius's* Time, as of *S. Isidore* of *Sevil*, of *Alcin*, of *Haymo* of *Halbestat*: From whence they conclude, That these Sermons are the Work of an Author of the Ninth Century: Yet methinks he that composed them first was older than that Time, and many things may easily have been added to them since.

However, there are yet found in them some remainders of the Ancient Discipline, not to be slighted. This is an Extract of them.

In the First Sermon, for *Christmastide*, he shews the Happiness of the Peace, which Christ brought to the Earth, and exhorts his Hearers in the end to Almsgiving. He relates the Story of a Gardner, who being used to bestow what he earned upon the poor, was tempted to keep back part of it, in case he should fall sick; that having thus gathered many Crown-pieces, he got a running Sore in his Foot, which fell into a Gangreen, so that the Surgeon appointed a Day to cut off his Leg, seeing there was no other Remedy; but in the Night, the Gardner coming to himself, and having begged God's Forgiveness, for his not having continued in his Almsgiving, and promised to continue it hereafter, he was miraculously cured, and the Surgeon coming the next Day to cut off his Leg, found him gone abroad.

The Second Sermon is upon the *Purification*: After having uttered some Allegories upon that Ceremony of the Jews, he speaks of the use of the Church, to have on that Festi-

S. Eligius.

val (v) Tapers light, during the Mass; and says, That the Original of this Custom came from the Romans, who having collected the Tribute every fifth Year, offered solemn Sacrifices in the end of February, and kindled Tapers and Torches in the Town; which Ceremony was called *Lustrum*: That the Church hath changed that Superstition into an Ecclesiastical Ceremony, ordering Tapers to be kindled yearly in the beginning of February, in the Time when S. Simeon took our Lord in his Arms. One must needs be very credulous, to believe this Conjecture, which hath neither Truth nor Likelihood in it.

Tertul. l. 5. cont. Mar.

These Superstitions the Bishops of the Church very much abhorred, yet because it conduced greatly to the Conversion of the Gentiles, to make as little Alterations in their Ceremonies as possible, therefore did the Heads of the Church institute the same Ceremonies to be used by the Christians on the Feast of the Purification as had been used upon the Calends of February at Rome: And this the learned and judicious Rhenanus on Tertullian confidently asserts. *Negari non possit ardentem Ceremoniam, quae hodie Christiani die Purificatione Mariae ex more circumferunt a Februalibus Romanorum sacris Originem sumpsisse. Peritiam paganismi mutatione subvertitum est, quoniam rei in usum sublatum potius irritat.*

The Third Sermon is upon the Fast of Lent; therein he enlargeth upon the good Effects of Fasting.

The Fourth is on Holy Thursday: He observeth, That on that Day was made the Reconciliation of Publick Penitents, guilty of Crimes, which deserved that the Bishop should separate them from the Altar, and then reconcile them: Then he addresseth his Speech to those Penitents, and exhorts them to examine themselves whether they be reconcil'd to God or not, because it may happen, that although they be reconciled by the Ministry of the Bishop, yet they be not so with God, who alone grants the true Reconciliation: He shews them, that to be truly reconciled, they ought to be, according to the Apostle, *new Creatures*, purged from the Crimes of the Old Man; That they who continue in their sinful Habits, should not imagine

that they can throughly be reconcil'd, before they have made (v) Satisfaction proportionable to the greatness of their Sins. "Who these Words seem to come up to the Doctrine of Satisfaction, held in the Church of Rome, yet it does not appear that the Fathers of this Age had any other Notion of Satisfaction, than that which was received in the Ages before, which is much different from, and much more Orthodox, than the Popish. We have a Definition of it, p. 2. given by *Isidore of Seville*, to this effect: "Satisfaction is an Exclusion of the Causes and Occasions of Sin, and a Cessation from Sinning; which is almost the same with S. Austin's Satisfaction est peccatorum causam excludere, & eorum suggestionibus nullum aditum indulgere. This is the Nature of true Repentance, which being proportion'd in some measure to the greatness of our Guilt, the more penitent and hearty, by how much our Sins are more heinous and aggravating, is all the Satisfaction that God expects of us, besides a firm Faith and Dependence on the Merits of Jesus Christ. The Popish satisfaction is a clear different thing, as they define it, thus: It is an equivalent Compensation made to the offended Justice of God for the Injury done unto him by Sin, partly by our Actions, and partly by our Sufferings, whereby we deliver our selves from Divine Vengeance, and save our selves from Punishment. A Doctrine unknown to Antiquity! Of Tears I read, of Satisfaction I read not, faith S. Ambrose: Yes, Aquinas himself says, To pretend to make Satisfaction for Sin, is an Injury to Christ's Death: And that this Father was of the same Judgment with Antiquity, the following Words shew, If ye repent after a godly sort, and be sincerely desirous to sin no more, ye shall be reconciled by Jesus Christ, and by us his Ministers."

The Fifth Homily is upon the Sacrifice of Isaac, it is very short, and hath nothing remarkable in it.

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The Sixth is also upon Holy Thursday: Therein he exhorts all Christians to Repentance, and to expiate their lighter Faults with Fasting, Watchings, Alms-giving, and other Works of Charity. He warns them not to put off their Repentance till the hour of Death, which often surprizes us, when we least think of it, without giving us one moment to bethink our selves.

The Seventh is a short Exhortation to the Penitents and Faithful, to give God Thanks for graciously granting them the favour of Reconciliation.

The Eighth is a long Discourse to the Clergy; the People; and the publick Penitents. He exhorts Presbyters, who govern Parishes, to be an Example to the People under their Charge. He recommends to all the Faithful the love of their Neighbour, and the forgiving of Enemies; and exhorts them to purify themselves from light Sins, that they may escape not only the Fire that shall burn the Ungodly for ever; but (u) that Fire also, through which the Righteous who are not wholly purged from their Sins, shall pass in the day of Judgment. He exhorts also great Sinners to Repent, covering themselves with Hair-cloth, and lifting up their Hands to Heaven, that they may be reconciled by the imposition of the Bishop's hands; and he warns them not to relapse into Sin after Reconciliation. Lastly, he treats of the Ceremonies used by the Church on Holy Thursday, which are, besides the reconciliation of Penitents, (v) the Blessing of the Holy Oyls, the consecrating of the Christ, the Washing of Feet, of Altars, of Sacred Vessels, of the Floor and the Walls of Churches. He speaks clearly of the real Presence of Christ's Body and Blood in the Eucharist; and says, That, as Christ was really and substantially born of the Virgin; so likewise (w) Christians do truly receive under the Mysteries, the Lord's Body and Blood, tho' the ap-

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pearance

person of the bread and wine, because Man would abhor drinking Blood, and eating Flesh; but there can be no doubt, but that it truly received. *De veritate Corporis & sanguinis Christi in eucharistia* *de consensu* the Apostles did not receive to fasting; but he says, "That several of them fasted, and fast with the Custom of the Universal Church; which requires, That it be always received fasting; because the Holy Spirit, whereby it is given, is in Honour of so great a Sacrament, would have Christ's Body to enter into the Christian's Mouth, before any other Meat was received in; and it is upon that Account, that this Practice is observed every where." Lastly, he treats of the Question of frequent Communion, and inquires whether it be good to Communicate every day. Thereupon he says, "That there be some Persons, who will, That they would make choice of those days, in which Men live more soberly and Godly; but others think, That if they be not guilty of any Sin that deserves being debarred from the Altar, put to Penance, and then reconciled by the Bishop's Authority, they may come very often to the Sacrament. He leaves every one at his Liberty to do as he shall think best, according to his Godly Motions; and propounds, after S. Ambrose, the Examples of Ananias and Sapphira, and the Cenurion. He warns Christians, that, if they exclude themselves from the Eucharist, they shall perish with Hunger; but yet, if they come to it unworthily, they shall eat and drink their own Damnation. Lastly, he does vehemently urge great Sinners to Repentance, and to procure their own Separation from the Altar, by the Judgment of the Bishop; and prays them to consider, That that State of Separation is an Image of the final Judgment, when they see no Just coming to the Eucharist, whilst themselves are excluded from it. In the beginning of that Homily there are some Periods taken out of a Sermon of *Cassianus of Aylesbury*, but in that time they commonly used that Bishop's Sermons.

In the Ninth Homily, he exhorts Sinners to cure themselves of their Sins by Repentance.

In the Tenth, he speaks also of the Ceremonies of the Thursday before Easter, that on that day they let some Prisoners at Liberty.

The Eleventh Homily is also upon the Thursday before Easter; he speaks to the Faithful and the Penitents. To the first he recommends Faith and Charity towards God and their Neighbour; on which Verse he bestows a large Encomium, and recommends the forgiving of Enemies. He speaks of the Practice of the Church, to say every day (x) *the Canonical Hours*. He turns up all Christians to Prayer, Fasting and Repentance; he prescribes to Sinners the Confession of their Sins, in order to doing Penance for them; and at last directs his Speech to Penitents, after this manner.

To those Persons, faith he, who stand here in a Penitential Habit, with a soul mournful for their Sins, their Hair torn and flying abroad, testifying, as far as we can judge by their Actions, That they have lamented their Sins, and mortified in themselves the Vices of the Flesh. He lets them know, they are to understand, That altho' they be desirous to receive the Imposition of Hands, nevertheless they ought to be persuaded, they shall not receive the absolution of their Crimes, if the divine Goodness do not pardon them, giving them the Grace of Contrition; because, as S. Gregory faith, the Bishop's Absolution is then only true, when it is agreeable with the Judgment of him, who judges the secrets of the Hearts, which is figured by the Resurrection of Lazarus, whom Christ called to Life, but before he entered his Sepulchre, to loose him and thus all Sinners must have a care, so loose and absolve money; but such whose Souls Christ hath quickened again by his Grace. After these words, he invites them to new some Marks of their Conversion, which they having done, by lifting up their Hands to Heaven, he went on in his Discourse, setting forth the effects of true Repentance, which are, to satisfy God, to lament their Sins past, and to commit them no more.

That it was an Ecclesiastical Tradition to be observed by the Christians in imitation of the Apostles, to Pray at the Third, Sixth and Ninth Hours. And to also the same Father prescribes Hours of Prayers in the Night, and particularly enjoins Mid-night to be observed. But as those Hours for Prayers were but Three by Day, and Two or Three by Night, for they were for private, not public Devotion, freely and voluntarily performed, not imposed, and being thus used are rightly to be approved. But as they have since degenerated into Ceremony and Superstition, and have not only received an Addition of four Hours more to make them up seven; but are also observed by the Priests only in the Church, and by them are made a Burden or a Task, rather than a Duty; they have been justly abolished by our Reformers; not but that this lawfully and commendably for any pious Persons, to follow the said Apostolic Custom, if they see it helpful to Devotion.]

Dan. 6. 10.

Hieron. ad Eustach.

AB. 2. 1. 15. 10. 9. 3. 1.

Hieron. ad Eustach. Alton. de Virgin. 24. 24. 27.

Pol. Virg. 1. 6. c. 2.

The 12th Homily is upon Charity on Holy Thursday.

The 13th, for the same day. He exhorts all Christians to purge themselves from their daily Sins by Prayer and Almsgiving; and he advertises them in the end, That they should not abhor publick Penitents, as being great Sinners, because among those that are not doing Penance, there may be some guilty of more grievous Sins. He deplores the misery of those, who do not confess them, nor do Penance for them.

In the 14th, he exhorts Christians diligently to prepare themselves, for the worthy receiving of the Eucharist at Easter.

In the 15th, he speaks again very earnestly of the real Preference. "Know ye, my dear Brethren, says he, and firmly believe, That, as the *Flesh which Jesus Christ took in the *Virgins Womb, is his true Body, which was offered up for our Salvation; so likewise the Bread which he gave to his Disciples, and which the Priests consecrate daily in the Church, is the true Body of Christ. They are not two Bodies, 'tis the same Body, which is broken and sacrificed. This is Jesus Christ, which is broken and sacrificed, tho' he remains found and whole. Then he exhorts all Christians, Clerks, Laicks and Religious, who perceive themselves guilty of the Sins of Envy, Calumny, Hatred, Fornication and Perjury, to purify themselves on this day, confessing their Iniquity to God. And as to those that have committed greater Crimes, and are doing Penance publicly, he warns them to fall no more into those Sins. He adds, That there be grievous Offenders, whose Crimes are so secret, that they cannot be admitted to do publick Penance. "That those Offenders are to be excluded from the Church for a while, because tho' altho' they be not reconciled by the Imposition of Hands, and receive not Absolution, they ought to mortify their Bodies by Works of Repentance, and heal their Souls by good Deeds.

This would make one think, That publick Offences only, were then liable to publick Penance, and as to them whose Crimes were altogether secret and hidden, they did only advise them to separate themselves from the Church Assemblies, and to do Penance secretly and privately.

This appears yet by the 16th Homily; for having exhorted all Christians generally to Repent, and to abstain from grievous Crimes for the future, he directs his Speech to two Persons, whom a publick Offence had obliged to do publick Penance. He exhorts them, sincerely to lament their Sins, and to commit them no more. In that Homily, there is an unwarrentable Proposition, related under the name of the Wife Man; That it is as great a Crime for a Man to lie with his Wife, as to eat Flesh in Lent. Besides these Homilies, we have a Letter of S. Eligius's among those of *Desiderius* Bishop of *Calvary.

S. Eligius was an able and learned Man for his time; he had read S. Cyprian, S. Austin, S. Gregory, and some other Latin Fathers, and imitated them. He was a Lover of Ecclesiastical Discipline, and a Follower of the Tradition of those Fathers, as near as the Age, he lived in, could permit. His Sermons are better than those of several other Latin Preachers, both for Matter and Style.

A G A T H O.

POPE Agatho may deservedly be rank'd among Ecclesiastical Authors, because of the long Letter he writ to the Emperor Constantine, inserted in the Acts of the 6th Council; in which he does largely confute the Error of the Monothelites: But we ought not to value much another Letter, ascribed to this Pope, directed to *Ephraim*, King of the *Mercians*, to *Theodorus* of Canterbury, and to the Abbot *Scenolphus*, which seems to be a Supposititious Piece, made by some English Monk, and contains nothing remarkable. We shall speak of this Pope's first Letter, when we come to treat of the Acts of the 6th Council, and of another Letter written upon the same Subject and the same Occasion, by *Datian*, Bishop of *Pavia*, in the name of *Manfredus*, Bishop of *Milan*, which is also among the Acts of this Council. This Pope died the 10th of January, in 682. after he had governed the Church of Rome 3 years, 6 Months, and 25 days.

LEO II.

LEO II. AFTER *Agathe's* death, *Leo II.* was chosen in his Room. *Constantine* the Emperor, hearing of his Election, did immediately write a decree to him, fet down in the end of the 6th Council, but *Leo* was not ordained till *Augustus*, in the year 684. At the return of *Gabn*, Bishop of *Porto*, one of the Legates, whom *Agathe* had sent to the Council. And some believe, his Ordination was put off till *August*, in the year following : But it is not likely for in *May*, of this year, he did examine and approve in a Synod, the Acts of the 6th Council ; and in the end of the same year, sent them into *Spain*. He died the year after, viz. *June* 28. 684.

The Emperor's *Letter* directed to *Leo*, wherein he acquaints him, That the Council hath confirmed *Pope Agatho's* Doctrine, and what was done in the 6th Council, is in the Acts of that Council. *Baronius* pretends, That these two Letters are Supplicitious, but his Conjectures are grounded only upon false dates (*s*), added by some *Latin* Author, and wanting in the *Greek* Original, or upon *Anastasio's* false Chronology.

Besides these two *Lovers of Leo II.* there are four more, that were sent into *Spain* about the Affair of the *6th Council*, the definition whereof was sent into that Kingdom by *Peter*, Notary of the Church of *Rome*. The first is directed to all the *Spanish* Bishops. He acquaints them with what was defined in the general Council, and exhorts them to receive its Definitions. He recommends the same thing in particular, to a certain Bishop called *Quiricus*, in the second Letter. In the third, he exhorts an Earl, named *Simplicius*, to endeavour the maintaining of that Doctrine. And in the fourth, he relates to King *Erwigus*, how the Faith of the Church was confirmed and explained in the *6th Council*, and the Hereticks condemned; and exhorts him to cause all the Bishops of his Kingdom, to receive and subscribe the definition of that Council. *Berenius* would bring these Letters also into doubt, because *Honorius's* name is found therein among the Bishops condemned; but these Conjectures are so weak (*b*), that it is not worth the while to answer them.

(a) *Rafis data.* In the Title of the *1st. Letter* it is said, That it was *wrote in December*, *Ind. X. Agabo* was then living; but they must *not* *down* some other Month, for it was delivered in *June* *Indit. X.* It is known, That these *Titles*, before the true *Inscriptions*, are added. The second *Letter* hath no date in the *Book*, and the date in the *Latin* is visibly false. In the *Greek*, there is mention made of the *X. Indit. of June* before; which agreeth very well with my Hypothesis. *Leo* was chosen in the beginning of 632. *Indit. X.* In *June* he receiveth the *Acts of the Council*, and *Eusebius* reports that he was then *in the city of Augustus* following; and he writes, and sheweth the beginning of the next year, *Indit. XI. Anastasius* then turned all copy-true. He says, *Agabo* was yet living in *March* 632. that the holy *See* was vacant one Year, seven Months. But he is true, *Leo* was not ordained *Bishop* till *October* 632, which

cannot be made out. *Baronius* endeavours moreover to bring into suspicion of Falshood, *Constantine's* Letter to *Leo*, because he says, That he had written of that Matter to *Agabo*; which is not true, says *Baronius*, because the Emperor's Letter was not directed to *Agabo* but to *Domne*. But it is very eafie to answer, That this Letter was written to *Agabo*, because it was he that received it, and answered it. That which troubles *Baronius* most of all, is, That *Honorius* is anathematized in *Leo's* Letter; but there is no reason for it.

(b) *Conjectures are so weak.* There is but one of any difficulty, namely, that it is said in these Letters, That the 6th Council was finished in the IX. Indiction. But the words of the Letter are not to be understood thus; it is merely said there, That the Question about the *Monothelists* was ended in a Council held at *Constantinople* in the 9th Indict.

BENEDICT II

Benedict II. finished what his Predecessor had begun, by writing to the Notary Peter, who was sent into Spain, to cause the definition of the 6th Council to be subscribed to, and sent him a Copy of the Letter written to King Ervigius by his Predecessor. Leo's Letters, and the definition of the 6th Council, came too late to be delivered to the 12th Council of Toledo; so that the Buñess was terminated but in the 14th Council, held in that City in 684, in November, where the Faith established by the 6th Council was confirmed. The Authentick Acts of this Council, are an invincible proof of the truth of Leo II.'s and Benedict's Letters against Cardinal Baroni's frivolous Conjectures.

DREPANIUS FLORUS.

DREPANIUS, French Poet, flourished towards the middle of the 7th Century. We have some Poems of his, the 22d, 26th and 27th *Epitaphs* put into Verse; the Song of *Anania*, *Asaria* and *Misael* in the Furnace; an Hymn to *S. Michael*, an Hymn upon *Florus*, the Paschal Taper; a Letter to *Moduin*, Bishop of *Aurum*, upon the reading of the Holy Scripture; a Thanksgiving to one of his Friends, who stood up in his Defence; and a Letter to a Grammarian, to desire him to send him an Answer. His Style is pretty Poetical, he does not use many barbarous Terms, but he does not place them in an order Poetical enough, and uses sometimes words fit only for Prose.

ILDEPHONSUS, *Bishop of Toledo.*

ILDEPHONSUS, a Monk, and afterwards Abbot of the Monastery of *Agali*, was elected Bishop of *Toledo* in 653, which was the 9th year of the Reign of King *Recessuin*, and governed that Church nine Years, and two Months. He made a Book of the Ecclesiastical Writers, for a continuation of *Isidorus*, to the end whereof *Gulian*, his Successor, added the Catalogue of his Works, after he had made an Encomium upon him, and taken notice of the principal Circumstances of his Life. He hath composed, says he, several Books very well written, and much to be valued. He divided them himself, thus: The first part comprehends the following Tracts, A Writing of his own Weakness, by way of a Protopoeia; a *Track* of the Virgin *Mary*'s perpetual Virginity against three Infidels; a small *Track* upon the Proprieties of the three Divine Persons; another *Track* containing Reflections upon his daily Actions; another of Reflections upon Sacred Things; a Book of the Knowledge of *Baptism*; and a Treatise of the advancement of the Spiritual Solitairiness, which he joined to the first part of his Works. The second comprehends several Letters written to several Persons, and sometimes under different Names, in which there be many large Answers. The third part was made up of Masses, Hymns and Sermons. The fourth contained many small Works in Prose and Verse; among which there be some Epitaphs and Epigrams. He had moreover begun several other Tracts, which he left imperfect.

Of all these Tracts there is none left to us, but that of *Mary's* perpetual Virginity, wherein he asserts, against *Jovinian*, That she kept her Virginity in her bringing forth; Against *Elvidius*, That she remained a Virgin after she had brought forth Jesus Christ; And against the *Jews*, That she Conceived without the loss of her Virginity. He enlargeth upon the Mytery of the Incarnation, and the God-head of Christ. This Treatise is full of Devout Considerations, with a Preface to it, containing many Pious Thoughts. The Style is Sententious and Concise.

Some ascribe moreover to *Ildephonsus of Toledo*, another Treatise of *Mary's* most reverend virginity, and * Twelve Sermons on the Purification, the Birth, and Assumption of the Virgin; [p. 49. cont.] but the Style of these Works, which are not mention'd by *Julian*, is so different from that of *Vl. Ildephonsus*, that we may be assur'd they belong to another Author. They are written in a more Dogmatical way, and are full of Citations from the Fathers, and of Reasconing. Nay, *Bernard*, of the Author of the *Tractatus super septem Penitentium Psalmis*, which is under the Name of *S. Gregory*, of *Retram*, and *Ildephonsus*. [p. 50] The Virgin Mary was Sanctified in This Author Teaches, That *h. y.* the Virgin Mary was sanctified in the

[illegible]

Sanctified

Idephon-
sus of To-
ledo. Sandified in her Mother's Womb, and was Born without Original Sin. He believes, 'Tis upon that account, the Feast of her Nativity is kept; but he does not speak of the Concep-
tion. He asserts, That she suffered no Pain in her bringing forth. He says, That Jesus Christ came out of the Virgin by penetrating through her Bowels, after the same manner that he came forth out of the Grave by penetration, and charges the opposite Opinion with Heresie. He affirms, That she committed no Sin in her Life. He commends her highly, and looks upon her as the most Excellent of all Creatures. He describes her Assumption in a stately manner; but yet he dares not affirm she ascended into Heaven in Soul and Body; because, tho' that Opinion, says he, be Pious, yet it cannot be affirmed as a certainty, lest we should deliv-
er doubtful Things for unquestionable Truths. *Quod licet pium sit credere, in his tamen non debet affirmari, ne videamus dubia pro certis recipere.* This is what this Author says, whom I believe to be much later than *Idephonius of Toledo*, and to belong to the Ninth Century of the Church. This Opinion is suitable to that of *Uuardus*, that lived in the same time, who speaking in his Martyrology of the Virgin's Body, says, The Church had rather confess, that she knows not where it is, than reach any thing Apocryphal and Frivolous about it, *Plus elegit Sobrietas Ecclesie cum pietate nescire, quam aliquid frivolum aut Apocryphum docere.*

The Works, bearing *Idephonius's* Name, have been Published by *Feuarentius*, [at Paris in 1576,] and are extant in the *Bibliotheca Patrum*, [Tom. 12,] except the Treatise Of *Illustrious Men*, which was Printed together with those of *S. Jerome*, *Gennadius*, and *Isidore*, [at Antwerp in 1639.]

Dacherius hath Published in the first Volume of his *Spicilegium* some Letters of *Idephonius* of Toledo, of *Quiricus*, and *Idarius*, Bishops of Barcelona.

TAIO, or TAGO.

TAI^o. Bishop of *Saragosa*, flourished about the middle of the 7th Century. He reduced into Five Books, under certain Titles, all that he found in *S. Gregory's* Works about Divinity, without mixing with it any Arguments, or Testimonies of the other Fathers, save only of *S. Augustine*. The First Book of that Collection, Treats of God and his Attributes. The Second, Of the Incarnation, and the Preaching of the Gospel, of Pastors and their Flocks. The Third, Of the divers Orders of the Church, of Vices and Virtues. The Fourth, Of the Judgments of God, of Temptations, and of Sins. And the Fifth, Of Reprobates, of the final Judgment, and the Resurrection. This Collection is * not Printed, and it does not seem very necessary to Publish it. *Abillon*, from whom we have learn'd what we have now said of it, hath Published this Author's Letter to *Quiricus*. The Cardinal of *Aguirre* promised another Letter of *Taio* to *Eugenius* of Toledo.

LEONTIUS, Bishop in Cyprus.

LEO^{NTIUS}. Bishop of a Town formerly called *Neples*, now *Lemones*, in the Isle of *Cyprus*, is Honourably Quoted in the 7th Council, *Art. 4.* They produce a long fragment, which it's said is taken out of the Fifth Book of his Apology for the *Christians* against the *Jews*. He maintains there, That neither Crosses nor Images are Worshiped, but only have outward respects paid them, terminating in God and Jesus Christ. It is observed in the same place, That he is the Author of *S. John* the Alms-giver, of *S. Simeon* the simple, and of some other Works, and that he lived under *Maurice* the Emperor. *Combes* hath * Published Two Homilies of that Author, the one upon the Blessed *Simeon*, when he received Christ into his Arms, and the other upon the Feast-Day kept between *Easter* and *Whitsunday*, on the Wednesday of the Fourth Week after *Easter*.

MAR-

MARCULPHUS.

THIS Author's Preface, to his Two Books to * *Forms*, shews, that he was a *French Monk*, and that he made that Work after he was 70 Years old, and Dedicated it to a Bishop Named *Landericus*, but seeing he does not say, of what place he was Bishop, some have thought, it was *Landericus* of *Paris* (a), who was famous in the Reign of *Clevis* the Son of *Dagobert*, towards the Year 660. Others pretend that it is a Bishop of *Meaux*, who lived in the time of *Pepin* and *Charles* the Great, towards the Year 780.

However, these *Forms* are of the time of the Second Race of our Kings, for *Marculphus* having written them about the 70th Year of his Age, and having gathered the *Forms* in use in the time of his Ancestors, and those but in small number, there can be no doubt, but the most part of them are very Ancient.

We shall speak here but of those concerning Ecclesiastical Matters.

The First is the Form of a Privilege granted by a Bishop to a Monastery. It is directed to the Abbot, and the whole Society of the Monastery. Therein he says, That being willing to provide for their Quiet, and conform himself to the Custom, according to which the Monasteries of *Lerins*, *Againe*, *Luxeuil*, and a great number more, enjoy the privilege of Liberty, he made the following Constitutions, to be observed by the Monks, and the Bishops his Successors: That the Monks shall receive Orders from the Bishop; That he shall Bless the Altars in their Church gratis; That he shall every Year give them the Holy Christ, if they demand it of him; That he shall make him their Abbot that shall be chosen out of themselves, by the unanimous consent of the Society; That he shall in no wise meddle with the Affairs, Persons, or the Revenues, present or to come, belonging to the Monastery; That he shall take nothing of what shall be bestowed upon them, nor of their Offerings made upon their Altars; That he shall not come into their Monastery unless he be called into it; And when he shall be desired to go thither, after the Celebration of the Mysteries, he shall withdraw; to leave them in Peace; That the Abbot shall correct his Monks, and that the Bishop shall not suffer them to be in the City.

In the Second Form, The King confirms the Exemption granted by the Bishop, particularly as to what concerns the Revenues, and extends the prohibition of Invading thence to all sort of Persons.

The 3d is a Form, Whereby the King Exempts the Bishop's Lands from the Secular Jurisdiction.

The 4th is the Confirmation of an Exemption already granted.

The 5th is a Form directed by the Prince to the Bishops, whereby he enjoins them to Ordain such a Person, chosen by him, with the Bishops and Lords of his Realm, to be Bishop in the room of a Bishop deceased.

The 6th is an Order of the Prince to a Bishop to Ordain him whom he hath chosen.

The 7th is a Request of the Inhabitants of a Town to the King, to bestow him to Elect such an one Bishop of their Town. At the foot whereof is the Prince's Order. These Forms do shew, That from that time the Kings of *France* enjoyed the Nomination to Bishopsricks, and that Bishops were Ordained by the Metropolitans, without any need to go to *Rome*.

The 14th, 15th, and 16th, are Forms of Donations made to some Churches by their Princes.

The 19th is a Permission of the Prince to make a Man Clerk for the Service of a Church, or a Monastery, and to cut off his Hair.

The 26th is an Order of the Prince to the Bishop, to give again to a private Man a Farm belonging to him, if not, to send one in his Name into his Court, to give an account of that business.

The 27th is an Order to the Bishop to reprove an Abbot, or another Clerk, guilty of some Injustice.

(a) Some have thought it was *Landericus* of *Paris*. *M. Bignon* is of that mind, but *M. Launoy* believes, it is the Bishop of *Meaux*, and he proves it. Because *Marculphus* says in his *Forms*, that in his time there was an infinite number of Monasteries in *France*, which he pretends cannot agree with *Clevis* and *Dagobert's* time, and proves it by *Euglius's* Life written by *S. Owen*, l. 1. c. 21. where it is observed, There was not then such a great number of Monasteries in *France*, and that those that were there, were not very regular. 2. Because in *Marculphus* there be several manners of Speech, which he pretends were not in use but since *Clevis* and *Dagobert's* time. *F. Labbe* is of *M. Bignon's* Mind, and pretends even to show that *Marculphus* is, because in the Life of *S. Austregesius*, Arch-Bishop of *Bourges*, there is mention made of one *Marculphus* by Name, who was a Reader during the Life of *Austregesius*, and was afterwards Abbot of that Saint's Monastery, in the Suburbs of *Bourges*. What is said of *Marculphus* in that place, happen'd in the time of *Eucherius* of *Lyons*, who was Dead in 601. *Marculphus* might then be Fifteen, or Twenty Years old, he wrote his *Forms* being above Seventy Years of Age, which comes up to 560.

The

Marculphus.

The 35th is a Confirmation of the Privileges of a Monastery. The Six first Forms of the Second Book, are Forms of a Donation, or Abandoning of Goods to an Hospital, Monastery, or Church.

The 36th is the Form of a Private Separation between the Husband and the Wife.

The 37th is a Form whereby Two Persons give to a Church the propriety of Two Inheritances, belonging to each of them, upon condition, that they shall have the use of them during their Life, and that the Survivor shall enjoy them both.

The 40th is the Bishop's Consenting to that Deed of Use.

The 42d is a form of a Letter of one Bishop to another, when he sends him * the Eulogies at Easter.

The 43d is the Bishop's Answer upon the receiving of them.

The 44th and 45th are forms of Letters of a Bishop to the King, or Queen, or to another Bishop, about Christmas-Day.

The 46th, 47th, 48th, and 49th, are Forms of Commendatory Letters. The first to recommend one to a Bishop, known. The second to recommend him to an Abbot. The third to recommend to an Abbot a Person desirous to enter into a Monastery. The last to recommend one willing to go in (2) Pilgrimages to the Tombs of S. Peter and S. Paul the Apostles.

[* To go to Jerusalem to the Tombs of S. Peter and S. Paul the Apostles.] Soon after that Peace was settled in the Church by Constantine, the first Christian Emperor, and sacred Learning and Knowledge began to flourish, several inquisitive Persons, that they might gain a more lively and thorough Knowledge of the historical Parts of the Old and New Testament, travelled into the Holy Land, to see the Places frequently spoken of in the Holy Scriptures, where most of the Matters were transacted. Upon which account it is that S. Jerome, who travelled thither for the same Reason, saith, That it is a Confirmation of our Faith to see the Ground on which Christ's Feet did tread. In imitation of these Men's practices did others travel to Jerusalem out of Devotion (sooner, placing much Religion in visiting and worshipping the Places of Christ's bodily Presence. But the Fathers of these Ages sharply reproved this growing Superstition. Heaven (saith S. Jerome) is as near there as home as at Jerusalem, and why wilt thou travel thither, as if Christ were only to be found there. Some make it a part of Religion (saith S. Cyril) to have been at Jerusalem, but Christ never commanded it, and what can justify us, to make that a part of Religion which Christ doth not? All this did not yet so repress it, but after that Image and Saint-worship was brought into the Church, Pilgrimages to the Tombs of Saints and Martyrs became more frequent, and at length were impoised, and encouraged as Meritorious; and procuring Pardon of Sins. Innocent III. granted Pardon of all Sins, to all that went in Pilgrimage to the Holy Land; and Boniface VIII. to all that went to Rome to visit S. Peter and S. Paul's Tomb. Clement VI. granted these Pilgrims a Power to Free the Souls of their Relations or Friends out of Purgatory, and gave commandment to all the Angels in Heaven, to carry the Souls of such as dyed in Pilgrimage, to Heaven immediately. Thus Pilgrimages became a necessary part of Religion; and became very gainful to the Popes and their Metropolis, were much encouraged and practised, till the Truth recovered Strength again by the Reformation, and by enlightning Men's Minds, put out the Superstitious Conceits of the Flames of Purgatory.]

[* Some Portions or small pieces of the consecrated bread, in token of Communion.]

[* Ego & Israelae & reges.] Hieron. ep. 154.

Hieron. ep. 154.

[* At Paris in 1513, 1549, and 1566, quar. 10.]

Among the other ancient Forms of France, which M. Bignon hath publish'd *, together with those of Marculphus, there are some more found concerning the Church, as the 11th, which is a Cession made to a Church; the 12th, which is a Form of a Commendatory Letter given to Clerks; the 16th, 27th, and 28th, which are Donations to Churches; the 44th, which is a Form of Exemption given by the King to a Monastery of Virgins; the 45th, is a Confirmation of that Privilege.

Among those which are according to the Roman Law, there are Forms of Donation to a Church, N. 1, 34, 35, 36, 37, and 38. and lastly, in the last Forms, published by M. Bignon, there are also found Forms of Donations to Churches, and Commendatory Letters of Clerks.

C O S M A of Jerusalem.

Calixtus.

S. Calixtus says, That in S. John Damascene's Time flourish'd C O S M A of Jerusalem, a witty, ingenious Man, very skilful in making Hymns and Spiritual Songs, elegantly and learnedly; and that they surpass'd all that ever was done or shall be done in that kind: We have yet Thirteen of those Hymns upon the principal Festivals of the Year, which are so much the better, because the Sense of them is taken out of the Holy Scripture, and is nobly express'd. In imitation of him one Mark made one upon Holy Saturday, and Theophanes another on the Annunciation of the Virgin. C

P A N T A L E O.

THE Name of Pantaleo, a Deacon, and afterwards Presbyter of the Church of Constantinople, is found at the head of four Sermons. The first of the Epiphany. The second of the (2d) Exaltation of the Cross, and the other two upon the Transfiguration.

[* (2d) A Sermon upon the Exaltation of the Cross.] Although it be very uncertain whether this Sermon do belong to Pantaleo, tho' it bears his Name; yet it is probable that the Feast of the Exaltation of the Cross had been instituted some Time before, by the Emperor Heraclius I. anno 630. and so 'tis likely enough such a Sermon might be made upon this Feast, by this or some other Father of this Age and Time, as well as others; which were the common Subject of these Centuries.]

The first is in the Bibliotheca Patrum, printed at Colen. The second was publish'd by Grefer, and the other two by Combefis, who durst not affirm them to be the same Author's. There is nothing remarkable in those Monuments. Poffevin says, there were at Constantinople some Sermons of this Author for the whole Year.

S. J U L I A N of Toledo.

S. JULIAN, Disciple of Eugenius, chosen Archbishop of Toledo in the Year 680. was President in several Councils held in that City, and died in 690. His Successor Felix, Julian of having praised his Virtues, sets down the Catalogue of his Books. "He wrote, saith he, Toledo, a Book of the Prognosticks of another Life, directed to the Bishop Idarius; in the beginning of which there is a Letter to that Bishop, and a Prayer. This Work is divided into three Books, the first is of the Original of Man's Death. The second of the State of the Souls of the Dead until the Resurrection. The third is of the last Resurrection. He made moreover a Book of Answers, dedicated to the same Person; in which he maintains the Canons and Laws, whereby Christian Slaves are forbidden to serve Infidels. We have also an Apology for the Faith, dedicated to Pope Benedict, and another Apology upon three Articles, upon which the Bishop of Rome seem'd to have had some Doubts; a little Treatise of the Remedies against Blasphemies, with a Letter to Adrian the Abbot; a Treatise of the Proof of the sixth Age, [or of the coming of Christ] at the beginning thereof there is a Letter to King Ervigius, with a Prayer. This Work is divided into three Books; the first contains the Texts of the Old Testament, shewing, without any need of supputation of Years, that the Messias is come: The second Book shews, by the Apostle's Doctrine, that Christ came in the fulness of Time: The third proves, that the sixth Age, in which the Messias was to come, is come; There he distinguisheth the five Ages which went before, not by the Years but by the Generations. We have moreover a Collection of his Poetry, containing Hymns, Epitaphs and Epigrams in great number; a Book of Letters; a Collection of Sermons, among which is found a little Writing of the Protection of the House of God, and of those that retire into it; a Book intitled, Of the Contraries of the Scripture, divided into two Parts, the first whereof comprehends what relates to the Old Testament, and the second to the New; a Book of History of what happen'd in France in the Time of King Pamba; a Collection of Sentences, taken out of S. Austin, upon the Psalms; some Extracts of the same Father's Books against Julian; a Treatise of Divine Judgments, taken out of the Scripture, with a Letter to King Ervigius; a Treatise against the Persecutors of those who fly into Churches; a Book of the Masses for the whole Year, divided into four Parts, in which he corrected some which were either corrupted or imperfect, and made new ones; a Book of Prayers for the Festivals of the Church of Toledo, either reformed or newly made. Of all those Works these only remain:

The Treatise of the Prognosticks, directed to Idarius Bishop of Barcelona, with the Letter and the Prayer: The three Books, to shew the sixth Age against the Jews: And the History of the Age of Pamba in France.

In the first Book of the Treatise of Prognosticks, he treats of Men's Death; he shews it is in that subjected them to Death, and affirms it is called Mors a Morfu, because the first Man became Mortal, by eating of the Forbidden Fruit. He believes, that, altho' Death be not good, yet it is useful to the Just, and that a sharp Death remits Sins. He examines why Baptism remitting Original Sin, does not free Men from the Law of Death; and he gives two Reasons for it, taken out of S. Austin, and of Julian Pomerius. He believes Angels afflict the Just at their Death, and that Devils do then lie in wait for them. He commends the

Julian of Toledo.

Piety of the Faithful, who take care to do the last Office to their Parents; hereupon he produces some Passages out of *S. Austin*, about the Sacrifices offered for the Dead, and the Suffrages of Martyrs.

In the Second, which is of the State of Souls after Death, he says, Those of perfect Christians are immediately carried into a Paradise, where they remain, joyfully waiting for the Resurrection of their Bodies: And that they enjoy in that Place the Happiness and the Knowledge of God. He believes those of them who have some Sins to blot out, are detained for a while; but neither the one nor the other do enjoy as perfect a Vision of the Divine Substance, as they shall do after the Resurrection, tho' they do already see God, and reign with Christ: That the Wicked, immediately after Death, are precipitated into Hell, where they undergo endless Torments. He establisheth * *Purgatory*, which he believes to be a real Fire, wherewith Sins remaining at ones Death are expiated in the other World; and that the Time of the Soul's abiding there is proportion'd to the number or the grievousness of Sins committed by them. He affirms, That the Souls of the Dead may know one another. He says, The Dead pray for the Living, but not for the Damned; that they know what is done here below; that they pity those they have been acquainted with; that they are earnestly desirous of Men's Salvation; that sometimes they appear to the Living; that the Damned see only some of the Blessed, &c.

The Third Book is of the Judgment and Resurrection: There are his Opinions. Neither the Time nor the Place of the Final Judgment can be known, nor how long it will last. Jesus Christ shall appear descending from Heaven with Angels, carrying his Cross: At the Sight of him the very Elect shall tremble for Fear, and that Fear shall purify them from their Sins; but the ungodly shall be in a strange Confusion. All the Saints shall judge the World, together with Christ. All Men shall rise in a Moment, and shall put on again a true Body and Flesh, but incorruptible, without Defect, Imperfection or Mutation, in a perfect Age and perfect Beauty. The Difference of Sexes shall remain, but without Lust, without any need of Food or Raiment. All Children, who had any Life in their Mothers Womb, shall rise again. Angels shall separate the Good from the Bad; the Consciences of both shall be laid open, the ungodly shall be cast down head-long into real Fires, in which their Bodies shall burn without being consumed; there shall be different Torments, according to the Difference of Crimes; and the Children guilty of Original Sin only, shall suffer the easiest Pain of all; It is needless to ask where that Fire shall be; after the Condemnation the Remembrance of the Just shall follow, and then the Heaven and the Earth shall be set on Fire; there will be a New Heaven and a New Earth, where the Saints may dwell, tho' they may also ascend up into the Heavens; they shall then see God as the Angels do see him now; they shall enjoy a Liberty so much the more perfect, as they shall no more be obnoxious to Sin; they shall all be happy, tho' in different Degrees of Happiness; they shall be wholly employed in praising God; they shall place all their Felicity in the perpetual Contemplation and Love of him. There are the Points of Doctrine which *Julian* gathereth from the Fathers of the Church, for properly this Work is nothing else but a Collection of Passages of the Fathers, chiefly of *S. Augustine*, *S. Gregory* and *Julian Pomerius*.

The Treatise against the Jews is more of *Julian's* Composition. He proves in the first Book That the Signs of the *Messias's* coming, pointed at in the Old Testament, are come to pass; That the Time set down by *Daniel* agrees with the coming of Christ; and that after *Jerusalem's* Destruction the Jews can expect no other *Messias*. In the second he shews, by the History of the New Testament, That Jesus Christ is the *Messias*, and that the Apostles did convince the Jews of it. In the last he distinguishes the Ages of the World by the Generations, and shews we are in the sixth Age: The first is from *Adam* to the Flood; the second from the Flood to *Abraham*; the third from *Abraham* to *David*; the fourth from *David* until the carrying away into *Babylon*; the fifth from the carrying away into *Babylon* to Jesus Christ. He compares the Account of the Years of the Hebrew Text, and of the Septuagint, and prefers the latter, because it was more suitable to his Design, finding by this means 5000 Years run out from the Beginning of the World to Christ's Birth. He extols the Authority of the Version of the Septuagint, and affirms that the Jews have corrupted the Hebrew Text. He adds, That altho it were not so, yet the distinction of the Generations shews the fifth Age of the World was run out when Christ came into the World.

The History of the Acts of *Wamba* in *Gallia*, being no Ecclesiastical Work, we will make no Extract of it here, contenting our selves in observing, that it is found in the first Volume of the Historiographers of France, put out by *Du Clesne*.

In the *Bibliotheca Patrum* of *Colen* [in 1618.] they have attributed to *Julian of Toledo*, a Book of *Antilogies* *, or seeming Contrarieties of the Scripture, which had been already printed without the Author's Name; but it was found to be *Berthorius's*, Abbot of Mount *Cassin*.

There was also part of a Commentary upon the Prophet *Nahum* published under *Julian's* Name: But besides that, there is nothing said of it in *Felix's* Catalogue, the Style and the manner of the Writing of it, shews plainly enough it belongs to another Author, tho' bearing *Julian's* Name in the Manuscript upon which *Cassius* publish'd it.

THEODORUS of Canterbury.

THEODORUS, bred a Monk of *Tarvis*, was ordained Bishop by Pope *Vitalian*, and sent in 668. into England, to govern the Church of Canterbury. He arrived there Two Years after his departure [staying long in France as he went] and was well entertained by *King Egbert*, who had sent to *Rome* to desire a Bishop to be sent to him. He laboured much in the establishing of the Faith and the Church-discipline in England. He held several Councils, made Bishops, founded Monasteries, made Peace between Princes, kept the People in their Duty; and having thus performed all the parts of a good Pastor, during the space of 20 years, he died in 690. being 83 years old.

He is the First that composed a Penitential among the *Latins*, made up of Canons, taken out of the Councils of the *Greek* and *Latin* Church. This Book was soon spread all over the West, and many undertook to make such like Works, which in process of time became very common and very bad, because every one making Collections of Canons, according to his Fancy; nay, and some inventing them, this kind of Works soon grew full of Absurdities, Contradictions and Errors, favouring Men's Lufts, and authorizing Looseness and Remissness in Discipline. We have not now *Theodorus's* Penitential whole and in its Purity. *M. Dacherius* published some Fragments of it; and since that *Mr. Petie* published part of it [at *Paris* in 1677.] under the name of *Theodorus's* Penitential; but he confesses, in his Preface, 'tis not the whole Penitential of this Author; and it is credible, that this very part of it was altered, and mingled with several other Canons; for it is not without Errors; *Theodorus* is cited there as a Third Person, and things are met with there contrary to *Theodorus* himself (a).

However, these are the Contents of the First Part, under Fourteen Titles or Chapters.

The First is of the Church. There it is forbidden to celebrate the Sacrifice in a place, where Infidels have been buried. It is declared, There ought to be no Steps to the Altars, where there be Relicks of Saints; That there ought to be a Lamp burning before them every Night, unless the Church be Poor; That (bb) *Frankincense* is to be offered on the Festivals of Saints; That it is not lawful for the Laity to recite the Lessons in the Church, nor to say *Alleluiah*; but only to Sing the *Psalms* and *Responses*, without *Alleluiah*.

[(bb) *Frankincense*.] This Custom of burning Candles, and offering Incense to the Saints-Images, was derived from the Heathen-Romans, who as *Polyd. Virgil* tells us, *Pol. Virg. Solebant ad Statuas, thurs, & ceres accen- 1. 2. c. 23.* This Ceremony did Pope *Leo* Cleric. Offic. III. about the year 794. bring into the Church; and commanded, That the Priests should burn Incense at the Altars of the Saints. So great Promoters of Superstition were the Bishops of *Rome* in those Ages, and so careful Nurses of it have they been ever since, that the same Custom is retained to this day *Leontius* in their Image-worship.]

The Second is of the Churches Rights: It shews, That the Bishop may confirm in the Fields; That the Presbyter may consecrate there; That the Bishop cannot force an Abbot to come to the Synod, without a rational Cause; That the Bishop may judge poor Men's Causes, not exceeding fifty Pence; but if the Sum exceed that, the cognizance of it belongs to the King; That the Bishop may dispense with a Vow, if he judges it fit; That Presbyters only can say Mass, bless the People, and consecrate Cresses; That Presbyters are not bound to pay Tithes; That they ought not to discover their Bishop's Faults; That Men ought not to take the Sacrament from the hand of a Priest, that is not able to read the Lessons and to perform the Ceremonies; That the Presbyters, singing at the Mass, ought not to put off their *Chasuble*; That Persons baptized by a Presbyter, that is a Fornicator, are to be re-baptized; That a Presbyter who hath been ordained without being baptized, is to be baptized and re-ordained; and those are to be re-baptized that have been baptized by him (which is a very extraordinary Practice, and contrary to the use of the *Latin* Church of that time; and That Deacons are not to break the Bread of the Oblation, nor to say the Collect, nor the *Dominus Vobiscum*, nor the last Prayer; That they cannot impose Penance on a Lay-man, but

(a) To *Theodorus* himself. 'Tis not so much as *Theodorus*, 8c. There are Errors in this Chapter. In the 11th. Chap. it is said, *Ergo unam licentiam dedit Theodorus*; which shews it is a Canon of *Hereford*, which are certainly his. What is said in the end, That there is no Reconciliation in *Theodorus's*, draws a Conclusion from it. It cannot be said, *Theodorus* himself. Hemight well say, does not agree to the Age *Theodorus* lived in, nor to the practice of his Church, and several Canons of but *Theodorus* did much retract it. But after his Penitential prove the contrary.

they may baptize, bless Meat and Drink; That Monks also, and other Clerks, may bless Meat.

Theodorus
of Canter-
bury.

The Third Title is of Ordinations. It shews, That in a Bishop's Ordination, Mals is to be sung by the Bishop who performs the Ordination; and so likewise in the Ordination of Presbyters and Deacons; but for the Benediction of Monks, it is enough, That the Abbot say Mals; That the Monk is from that time to keep his Head covered with his Cowls during the space of seven days; That in the Eighth, the Abbot shall take it away, as the Presbyter takes away the Veil of Persons newly baptized; That a Presbyter may consecrate on Abbels; but an Abbot ought to be consecrated by a Bishop; That the *Greeks* do bless the Virgins and Widows after the same manner, but the *Latins* do not give the Veil to Widows; That among the *Greeks*, a Presbyter may consecrate a Virgin, reconcile Penitents, consecrate the Oil for Exorcisms, and the Chrism for the Sick, if need be; but at *Rome*, the Bishop only may do it.

The Fourth Title is of Baptism. It imports, That Baptism remits Sins; but according to Pope *Innocent*, it does not wash away the pain of *Begony*, (or second Marriages); That besides Baptism, Confirmation is necessary to Perfection; That he does not deny, but that Confirmation belongs to the Bishop; but yet that the Chrism was established in the *Niceene Council* (which is a false Supposition.) That the same Linen Clothes in which the baptized are anointed, may be used many times; That the same Person who was Godfather at Baptism, may be Godfather at the Confirmation, but that it is not the Custom; That a Man un-baptized, cannot be a Godfather; That a Man may stand Surety for a Girl, and a Woman for a Boy; That the baptized may not eat with the *Catechumens*, much less with the *Genitiles*.

The Fifth is of the Mals for the Dead. It imports, That among the *Latins*, the Monks use to carry the Corps to Church, to anoint their Breast with the holy Chrism, to say Mals upon them, and then to carry them out to the Grave, and to say a Prayer over them after they are inter'd, to say Malses for them the 1st, the 3^d, and the 30th day, and at the years end, if they will; That for the Laity, they say Malses the 3^d, the 9th, and the 30th day; That they ought to Fast 7 days for them; That Malses are not to be said for Children, unless they be 7 years old; That *St. Denis* says, 'Tis a Blasphemy to pray for a wicked Man, yet *St. Ambrosius* says, The Sacrifice is to be offered for all those that are dead in the Communion of the Church; That Presbyters and Deacons that will not, or ought not to communicate, are not to celebrate.

The Sixth Chapter is of Abbots, Monks and Monasteries. It is to this effect: The Abbot may withdraw himself with the Bishop's leave; the Abbot's Election belongs to the Monks; the Abbot cannot change his place, without the Bishop's consent, and without leaving a Priest in the Church, where he was, for the Ecclesiastical Ministry. Monks ought to have no Women with them, and Nuns to have no Men among them. A Monk cannot make a Vow without his Abbot's consent; if he make any, it is null. A Monk, chosen by his Society to be a Presbyter, ought not to leave his Rule; if he grows Proud, he shall be deposed, and become the last. It is at the liberty of Monasteries to receive infirm and weak Persons. It is also free for Monks to wash Lay-men's Feet, unless it be on Holy *Thursday*. It does not belong to Monks, to impose Penances on the Laity.

The Seventh Chapter is of Womens Functions in the Church or Monastery. They are forbidden covering the Altar with the Corporal, laying the Oblations or the Chalice upon the Altar, standing among the Clerks in the Church, sitting at Meat with Presbyters, imposing Penance: But they are permitted to receive the Eucharist upon a black Veil, according to the use of the *Greeks*; they may make the Oblations (that is, the Loaves offered upon the Altar) but not according to the practice of the *Romans*.

The Eighth Chapter is of the Customs of the *Greeks* and *Latins*. These are observed there: On *Sunday* the *Greeks* and the *Romans* do not ride on Horse-back nor in a Coach, unless it be to go to Church; they bake no Bread, and do not go to the Bath; the *Greeks* write no publick Acts; they both let their Slaves to work on *Sunday*. The *Greek* Monks have Servants waiting on them; the *Latin* have none. The *Latins* eat on *Christmas-Eve*, after having said Mals at the 9th Hour. The *Greeks* do all sup the Evening after the Mals. Both the *Greeks* and the *Latins* say, they ought to assist the Sick of the Plague. The *Greeks* do not give to Swine the Meat of strangled Beasts; the Skin, the Wool and the Horns of them may be taken. One may wash his Head and Feet on *Sunday*; but the *Romans* do not follow that practice.

The Ninth Chapter is of the *Irish* and *Britains*, who differ from the Church about the keeping of *Easter* and their *Tonsure*. It is said there, That their Bishops shall be confirmed by the laying on of the hands of a Catholic Bishop; That the Chrism or the Eucharist cannot be given them, except they make Profession to re-unite themselves to the Church; and that those are to be baptized who doubt of their Baptism.

The Tenth is of those who are possessed with the Devil, or kill themselves. If they were golly Men, before they came to be possessed, they may be pray'd for; but if this Possession happened to them, after a Despair or some other Passion, they are not to be prayed for. Malses cannot be said for Self-murderers, but they may Pray and give Alms for them: Nevertheless some say Mals for them that kill'd themselves, being out of their Wits, and having no use of their Reason.

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The Eleventh contains many Questions about married Persons. It is said there, they ought to abstain from the use of Maritimony 3 days before the Communion, 40 days before *Easter*, 40 days before and after Child-bearing; That a Man may leave his Wife guilty of Adultery, and Marry another; and that he may Marry again after two Years Penance: But the Wife cannot leave her Husband, tho an Adulterer; That a lawful (*) Marriage cannot be dissolved, but with the consent of both Parties; but either of them may give his consent, that the other withdraw into a Monastery, and then that the other may Marry again, if he had not been married again before. If a Husband is made a Slave, the Wife may Marry at the years end; That a Deacon's Wife, forsaken by him, is not permitted to Marry; That a Man may Marry again, within one Month after his Wife's death, and a Woman within one year after her Husband's Decese; That a Woman, that hath vowed Widowhood, cannot Marry again; notwithstanding if she should Marry again, it shall be free for the Husband to let her fulfil her Vow or not; That the Bishop may dispense with Vows; That it is free for one baptized to keep or to put away his Wife, being a *Pagan*. If a Woman forsake her Husband, within five years after he may take another Wife. If she be carried away Captive, he may Marry another, one year after; but if the cometh again, he shall leave this last; That it is lawful among the *Greeks* to Marry in the Third Degree, and among the *Romans* in the Fifth only; but Marriages contracted by Persons within the Third or the Fourth degree of Consanguinity, are not dissanul'd. Parents are bound to bestow their Daughter on him, to whom they have betrothed her, except he be unwilling. Children are in the Power of their Father, till they be 16 years old; but that time being past, they may enter into a Religious Order, and the Father cannot Marry them against their Will. I leave out some other Constitutions less important; as also the 12th Chapter of Slaves, as being now out of date.

The 12th Chapter is upon different Customs. It is observed therein, that there are Three solemn Fasts in the Year, that is, besides the ordinary *Lent*, Forty Days before *Christmas*, and Forty Days after *Whitsunday*. It is said there, That the Laity are bound to perform their Vows; That Friars may not bear Arms; That one Child may be given in exchange for another to a Monastery; That the Church ought to pay Tribute, if it be the custom; That Tythes are to be given only to the Poor, and Strangers; That he that Fasts for the Dead, does good to himself; but that God alone knows, how it goes with the Dead; That infirm Folks may Eat and Drink at any Hour.

The 14th Chapter is about the Reconciliation of Penitents. It imports, that the *Romans* do Reconcile them, *intra annum*, (that is to say, near the Altar, in the place which is Rail'd in,) but that the *Greeks* do not do so; That the Bishop only maketh the Reconciliation, on *Holy-Thursday*; but if the Bishop cannot well do it, he may empower a Presbyter to do it. He adds, That in his Province there is no Reconciliation, because there is no Publick Penance. *M. Petit* hath joined to this Work some other Collections of Canons, bearing *Theodorus*'s Name. The 1st might be entituled a Penitential, rather than that before mentioned. It is discour'd there first of all, what they ought to do who are enjoind a Penance of One, Two, or Three Years Fasting. 2. What they may do to redeem those Penances, whether by reciting Psalms, or giving Money to the Poor; what number of Psalms they ought to say, or what Sums they ought to bestow. 3. After what manner Penitents are to come before the Bishop to receive Penance. 4. Of the different Penances to be imposed for different Crimes. There one may see some remainders of the Ancient Penance. Penitents did come in the beginning of *Lent* to the Door of the Metropolitan Church bare-footed, covered with Sack-Cloth, and did cast themselves on the ground. The Arch-Priests, or the Ministers of Parishes, did receive them there, and enjoined them Penances; then they brought them into the Church, they sung the Seven *Psalms*, the Bishop laid hands on them, threw Ashes and (cc) Holy Water on

[(cc) Holy Water.] This Heathen Rite of sprinkling Consecrated Water for which when he espoused upon his Garment, he immediately not only cut off that part where it was, but c. 6. also smote the Priest with his fist in Anger, saying, He was a Christian, and therefore was defiled, not cleans'd by their Holy Water, which shews, that it was not then used among the Christians; but in this *Aug. Struch.* Church, as a Purgative from Sin.]

which when he espoused upon his Garment, he immediately not only cut off that part where it was, but c. 6. also smote the Priest with his fist in Anger, saying, He was a Christian, and therefore was defiled, not cleans'd by their Holy Water, which shews, that it was not then used among the Christians; but in this *Aug. Struch.* Church, as a Purgative from Sin.]

[(*) Marriage - dissolved by the consent of both Parties, or of one to withdraw into a Monastery.] The great Veneration and Honour which the Fathers of these Ages had for a single and a Monastic Life, made them not only to have a mean Opinion of that sacred Institution of God, Marriage, but also approve of very light Reasons of dissolving it. So apt are Men to make void the Law of God to maintain their own Traditions, whereas neither Celibacy is itself absolutely necessary for a Monastic Life, many of the Monks in the more pure Ages being married; nor, if it were, could the consent of one or both Parties dissolve the Bonds of it upon that account, For what God hath joyned together, no Man can put asunder, unless it be for the only Cause allowed by God for Divorce, Adultery.]

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them, covered them with Hair-Cloth, and turned them out of the Church. On Holy Thursday they came again, and having confessed their Sins again, the Bishop Prayed to God to forgive them their Sins, and said some Prayers over them. It was not lawful to receive a Penitent of another Diocese, or Parish, without the leave of the Bishop, or the Ministers. Men were yet put to Penance for Eating things strangled, or Blood of Beasts. Penances were shorter than in former times, but then they were enjoined for very light faults. All others, but Bishops, and Presbyters, were forbidden hearing Confessions, or imposing Penances. The Author of this Collection is different from the former, the Constitutions themselves are different from those in the former Collection. There be some of them which seem to be made since Theodorus's time.

The Ten Capitules proposed to the Council of Hereford by Theodorus, related by Beda, do certainly belong to this Arch-Bishop of Canterbury, tho' they be not taken out of his Penitential, but out of a Collection of Canons. It is decreed in the first, That Easter shall be kept the Sunday after the 14th Moon in March. In the 2d, Bishops are forbidden to encroach upon the Bishopricks of their Brethren. In the 3d, they are forbidden to molest Monasteries, or to take their Goods from them. The 4th, Is against those Friars who go from one Monastery to another, without their Abbot's leave. The 5th, Against the Clerks, who leave their Bishop. Other Bishops are forbidden to entertain them. The 6th imports, That foreign Bishops and Clerks shall content themselves with the Hospitality used towards them, and shall not perform any Function of their Ministry, without permission from the Bishop of the place. The 7th, Appoints Councils to be kept Twice a Year. The 8th, Forbids Bishops to prefer themselves before others out of Ambition, and enjoins them to follow the time and order of their Ordination. The 9th declares, That it is fit to encrease the number of Bishops, according as Believers encrease in number. The last Prohibits unlawful Marriages. It forbids Husbands leaving their Wives, except for the cause of Adultery; and orders those that shall leave them to remain unmarried. By this decision it appears, that the former Collection is not wholly Theodorus's, because the 10th Chapter contains decisions contrary to this.

The Capitules Published by M. Dacherius, in the 9th Vol. of his *Spicilegium*, are the greatest part of them in M. Petit's first Collection: But this Collection is more Faithful and Genuine; for tho' some places thereof may be corrected by the Manuscripts of the first Collection, it must be confessed, that in this Theodorus's Canons are set down in the order observed by Theodorus, and that they are not mixed with so many strange Canons. These are the most remarkable things contained in them. In the 12th it is said, That among the Greeks, the Clergy and the Laity communicate every Sunday: But that among the Latins, it is left to Men's liberty, to communicate, or not; and that those that do not communicate, are not Excommunicated for that. The 35th, Is that famous Article of the Confession. It imports, That it is lawful, in case of necessity, to confess to God alone. Gratian, Burchard, and two Carmensists, do quote this passage otherwise. Theodorus says in his Penitential, That some say, with the Greeks, Men ought to confess their Sins to God alone: Others believe, they ought to confess them to the Priests; and almost the whole Church is of that mind: That Confession which is made to God blots out Sins, and that which is made to Men teaches us, how they are blotted out. God oftentimes does invisibly heal our Evils, and sometimes he uses the help of Physicians. This differs much from the very words of Theodorus's Penitential, if they be faithfully related in F. Dacherius's Collection.

M. Petit hath also carefully gathered the Canons cited under Theodorus's Name, in a Collection of the Councils of Spain, in the Penitentials of Egbert of York, and of Beda in the Roman Penitential, and in that of Rabanus, by Regino, Burchard, two Carmensists, Gratian, and several other Collectors of Canons: But all those Authors have many false Quotations, and so their Authority is not much to be relied upon.

All this shews, that we have not the true Penitential of Theodorus in its Integrity and Purity; That what Mr. Petit Published under the Title of a Penitential, is nothing less than that; That the Capitules, which he Published also from a Manuscript, which Mr. Faber communicated to him, are not Theodorus's neither; and all the rest of his Collections is taken out of suspicious Monuments. Nevertheless he is to be commended for his diligence and labour, and we are beholden to him, for having gathered together all that bore Theodorus's Name. Spelman found in Cambridge Library a great Penitential ascribed to Theodorus, of which he gives us the Titles. It's to be wished it were Published, that we might see whether it be Theodorus's own Original, or another Collection of Canons.

Mr. Petit joined to Theodorus's Penitential, an old compilement of Canons, a Collection of divers Monuments about Church Rites, and chiefly about Penance, taken out of several Manuscripts, and a Collection of several Papers, Constitutions, Bulls, Edicts, Declarations, Privileges, Letters, Confessions, and other pieces, which he hath Published. These Monuments are accompanied with Two Differations, the one upon Theodorus's Pastoral Vigilancy, to shew, that all Bishops are bound not only to take care of their own Church, but moreover to watch over all the other, to help them in their need; The other upon Penance, in which he pretends to defend Theodorus's Opinion, and to prove against F. Morinus, that, in the Ancient Church, there was no Penance for secret Sins, tho' never so grievous. Yea, and he

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brings in proofs, tending to shew, that there lay no obligation to confess them to Men, nor to submit them to the Ministry of the Church Keys, and that inward Repentance was sufficient to obtain the remission of them. Lastly, He adds some Notes upon his pretended *Penitential*, wherein he shews a great deal of Learning and Reading. These are the Contents of the Two Volumes in Quarto Printed at Paris by Dezallier in 1679, under the Title of *Theodori Penitentiale*.

FRUCTUOSUS.

FRUCTUOSUS, the Founder of several Monasteries in Spain, translated from the Bishoprick of Dumes to the Arch-Bishoprick of Toledo, by the Decree of the 10th Council of that City, composed Two Rules, the one for the Monastery of Complutum, and the other common for all Monasteries, which is as a Supplement to the former, they are both found one after another in the Second part of the Rules of Benedictus Anianus, [Printed by Hostensius at Paris, 1663.]

CEOLFRIDE.

CEOLFRIDE, Abbot of *Farras* in England, Beda's Tutor, wrote a Letter upon Easter to Naito King of the *Picts*, which his Disciple preserved us. He flourished toward the end of the 7th Century, and Died in 720. In that Letter he treats of the several sorts of the Clerk's Tonsure, and of the Celebration of Easter, and confesseth those differences are of small consequence, and that they should not trouble the Peace.

A DELMUS.

A DELMUS, Abbot of Malmesbury in England, wrote also a Book concerning Easter, against the custom of the *Britains*, and a Book of Virginity in Prose and Verse. We have yet this last Work. That in Prose was Printed by Sonnius in 1576, and inserted in the *Bibl. Patrum*, that in Verse was Published by Canisius in 1608. In this Tract he gives an Encomium of many Holy Persons, whose Life he describeth.

This Saint is believed to be he, who was Bishop of *Sherborn*, who had made a Book of Problems in Verse, in imitation of *Symposium*, of about a Thousand Verses. But *Sigebert*, who speaks of these Two Authors, in Two different Chapters, seems to distinguish them. One must not look for Politeness in the Works of this English Man.

A D A M A N.

A D A M A N, Abbot of *Huy*, wrote a Treatise of the places in the Holy Land, taken out of the Memoirs of *Arculphus*, a French Bishop, who had Travelled into *Palestine*. He wrote also the Life of S. Columbus his Predecessor. F. Mabillon hath Published those Two Tracts more intire and correct, [in *Sec. Benedict.* III. p. 2.]

A P O N I U S.

ALTHOUGH it be not precisely known in what time this Author lived, it is probable, he lived about the end of this 7th Century. He made a Commentary upon the Song of Songs, in which what is said of the Bride and the Bridegroom, he applied to Christ and

Aponius.

and his Church. We have Six Books of that Work in the *Biblioth. Patr.* It is pretty well written, full of Wit and Learning, and one of the best that was made upon that Subject. We have an Abridgment of the rest of that Commentary, made by a *Benedictine* Abbot: And *Angelomus*, who lived above 700 Years ago, copied out several places of it in his Commentary upon the Song of Songs, [Printed by it self at *Friburg*, 1538.]

CRESCONIUS.

Cresconius.

CRESCONIUS, an African Bishop, flourished towards the end of the 7th Century. He made a Collection of Canons, in Two parts. The First entitled, *An Abridgment of the Canon-Law*, Contains the Titles pointing to the matters, together with the Citation of the Canons where they are found. The Second contains the Canons themselves, set down in their full length, in the same order that they are Cited in the Abridgment. This is entitled, *An Harmony of the Canons*, or, *A Book of Canons*. The Abridgment was Published [at *Paris*] in 1583, by M. *Pitrbæus*, from a Manuscript of the Church of *Troyes*, and since that by M. *Altasuranus* [at *Poitou*] in 1630, and by F. *Chifflet* in 1649. M. *Jussel* and *Voelck* inserted it also with the whole Harmony, in their *Bibliotheca Juris Canonici*, [or, *A Complete Body of the Canon-Law*.]

JOANNES MONACHUS.

Joannes Monachus.

NO Authors did ever carry the Virgin *Mary's* Praises farther, than the *Greeks* of these latter Ages. We have already spoken of Eight Sermons of *George Pifides* upon that Subject. Here is a Monk, who is probably of the same time, not at all inferior to him in the Declaration, which he made upon the Birth of the Mother of God. He mingles with the Virgin's Commendations some Speeches, which he applies sometimes to *S. Anne*, sometimes to the Virgin. He brings in the Patriarchs, the Prophets, and the Righteous. Yea, and *Adam* himself acts his part there. If any Body liketh those kind of Discourses, he may consult the Originals; for we are not willing to make Extracts of them. *Allatus* thinks, this *John* was Arch-Bishop of *Bulgaria*. It is not known when he lived.

DEMETRIUS CIZICENUS.

Demetrius Cizicenus.

[* 1770
A. R. R. K.]

WE have, under this Bishop's Name, a little Writing of the Original and Errors of the *Jacobites*, in which he says, That the Author of that Sect was a Monk of *Syria*, named *James*, surnamed *Tantzale*, who had embraced *Eutyches's* Error, and *Discorus's* Party; That since the Council of *Chalcedon*, those among the *Syrians*, who sided with the Emperor, had been called *Melchites*, that is to say, Royalists, because * *Melchi* in *Syriack* signifieth King; and those who followed *Eutyches's* Opinion, took the Name of *Jacobites*. That these acknowledge, there were Two Natures in *Christ* before the Union, but they hold there is but one after the Union; and so they suppose either the confusion, or the mixture of the Two Natures, and are condemned as *Theopaschites*, because they believe the God-head did suffer; That they own the Three first Synods only; That when they cross their Foreheads they do it with one Finger only, to signify the Unity of Nature; That because of that they do not cross themselves from the right hand to the left, as others do, but from the left to the right; That they mingle the Oblation with Oil, and matter not much Communicating; That they put no Water into the Cup; That they care very little, whether they do Worship Images, or not, and look upon that as an indifferent thing; That they Eat Flesh in *Lent*; That they have their peculiar Offices, and have added these words to the *Trisagion*, *Thou that art Crucified for us*. There be some among them, who call themselves *Chatzigays*. They Worship Crosses, and put Nails into them, to signify that the God-head suffered: But they differ from the true *Jacobites*, in that they own Two Natures in *Christ*, and seem to fall into *Nestorius's* Error, by saying, That during the Passion there were Two Persons in *Christ*, the one suffering, and the other beholding the sufferings. They Fast some Days before the time that they leave Eating Flesh. In *Lent* they Eat Eggs, Milk, and Butter; They offered unleavened Bread; They put no Water into the Cup; They Baptized their Crosses. I have made an exact

exact Extract, or Abridgment, of that small Writing, because it contains some particulars pretty remarkable. It is not known when the Author of it lived. Yet in all probability he is of the 7th or 8th Century.

Upon what he says, That the *Jacobites* had their peculiar Offices, it may be observed, that in the *Bibliotheca Patrum* there is an Order of the Prayers and Ceremonies of the Baptism, and Mass, with some other Prayers for the use of the *Syrian Jacobites*, which are said to have been prescribed by *Severus* the Patriarch; that Work is probably of the same time.

Memoirs of the Schism of the Armenians.

THE Author of these Memoirs relates the origin of the Schism of the *Armenians*, how they embraced the Error of the *Eutychians*, the different Parties that rose up among them, the Memoirs, Councils held among them, the Catholic and Heretick Bishops they had, and several other Particulars relating to them. The Author of these Memoirs belongs to the Eighth Century.

JOHANNES NICÆNUS's Memoirs upon Christ's Birth, directed to Zachary, a Christian of Armenia.

THIS Author handles this Question: Why the Festival of *Christ's Birth* is kept on the 25th. day of *December*; tho' the Constitutions of *S. James* and the Apostles, appointed that Feast-day on *January* the 6th, upon which day *Christ's* Baptism is celebrated. He pretends, that the custom of keeping that Festival on the 6th. of *January*, came from this, That *John Baptist's* Disciples, seeing *Christ* baptized on that day, and having heard, he was then 30 years old, they imagined it was also his Birth-day; That *S. Cyril*, Bishop of *Jerusalem*, did write of it to *Pope Julius*, who, grounded upon some of *Joseph's* Memoirs, in which it was observed, That in the 7th. Month of the *Jews*, in the Feast of *Tabernacles*, the Angel had appeared to the High-priest, and stricken him dumb, until that *Elizabeth* had brought forth a Son; having cast up the Days and Months, he found that *Christ's* Birth-day fell on the 25th. of *December*, and established that custom in *Rome*; That *S. Basil* was of the same Mind, and wrote to *S. Gregory Nazianzen*, to procure the approbation of that practice in the Council of *Constantinople*, but that many would not receive it; That *Honorius* the Emperor persuaded his Brother to follow the use of *Rome* in that; That *S. Chrysostom* had approved it, and with *S. Epiphanius* had appointed *Christmas* to be kept on the 25th. of *December*; That afterwards, this was confirmed into a Synod held in *Constantinople*, which writ of it to all the Patriarchs, who did all embrace this Practice. Much might be said against this Historian's Observations, which are almost all false. But we must not seek for Exactness nor Truth in the Memoirs of these modern *Greeks*.

S. OWEN.

AUDOENUS or **DADO**, vulgarly called **S. OWEN**, who governed the Church of *Rouen* from the year 646, until the year 689, wrote the Life of *S. Eligius*, Bishop of *S. Owen*. * *Noyen*, directed to *Robert*, Bishop of *Paris*. He relates his Miracles and Life in the two first Books, and in the last, he reproves his Actions Rhetorically.

H COUN-

COUNCILS

Held in the

Seventh Century.

A Conference held in 601. in England, in Worcestershire, between Augustine the Monk, and the British Bishops.

A Conference held in 601.

AUGUSTINE the Monk had instructed the *English*, and converted their King *Ethelbert*; and having a mind to unite the *Britains* to the *Roman* Church, he invited their Bishops and Doctors to a Conference. When they were come to it, he exhorted them to endeavour unanimously the establishment of Religion. These *Britains* did not keep *Easter* at the same day with other Churches, and had several practices differing from them. They stood in the defence of them stoutly; and *Augustine*, seeing he could not prevail with them to leave them, they say, he proposed to them, to bring a sick Man in, and on either side to pray for his Health, and to follow the Usages and Doctrines of those that should heal him. They brought in a blind Man, and the *Britains* having tried in vain to restore him to his Sight, they affirm, that *Augustine* restored him by his Prayers. This Miracle did shake the *Britains*: But they said, they could regulate nothing, without being acquainted with their Brethren's mind, and they required a Synod might be kept, which was granted to them. Seven *British* Bishops met there, and the ablest Monks of their Monastery of *Bangor*. *Augustine* propounded three things to them: 1. To keep *Easter* the same day with the *Roman* Church. 2. To baptize according to the practice of the same Church. 3. To Preach the Gospel to the *English*, promising them the toleration of their other Practices, if they would yield these 3 Points. They would not, and went away very much offended, for that he did not come to meet them, when they came to him. Upon that refusal, *Augustine* told them, That since they would not have Peace, they should have War; and that they should be slain by those to whom they would not Preach Life. That was executed accordingly. The King of the *English* declared War against them, and defeated them in a bloody Fight, in which he put to the Sword above 1200 Monks of the Monastery of *Bangor*, who were come to the Army of the *Britains*, to pray for God's assistance upon them. This relation is taken out of the second Book of *Beda's* Church-history, chap. 2. *Siebert* marks the same Facts in his Chronicle; and some Historians do accuse *Augustine* the Monk of having had a hand in the Massacre of those poor *Britains*, who did not deserve such hard usage, by reason they maintained their ancient Customs, and the Liberties of their Churches, without deviating from the Catholic Faith.

[* *Catholiconum*.]

Assembly of Bishops held at * *Challon*, upon the River *Saone*, in 603.

Assembly of *Challon*.

THIS Assembly deposed, unjustly, *Desiderius*, Bishop of *Vienna*, upon Queen *Bruncha's* motion, and the earnest suit of *Aricius*, Archbishop of *Lyons*.

A

A Council of Toledo, held under King Gondemare, in 610.

THIS Council was made up of Fifteen Bishops of the *Carthaginian* Province, who owned the Archbishop of *Toledo* for their Metropolitan, and promised subjection to him. King *Gondemare* caused this Constitution to be put in execution, and gave out a Declaration, which was subscribed by the Bishops of the other Provinces of *Spain*, wherein he decreed, That the Bishop of *Toledo* shall be acknowledged Primate or Metropolitan of the whole *Carthaginian* Province, and enjoys all the Bishops of this Province to obey him. He observeth there, That the Country of *Carpetania* is not a Province, but part of the *Carthaginian* Province; and that as the other Provinces of his Kingdom, viz. *Lusitania*, *Beticea* and *Taracconensis*, have each of them but one Primate, the *Carthaginian* likewise must have but one; according to the Canons and the ancient Usage.

Council of Toledo.

Council of Egara, under King Sisebut, held in the year 614.

THE Bishops of the Province of *Tarraco*, confirmed in this Council the Decree made in that of *Huesca*, concerning the Celebrity of the Clergy. The Town, where it was kept, was in the Province of *Tarraco*, but it is unknown, at present, under the name of *Egara*. *M. Baluzius* hath made a short Dissertation, in which he asserts, That *Egara* was in the place, where is now a little Town, named, *Terrace* in *Catalonia*, within 4 or 5 Leagues of *Barcelona*, in the Bishoprick whereof it is found. He proves it, 1. by the Situation of that Castle, which agreeth to that of *Egara*, which stood between *Barcelona* and *Girona*. 2. Because in the ancient *Terriers* or Maps, *Egara* and *Terracia* are spoken of, as standing in the same place. 3. Because in a Letter of *Remondus* of *Barcelona*, of the year 1112, it is observed, That the Parish of *Terrace* stands in the place, where the Church of *Egara* formerly stood.

Council of Egara.

Council V. of Paris.

THIS Council met in 615, called by *Clotharius* the second, then in Possession of the Kingdoms, which did belong to *Theodebert* and *Theoderick*; therefore it was made up of a great number of Bishops. It is observed in the end of the Canons of this Council, That they had been subscribed by 79 Bishops; but we have not their Names, neither is it certain, whether they were present in it. If this number of Bishops met there, it was the most numerous Council that ever was held in *France*. It made 15 Canons of great importance.

Council V. of Paris.

By the 1st, it is ordered, That the ancient Canons shall be kept; That for the future, a Bishop being dead, he that shall be chosen by the Metropolitan, who is to ordain him, by the Bishops of the Province, and by the Clergy and the People of the City, shall succeed him; and that Ordinations made either by Force, Faction or Bribery, or without the approbation of the Metropolitan, and the consent of the Clergy and the People, shall be declared null.

The 2d. Canon forbids Bishops to chuse their Successors. It forbids also providing them Successors, unless they be altogether unable to govern their Church and Clergy.

The 3d. imports, That if a Clerk, of what Quality soever he be, desiring his Bishop, have Recourse unto Princes, great Lords, or to some other Protectors, no Body shall receive him before he obtains his Bishop's Pardon: And that if any Body keeps him, after Warning given him from the Bishop, he shall be punished according to the Ecclesiastical Laws.

The 4th. declares that no (dd) Secular Judge shall judge or condemn any Presbyter, Deacon or Clerk, nor any of those that belong to the Church, without acquainting the Bishop with it; and that if any Body attempts to do it, he shall be separated from the Church, till he amends and acknowledges his Fault.

[(dd) No Secular Judge shall judge, &c.]
The Devotion of the Emperors, in these more serene Times of the Church, when Kings became nursing Fathers to Christianity, granted several Immunities and Privileges to the Clergy. *Constantine*, *Euseb.* *hij.* *sec.* *1.10. c. 17*
the Great freed the Church of *Carthage* from paying Taxes, left it being impo- *Novel.* *79. c.*
verish'd thereby, God's Worship should be interrupted or hindered. And afterward, about the Year 1. 83. in *536*, *Justinian* ordained, That in causes merely Civil, the Bishops should hear and determine of the Causes of the Monks and Nuns, as also of all their Clergy, unless the Matters under decision were too difficult for the Bishops: In which case they were commanded to go to the Civil Judges. These Imperial then, c. 32. Grants did the Bishops (as Patrons of the Ecclesiastical Franchises) confirm and establish by several *Novel.* *131*
Canons in this and several other Councils; and that the Secular Judges might not dare to break in upon these Privileges, they back'd them with *Anathemas* and Excommunications, and so might warrantably enough do, so long as the Laws of the Empire stood in Force: But for the Clergy to stand upon such c. 9. Exemptions as these, and claim them upon the Account of their Order, as the Clergy of the *Romish* *Council*, *Tolet.* *3. c. 13.*
Communion now doth, is both contrary to Scripture and the Practice of the purer Times of Christi- *Novel.* *131. c. 8.*
anymore: For before *Justinian's* Time the Bishop's ordinary Jurisdiction was but a Power of Enquiry and Restraint for violating and corrupting the Ecclesiastical Discipline.]

H 2

The

Council V
of Paris.

Died. Sic.
Euseb. b. 10.
Eccl. 1. 10.
c. 7.

The 5th. puts the Franchisements of the Church under the Bishop's Protection, and forbids, under the Pain of Excommunication, to constrain any belonging to the Church to serve the Publick (cc). [(cc) *Nos constrain any Churchmen to serve the Publick.*] It hath been the Will of all Ages and Nations, but principally of the Christian Church, to exempt their Clergy from Publick and Civil Employments and Offices, that they might with the greater Care and Diligence attend the Service of God, which this Council endeavours to preserve.]

The 6th. orders, That the Revenues given to maintain the Church Fabricks, shall be managed by the Bishops, Presbyters and other Clerks, serving those Churches according to the Intention of the Donor; and that, whosoever shall take away any part of them, he shall be cut off from the Church, till he hath made Restitution.

By the 7th. all sorts of Persons are forbidden to seize, either by an Order from the Prince, or by Authority from a Judge, or in any other manner whatsoever, on the Estate left by the Bishops, or other Clerks, whether they belong to the Church, or be their own. It is ordered, They shall be kept and preserved by the Arch-deacon and the Clergy: They are excommunicated that shall seize on them; and it is said, They are to be looked upon as Murderers of the Poor.

The 8th. forbids Arch-deacons, yea, and the Bishops themselves, to appropriate to themselves, after the Death of Abbots, Presbyters, and other Clerks, ministering in the Churches, the Moveables belonging to them, under pretence of taking them for the Bishop or the Church.

The 9th. forbids Bishops to challenge to themselves the Goods, Churches, or Clerks of other Bishops, although the Kingdom or Province had been divided; and those that shall do so, it deprives them of those charitable Duties which their Brethren use to pay them, till they have restored what they have taken, and made Restitution of the Fruits.

The 10th. renews the Constitution made in the second Council of Lyons, held in 570. whereby it was ordered, That the last Wills of Bishops, Presbyters and other Clerks, who bequeath Legacies to Churches, shall be executed, tho' their Testament were not in due Form.

The 11th. Canon renews the Constitution, whereby a Bishop, being at Variance with another Bishop, is bound to apply himself to the Metropolitan; and he that applieth himself to a Secular Judge, is deprived of Communion with the Metropolitan, until he give an account of his Proceeding in the next Synod.

The 12th. separateth from the Communion, until the Point of Death, such Monks and Nuns as go out of the Monastery, which they had chosen for their Abode, if, being warned of it, they refuse to return: But if they return to it, and make an humble Satisfaction, the Eucharist may be given them.

The 13th. Canon excommunicates the Virgins or Widows, who do marry, after having put off the Secular Habit, to lead a Religious Life at home.

The 14th. prohibits Marriage with the Brother's Widow, the Wife's Sister, the Daughters of two Sisters, the Uncle's Widow by the Father's and Mother's Side, and with a Maiden that hath taken a Religious Habit. It excommunicates those that contract such Marriages, till they separate themselves.

The 15th. imports, That the Jews are not to sue for the Costs of Recovery of Money from Christians; and if any of them should obtain them, he ought to be baptized, with all his Family.

To this Council is annexed *Chararivus*'s Edict, containing the Confirmation of the foregoing Canons. Nevertheless, there be some of them, to which he hath subjoyned Modifications and particular Conditions. To the Canon concerning Bishops's Ordinations, it adds that if the Person elected be found worthy of it, he shall be confirmed by Order from the Prince; and that a Court-Officer may be chosen, if he be a deserving and learned Man. To the Canon forbidding Bishops to go to Court, it adds, They may go thither, to obtain some Favour, and upon what account soever they shall go thither, if they return with the Prince's Letters, they are to be excused. As for the Inhibition of Clerks applying themselves to Secular Judges, it excepts from it Criminal Matters, into which Secular Judges are appointed to enquire, calling the Bishops to them. It excepts likewise Matters concerning the Publick, which the Bishop and the Secular Magistrate are appointed Judges of. It adds some other Ordinances about Civil Matters.

Council

Council held in France, about the same Time as the former, of which the Place is unknown.

THE same Manuscript, where this Council of Paris is found, contained the Canons of another Council, of which we know neither the Place nor the Year.

The 1st. orders the Execution of the Canons of the Council of Paris.

The 2d. prohibits consecrating Altars in the Places where Corps are buried.

The 3d. orders, That Monks shall observe their Rule, and live in common, under the Government of an Abbot or a Superior.

The 4th. prohibits baptizing in Monasteries, celebrating Masses for Secular Persons deceased, and burying the Dead, without the Bishop's Leave.

The following Canons to the 8th. are wanting, the Manuscript being defective in that Place.

The 8th. forbids Clerks to have Women in their Houses, excepting their Sister or Aunt.

The 9th. confirms the Right of Sanctuaries for Churches, and prohibits taking away by force those that fly into Churches.

The 10th Canon is wanting.

The 11th. prohibits depriving Abbots or Arch-priests of their Ecclesiastical Function, unless they be guilty of some Fault, that deserveth it, as also advancing them to those Dignities, with the Prospect of some Reward: It prohibits, moreover, making a Layman Arch-priest.

The 12th. forbids Presbyters and Deacons to marry, upon pain of being turned out of the Church.

The 13th. prohibits entertaining those that are excommunicated by their Bishop; and that they may be known, it orders the Bishops, that excommunicated them, to acquaint the neighbouring Towns and Churches with it.

The 14th. decrees, That Freemen, having sold or engaged themselves, out of necessity, shall be restored again to their former state, giving back the Price they had taken for their Engagement.

The 15th. Canon is imperfect: The next are lost; nay, it is not known how many there were of them.

Council II. of Sevil.

THIS Council was held under King * *Sisebut*, in November 519. and made up of seven Bishops, of the Province of *Beitica*, the president whereof was *Isidore* Bishop of *Sevil*. Several Ecclesiastical Affairs were treated of there, which are related in the Acts of this Council.

In the 1st. Action was received the Petition presented by *Theodulphus*, Bishop of *Malaga*; wherein he complain'd, That his Diocese, having been spoiled by the Wars, was become a Prey to the neighbouring Bishops, who had invaded it. It is ordered, That all the Churches, formerly belonging to him, shall be restored to him, all Right of Prescription notwithstanding, because none such is to be alleged when Hostilities are the Ground of the Possession.

In the 2d. Action they named Deputies to compose the Difference between the Bishop of *Astigi* and that of *Corduba*, about a Church which they both claimed to belong to their Jurisdiction, and to be within the Limits of their Dioceses. The Council orders, That Deputies shall first of all examine the Limits of the Dioceses, and then the Possession; and that if it be of thirty Years standing, the Prescription shall take place in the behalf of the Possessor.

The 3d. Business debated in this Council, is concerning a Clerk of *Italica*, who having left his own Church, went to that of *Corduba*. They took from thence the Opportunity to renew the Canons, forbidding Clerks to leave their own Churches to go to others.

The 4th. Constitution is against the unlawful Ordinations, made at *Astigi*, where some persons that had married Widows had been ordained Clerks, their Ordinations are declared null, and they are forbidden to be raised to the Order of Deacons.

Council
in France,
&c.

Council
II. of Sevil.

* *Al. Sisebut*, a King of Spain, of the Gothic Race.]

In the 5th place they depose a Presbyter and two Clerks, of the Church of *Egabra*, who Council II had been irregularly ordained, the Bishop having fore Eyes, had only laid his Hands on them, whilst that a Presbyter did bless them. They declare they would have punished that Presbyter for his boldness, if he had been alive still.

The 6th. Deliberation is, Concerning a Presbyter of *Corduba*, unjustly condemned by his Bishop: He is restored again, and Bishops are generally forbidden to depose a Priest or a Deacon, unless their Cause was examined in a Council. They are excommunicated, *That condemn them without Examination, by a Tyrannical Power, and not by Canonical Authority; or that advance some out of Favour, and debase others out of Hatred or Envy, and condemn them upon light Suspitions.* They add, *That a Bishop alone may indeed confer the Dignity of a Presbyter or a Deacon, but he alone cannot take it away from them to whom he hath given it.* This is an excellent Instruction for Bishops.

The 7th. Constitution is made about the Permission which *Agapinus*, Bishop of *Corduba*, had given to some Presbyters, to set up Altars and consecrate Churches, in the Bishop's Absence. The Bishops say, They do not wonder that such a Bishop had granted such Licences, because he was ignorant of the Church-Discipline, having been raised all on a sudden to the Sacerdotal Dignity: But they prohibit that Practice for the future, declaring, That altho Presbyters have several Functions common with the Bishops, there be some forbidden them by the Ecclesiastical Laws, such as the Consecration of Priests, Deacons and Virgins, the erection of an Altar, the Blessing of the Unction: That they cannot consecrate an Altar or a Church, nor confer the Holy Ghost by the Imposition of Hands on the baptiz'd, or on Heretic Converts, nor consecrate the Holy Chrism, nor anoint the Fore-head of the baptiz'd therewith, nor so much as reconcile a Penitent in a publick Mass, nor send Circular Letters: That all these things are forbidden to Presbyters, because they have not the supreme Degree of the Sacerdotal Dignity, which by the Authority of the Canons is appropriated to Bishops only. They add, That Presbyters are not permitted to enter into the Baptistry, nor to baptize before the Bishop, nor to reconcile Penitents without his Order, nor to Consecrate the Body and Blood of Christ, to Preach, to Bless or Salute the People, in the presence of the Bishop.

The 8th. Decree is against such a Man of a Church, as having been set at Liberty by his Bishop, became disobedient. It is ordered, He shall be deprived of his Liberty, by reason of his Disobedience.

The 9th. Constitution imports, That the Stewards of Churches ought not to be chosen out of the Laity, but the Clergy; and that the Bishops shall not manage Church Revenues without the assistance of the Steward.

The 10th. Constitution confirms the Monasteries founded in the Province of *Betica*, and forbids Bishops, upon pain of Excommunication, to seize on their Possessions, and to spoil them.

The 11th. grants to the Monks the Management of the Estate, belonging to Monasteries, of Religious Women, upon condition that they shall dwell severally; and shall have no familiarity with them, they shall not see them, they shall speak with the Superior only, and that in the presence of Witnesses.

The 12th. Business was, The Conversion of a Bishop of *Syria*, of the Sect of the *Accephali*, who coming into the Council, and denying there were two Natures in Christ, and maintaining the Godhead was possible in him, was convinc'd of the Truth, and converted by the Arguments of the Bishops of this Assembly.

In the last declaration of this Council, it is proved, That there are two Natures in Christ, united in one only Person.

The Constitutions are subscribed by *Isidore* Bishop of *Sevil*, and by the Bishops of *Elvira*, *Athens*, *Astigi*, *Malaga*, *Tiça*, *Malaga* and *Corduba*. This last, who was charged with Ignorance in the Council, was not *Agapinus* but *Honorius*, who probably did succeed him.

Council of Rheims, under Sonnatius.

Flodoard relates, That *Sonnatus*, Bishop of *Rheims*, held a Council of about forty Bishops, which made several Constitutions, whereof he inserted the Extract in his History.

By the 1st. it is order'd, that no Body shall appropriate to himself what the Church hath invested him in, as Tenant on Trust, how long soever his Possession be.

The 2d. forbids the Cabals of Presbyters and Clerks against their Bishops.

The 3d. confirms the Canons of the Council of *Paris*, held under *Clotharius*.

The 4th. orders, That the Pastors of Churches shall carefully seek out Heretics, to convert them.

The 5th. prohibits rash Excommunications, and gives to the Provincial Council Authority, to judge of the Validity of the Excommunication.

The 6th. forbids Secular Judges to impose upon Clerks publick Taxes, or to lay any Penalty upon them, without the Bishop's Consent. Bishops are enjoined to correct Clerks, and Council of forbidden to admit into the Clergy, without the Prince's or the Judge's Leave, those that are *Ricini*.

The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it. It orders, That before they be delivered, they shall take an Oath from them, into whose Hands they are delivered; That they shall not put them to Death, nor maim them, nor rack them; and that none shall be suffered to go out, before he hath promised to do Penance for his Crime.

[(ff) The 7th. threatens to excommunicate those that shall violently take from the Church the Criminals fled into it.] The Original of this Privilege, allowed by the Heathens, and afterward by the Christians, to their Temples or Churches, was certainly taken from the Divine Constitution, given to *Moses*, to erect six Cities of Refuge in the Jewish Nation, though

not altogether conformable to it, nor of so beneficial an use; for *Moses* made the Cities only a Refuge, and that for such Man-slayers alone as had killed their Neighbours unawares; but the Heathens made them Temples, and that for all manner of Wickednesses, for so *Lucy* says of the *Alyium* erected by *Romulus* at *Rome*: *Alyium aperuit, quo quisquis perfergerit ad omni noxa liberatus esset*: And so *Herodotus* speaks of the *Alyium* at *Athens*. I held Refuge-Temples were afterward much increased among the Heathen, and at length, about the Year 300. came to be in use among the Christians; for they thought it a shame that the Temples of the Heathen Gods should enjoy so great a Privilege, as to be Refuges for the Oppressed, and the Christian Temples should be destitute of it: Whereupon they were made such by the Edict of *Theodosius* and *Valentinian*, and also by the Canons of the Councils. But although such Grants might be of very good Advantage among Christians, being kept within the Bounds of the first Institution, to be a Protection for the Innocent and Oppressed; yet as they have been, and still are, abused in the Roman and other Churches, being made a Refuge for Murderers, Rebels, and other enormous Criminals, they are grievous both to the Church and all Civil Societies and have been complain'd of, as such, by many eminent Lights of the Church, in the several Ages of it.]

The 8th. is against them that contract incestuous Marriages: It does excommunicate them, if they do not separate themselves, and declare that they are to be deprived of their Places and Estates, till they have separated themselves.

The 9th. declareth, That Men ought to have no Converse with one guilty of wilful Murder, unless he committed it in his own Defence, and does not grant him the *Vaticum*, that is to say, the Absolution, but only at the Point of Death.

The 10th. condemns those that keep to themselves the Goods given by their Parents to Churches or Monasteries.

The 11th. forbids Christians to sell Christian Slaves to the Jews or Pagans.

The 12th. forbids Clerks to go out of their own Dioceses, without Letters from their Bishop.

The 13th. forbids Bishops to sell or alienate Church-Lands.

The 14th. puts to Penance those that imitate the Superstitions of Pagans.

The 15th. forbids to receive the Accusations of Slaves, and does not permit an Accuser, who could not prove the first Charge, to allege any other.

The 16th. excommunicates those that shall seize on Church-Goods, after the Bishop's Death.

The 17th. is against those that would enslave free-born persons.

The 18th. forbids Clerks to go to Law without their Bishop's Consent.

The 19th. forbids to put in Lay-men for Arch-priests in Parishes. It permits only to ordain him a Clerk, who is an Elder among the Laity.

The 20th. Orders, That what shall be bestowed upon the Bishops by Strangers, shall belong to the Church, except those things given by a Feoffment of Trust.

The 21st. excommunicates those that seize on Church-Lands.

The 22d. deprives *ab Officio*, the Bishops who shall break the Holy Vessels, unless it be in extreme Necessity, and to redeem Captives.

The 23d. prohibits ravishing of Widows or Virgins consecrated to God.

The 24th. excommunicates Judges, that shall despise the Canons, or violate the Prince's Edict, given at *Paris*.

The 25th. imports, That he that is ordain'd Bishop ought to be a Native, and chosen by the Votes of the People and the Bishops of the Province, and approved by the whole Council; that those that shall not be thus ordain'd, shall be turned out of their See; and the Bishops that have ordained them, shall be suspended *ab Officio*, for three Years.

These are all the Canons of this Council, which was held about 630. There are 21 more attributed to this Council; but it is evident they are much posterior to it: They are not related by *Flodoard*.

Council IV. of Toledo.

Council
IV. of
Toledo.

[*Suffragan
of the 223.
King of the
Goths &
Rase.]

THIS Council was assembled in 633, by King * *Sisenand*. The Archbishops of *Sevil*, *Narbon*, *Merida*, *Braga*, *Toledo* and *Tarragona* were present in it, together with 53. of their Suffragan Bishops, and 7 Presbyters, Bishop's Deputies. The Assembly was held in the Church of *Leocadia*.

The Council begins with a larger Confession of Faith than the ordinary Creeds, chiefly about the Incarnation. The Procession of the Holy-Ghost from the Father and the Son is establish'd there.

Then the Bishops declare, That as they have but one Faith, so they judge it fit, that they should have but one Discipline, and observe the same things in the Celebration of Divine Service.

The 3d. Constitution is concerning Provincial Councils: It decrees, That seeing they cannot easily be assembled twice in the Year, they shall hold one every Year, the 16th. of May, in what Town the Metropolitan shall please to appoint; that all those that have any Matters against the Bishops or the Magistrates, and great Lords, shall bring them to that Tribunal, and what shall be adjudged by the Synod shall be executed by the King's Officer: That in case there be any Matter of Faith, or any Affair concerning the Good of the whole Church, they shall call a general Synod of the Provinces of *Spain* and *France*.

In the 4th. Canon they settle the Form or Order of keeping the Council. In the Mornings, the Porters having turned the People out of the Church, must stand at the Door, they are to come in at; that the Bishops are to enter in first, and then the Presbyters, and at last the Deacons they shall stand in need of: That the Bishops shall sit down in the Form of a Circle, and the Presbyters behind them: That the Deacons ought to stand up before the Bishops: That they shall also bring in some Notaries to read or to write. Then the Doors being shut, the Archdeacon shall say aloud, Pray ye: That one of the eldest Bishops shall pray aloud, the rest being prostrate: This Prayer being ended, the Arch-deacon shall say, Rise up: Then he shall read the Canons, ordering the holding of Provincial Councils; and the Metropolitan shall invite all them that have any Matter, to propound it: That they shall end that which is propounded, before they begin another: That if any of them that are without hath any thing to propound, he shall acquaint the Metropolitan with it, who shall relate it to the Council; that he shall be brought in, freely to propound what he hath to say: That the Council shall not end till all Matters be dispatch'd, and that none of the Bishops shall go away, before it be finished.

The 5th. Decrees, That the *Metropolitans* shall write to one another three Months before the *Epiphany*, to agree together about the Day on which *Easter* is to be kept; and then they shall acquaint the Bishops of their Provinces with it, to avoid the Differences which happen'd in *Spain* about *Easterday*, because of the several Tables.

The 6th. Canon contains a large Passage of *S. Gregory*, touching the Liberty of Baptizing with one or three Immersions, according to the Use of the Place.

The 7th. Canon determines, That the Passion shall be preached on *Good Friday*, and the People shall beg aloud the Pardon of their Sins, that the Faithful being purified by the Communion of Repentance, may celebrate the *Resurrection-Sunday*, and receive the Sacrament of the Body and Blood of Christ with a clean and pure Heart.

The 8th. prohibits breaking the Fast of *Good-Friday* before *Sun-day*, excepting only Children, Aged and Sick Folks.

The 9th. orders, That on *Easter-eve* they shall bless the Lamp and the Taper. Some Churches of *France* did not observe this Practice, wherefore they are enjoined to observe it for the future.

In the 10th. they are reproved, who never said the Lord's Prayer but on *Sunday*. They prove, by the Testimonies of *S. Cyrian*, *S. Hilary* and *S. Augustin*, that this Prayer is to be said every day; and judged this Practice to be necessary, that they threaten to depose the Clerks, that shall omit saying that Prayer every Day in their Publick or Private Office. This shews, that Clerks did even then recite their Office in private.

The 11th. Canon prohibits singing *Hallelujah* during the whole *Lent*, because it is a Time of Mourning, as well as the Kalends of *January*, in which they abstain from Flesh, as in *Lent* to feed only on Fish and Herbs. It is observ'd, That some did likewise abstain from Drinking Wine: In former Time, Abstinence from Wine was as strictly commanded as Abstinence from Flesh.

The 12th. Constitution decrees, That the *Lauds* shall not be said after the *Epistle*, but after the Gospel. These *Lauds* are some Verses which they recited before the Offertory.

The 13th. rejects the Opinion of those, who believed, That the Hymns of Humane Composition, made in the Praise of the Apostles and Martyrs, were not to be recited, as not being drawn out of the Canonical Scriptures, nor authorized by Tradition. They observe, That if it were not lawful to recite any thing in the Divine Service, but what is from the

Scripture,

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Scripture, they should renounce the most part of the Masses, Prayers, Collects, Recommendations, and most of the Prayers said in the Confirmation.

The 14th. orders, That the Song of the Three Children in the Furnace shall be sung in the Pulpit, at the Mass, on *Sundays* and *Holy Days*.

The 15th. orders, That, in the End of the *Psalms*, they shall not only say, *Glory be to the Father*, but *Glory and Honour be to the Father*.

In the 16th. it is observed, That some do not say the *Gloria* after the Responses, because it is not proper to what was said. *Gloria* is to be said when the Subject is joyful and cheerful, and the beginning of the Response to be repeated when it is sad and mournful.

The 17th. Canon pronounces Excommunication against them that will not receive the Revelation of *S. John*, as a Divine Book, or that will not read it in their Churches, from *Easter* till *Whitsunday*, in the Time of Divine Service.

The 18th. orders, That after the reciting of the Lord's Prayer, and the mingling of the Bread with the Wine in the Cup, they shall bless the People before the Distribution of the Sacrament of Christ's Body and Blood. It says also, That Priests and Deacons ought to receive the Communion at the Altar, the rest of the Clergy in the Quire, and the People without the Quire.

The 19th. forbids advancing to the Priesthood the following Persons; them that have been convicted of any Crimes, or that having confessed them, have done Penance publicly.

Them that have been Hereticks, or baptized in an Heresy, or rebaptized.

Them that have made themselves Eunuchs, or have lost some of their Limbs.

Them that have had many Wives, or have married Widows, as also those that have had Concubines.

Those of a servile Condition.

Neophytes, Laymen, or those that are entangled in Business.

The Ignorant and Unlearned; those that are not yet 30 Years old, and have not passed through the Ecclesiastical Degrees.

Them that seek to be ordained by Bribery, or to buy that Dignity.

Those that are chosen by their Predecessors.

Those that have not been chosen by the People and the Clergy, nor approved by the Metropolitan and the Provincial Synod.

That he that hath all these Qualifications, is to be consecrated on a *Sunday*, by all the Bishops of the Province, or at least by three Bishops, with the Consent of the others, in the Presence and by the Authority of the Metropolitan, and in the Place which he shall chuse.

The 20th. forbids making any persons Deacons before 25. Years of Age, and Presbyters before 30.

The 21st. recommends to the Bishop a chaste and innocent Life, that they may offer the Sacrifice with Purity, and pray to God for others.

The 22d. exhorts them, not only to keep a pure Conscience, but moreover, to have a care of their Reputation, and to have always in their Chambers some persons of probity with them, which may bear Witness of it.

The 23d. enjoins the same thing to the Presbyters and Deacons, that do not live with the Bishop.

The 24th. commands, That young Clerks shall dwell all together in the same Hall, under the Conduct of an Elder.

The 25th. Recommends to Bishops the Knowledge of the Holy Scripture and the Canons. The 26th. shews, That the Presbyters, put into Parishes, ought to receive from the Bishop a Book, containing the Service of the Church, and instructing them in the manner of administering the Sacraments, and when they come to the Council or in his Visitation, they ought to give an account to the Bishop, how they celebrate Service and administer Baptism.

The 27th. That the Presbyters and Deacons put into Parishes, are to promise to their Bishop, that they will live regularly and orderly.

The 28th. That, if a Bishop, a Presbyter, or a Deacon, have been unjustly condemned, and their Innocency be acknowledged in a Second Synod, they cannot be what they were before, till they have received before the Altar, and from the Bishop's hands, the degrees which they were fallen from. If it be a Bishop, he shall receive the Stole, the Ring, and the Staff; If a Priest, the Stole, and the Chasuble; If a Deacon, the Stole, and the Albe; If a Sub-deacon, the Chalice, and the Patine, or Cover of it; and so of the other degrees, which shall receive again what was given them at their Ordination.

The 29th. is against the Clerks, who consult Diviners, or use Sorcery. It is ordered they shall be deposed, and shut up in Monasteries, to do Penance the rest of their Life.

The 30th. Forbids Bishops bordering upon the Enemies of the State, to receive any order from Strangers.

The 31st. Forbids Bishops to be Judges between Princes and their Subjects, who are accused of High-Treason, till they have promised to pardon the guilty.

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ledo.

The 32^d. Warns the Bishops not to suffer the Magistrates and Men of Power to do unjustly, and oppress the Poor, to reprove them, if they perceive them to do so; and when they will not amend, to complain to the King.

The 33^d. Forbids Bishops to take to themselves above the Third part of the Revenues of Churches Founded in their Dioceses, tho' it leaves them the whole Administration thereof.

The 34th. appoints, That between the Bishops of the same Province, Thirty Years possession shall be a valid Title to keep the Churches, which they possess in the Dioceses of another, but not between Bishops of different Provinces.

The 35th. Puts in an Exception as to Churches newly built, and orders, That, altho' the old Church belongs to him who enjoyed it, Thirty Years since, notwithstanding the Church newly built shall belong to the natural Bishop of the place where 'tis built.

The 36th. Appoints the Bishop to visit every Year the Churches of his Dioceses; and if he cannot do it, to commit the doing of it to some Priests and Deacons of known probity.

The 37th. declares, That Men are bound to pay what they promised to give, for the performing some Ecclesiastical Service.

The 38th. imports, That seeing Presbyters are bound to assist the Poor, if it fall out, that they have bequeathed something to some Church, be brought to Misery, they or their Children, that Church is bound to help them.

The 39th. Forbids Deacons to take place of the Priests, and to place themselves in the highest place of the Quire, whilst the Presbyters stand below.

The 40th. Forbids Deacons having Two Stoles; yea, and having one of divers Colours, or Embroidered with Gold.

The 41st. Enjoins all Clerks to have the whole Crown of their Heads, leaving but a small Tuft of their Hair in the form of a round Circle, or a Crown.

The 42^d and 43^d. Forbids Clerks to dwell with Women, not related to them, and only permit them to live with their Mother, Sister, Daughter, and Aunt.

The 44th. appoints, That Clerks Marrying Widows, Divorced or Debauched Women, shall be separated from them by their Bishop.

The 45th. That Clerks taking up Arms shall be put to Penance in a Monastery.

The 46th. That a Clerk found Robbing Sepulchres, shall be Expelled out of the Clergy, and put to Penance for Three Years.

The 47th declares, That agreeably to King Sisenand's Order, the Council decrees, That Clerks shall be free from all publick Offices.

The 48th. orders, That all Bishops shall have Stewards to manage their Churches Revenue.

The 49th. imports, That a Monk may be made so by the Devotion of Parents, or his own Profession; That all they that are made Monks by either of these Two ways, shall be obliged to continue Monks, and that they are not permitted to return to the World.

The 50th. Gives Clerks leave to become Monks.

The 51st. Forbids Bishops abusing Monks, but it preserveth them the Right which the Canons give them, to exhort Monks to a good Life, to instruct Abbots, and other Officers; and to correct what is done amiss, contrary to the Rule.

The 52^d orders, That Monks leaving their Monastery, to return into the World, shall be Reproved, and put to Penance.

The 53^d. Prohibits that sort of Religious persons, which are neither Clerks, nor Monks; and enjoins Bishops to put them to the choice of either of those professions.

The 54th. declares, That they, who being in danger of Death, undergo Penance without confessing any particular Sin, but saying only in general, *That they are Sinners*, may be preferred to the Ecclesiastical State; but it is not so with them who have confessed some grievous Crime.

The 55th. commands, That those that yielded to undergo Penance, and prepared themselves to do it, shall be obliged to finish it, and shall be constrained by the Bishop to it. But if they leave it, and refuse to take it again, they shall be condemned as Apostates, as also the Virgins or Widows which have put on the Religious Habit, if they return to the World and Marry.

The 56th. Distinguisheth Two sorts of Widows, some Secular, who do not leave the Secular Habit, and other Religious which take a Religious Habit, and declares, it is not lawful for these to Marry.

The 57th. Forbids to constrain the *Jews* to turn, because Conversion ought to be wholly free; yet as for those who were forced to turn under King Sisenand, they will have them bound to continue Christians, because they have received Baptism, the Holy Chrism, and Christ's Body and Blood.

The 58th. Pronounces Excommunication against those that shall favour, or uphold the *Jews* against Christians.

The 59th. orders, According to King Sisenand's advice, those Christians that turned *Jews*, shall be constrained to return to the Church; and if they have Circumcised their Children, they shall be separated from them.

The

The 60th. decrees, That the Children of the *Jews* shall be taken away from them by force, to be Christianly brought up in Monasteries.

The 61st. That the Children of the *Jews*, who are become Christians, shall not be deprived of their Father's Estate, who are condemned for Apostasy.

The 62^d. Enjoins Christians to avoid Commerce with the *Jews*.

The 63^d. orders, That Christian Women Married with *Jews*, shall be separated from their Husbands, if they will not be Converted.

The 64th. That the Testimonies of Christians, that turned *Jews*, shall not be received.

The 65th. Forbids the *Jews* bearing Publick Offices.

The 66th. Forbids them having Christian Slaves.

The 67th. Forbids the Bishops, who give nothing to the Church, to set at liberty the Slaves of their Churches.

The following Canons to the 75th. contain some other Constitutions concerning the Slaves and the Free-Men, which are now out of date.

The 76th. and last Canon, is concerning the Fealty due to Kings, and the security of their Persons. The Bishops detest there the Crime of those that violate the Faith they owe to their Prince, and make a long discourse to create an abhorrence of it. And to prevent any such thing in Spain, they pronounce a solemn *Anathema* against all those that shall Conspire against Kings, that shall attempt against their Life, or usurp their Authority; after having repeated that *Anathema* Thrice, with terrible Execrations, they promise Loyalty and Fidelity to King Sisenand, and his Successors, and at the same time they beseech him to Govern his People with Justice and Piety, nor to Judge alone in Criminal Causes, but to cause them to be examined and judged by the ordinary Judges, reserving to himself the Right of Pardoning. They pronounce *Anathema* against the Kings that should abuse their Authority to do Evil, and exercise a Tyrannical Power. And they do particularly declare, That by the consent of the whole Nation, King * *Suinila*, who deprived himself of the Kingdom, and laid down his Authority, by confessing his Crimes, is fallen from his Dignity, his Honour, and his Lands, as well as his Wife, his Children, and his Brother.

Council V. of Toledo, held in 636.

THIS Council was held in the same place with the former, but it was composed but of Twenty Two, or Twenty Three Bishops of several Provinces of Spain.

The first Canon decrees, That Litanies, that is to say, Publick Prayers, shall be made Yearly during the space of Three Days, which shall begin the next Day after the 13th of December, yet so, that in case one of the Three Days should happen to be a Sunday, they shall be put off to the next Week.

The 2^d Canon confirms all that was done in the Council held under Sisenand, and decrees, that they shall be subject to King * *Cinthila*, his Successor.

The 3^d. Pronounceth *Anathemas* against those that shall endeavour to usurp the Crown against the consent of the whole Nation, and without being chosen by the Nobility.

The 4th. Forbids consulting Diviners about the Death of the Prince.

The 5th. Prohibits speaking ill of him.

The 6th. Decrees, That the favours of Princes shall continue and be enjoyed after their Death.

The 7th. That in all Councils shall be read the Constitution made in the 4th Council for the safety of Kings.

The 8th. Confirms the Princes power to grant Favours.

The 9th. Contains a Thanksgiving to King *Cinthila*, and some Prayers and Vows in his behalf.

This Council is backed with King *Cinthila*'s Declaration, confirming the Decree of the Council about the Publick Prayers of December, accompanied with Fastings, and ordering, that, during that time, there shall be a cessation from Work and Buſiness.

Council VI. of Toledo, of the Year 638.

THIS is a National Council composed of above Sixty Prelates of *Cinthila*'s Kingdom. They begin with a Confession of Faith pretty long, which is contained in the first Canon.

I 2

The

Council
VI. of To-
ledo.

The *2d*, Confirms the use of the Litanies, or Publick Prayers, appointed in the preceding Council.

In the *3d*, They give the King thanks for driving the Jews out of his Kingdom, and for suffering none but Catholics in it. They order, That the succeeding Kings shall hereafter be bound to take Oath, That they shall Tolerate no Infidels, and pronounceth *Anathema* against those that shall break that Oath.

The *4th*, Declareth, That persons guilty of Simony are unworthy of being advanced to Holy Orders; and those that shall be found in Orders, to be fallen from their Degree, as well as those that have Ordained them.

The *5th*, Decrees, That those that shall receive any thing of the Church Revenue, shall hold it but by a precarious Title, and shall subscribe an Instrument testifying the same, that they may not plead prescription.

The *6th*, Is against Men, Maidens, and Widows, leaving the Religious Habit, to lead a Secular Life; they are ordered to be shut up in Monasteries.

In the *7th*, the same thing is ordered against those who submitted themselves to publick Penance.

The *8th*, Explains a Constitution of S. Gregory's, whereby they suppose he gave leave to a Young Man, who underwent Penance upon fear of Death, to Cohabit with his Wife, till he was come to an Age in which it were easier to live Chastly. They say, that if he, or she, who hath not received Penance, Dieth before he, or she, which submitted to Penance, have practised Continence, it shall not be lawful for the survivor to Marry; but if he, or she, that was not put to Penance survive, he may Marry again.

The *9th*, Ordains, That such as are made Free by the Church, shall at the Death of every Bishop renew the Declaration, that they depend on the Church.

The *10th*, That these Free-Men shall do Service to the Church.

The *11th*, Forbids receiving Accusations, before Examination had, whether the Accusers be persons to be allowed of as such.

The *12th*, *13th*, and *14th*, Are against Rebellious Subjects, and in the behalf of the good Loyal Servants of the Prince.

The *15th*, Maintains the Donations of Princes to Churches.

The *16th*, Provides for the Security of the Life and Estate of King's Children.

The *17th*, Provides for the Safety of the Prince himself, and forbids all attempts against his Person and Crown, as long as he lives; and orders, that after his Death none shall invade the Kingdom by Tyranny, and none but a Noble *Gen*, and worthy of that Dignity, shall be advanced to the Sovereignty.

The *18th* Canon does yet renew the Inhibition of attempting against the person of the Prince.

The *19th*, Is but a Conclusion of the Council.

Council VII. of Toledo.

Council
VII. of To-
ledo.
[* Vid. sin-
dus.]

THIS Council was held in 646, under King * *Childevind*, and composed of Twenty Five Bishops.

The *1st* Constitution is against Perfidious and Disloyal Clerks.

By the *2d*, A Bishop, or a Presbyter, is permitted to finish the Celebration of a Mass begun; if he that is Officiating falls ill, and is not able to hold out to the end; but it forbids Presbyters, upon pain of Excommunication, to leave the Holy Mysteries imperfect, or to Celebrate after having taken the least Food.

The *3d*, Renews the Canon of the Council of *Valentia*, about the Bishops Funerals.

The *4th*, Is against the greediness of some Bishops of *Gallicia*, oppressing the Parsons of their Dioceses. They are forbidden, by that Canon to take above two Pence per Annum of each Church in their Dioceses; to bring along with them in their Visitations more than Five persons, and to stay above a Day in any Church.

The *5th* Canon appoints, That Hermits, or Recluses, that are ignorant, or whose Life is not Virtuous enough, shall be shut up in Monasteries; that those only shall be let alone, who are commendable for their Holiness, and that for the future, none shall be admitted to that Profession, but such as have learned the Religious Life in Monasteries.

The last Canon imports, That the next Neighbouring Suffragans of the Arch-Bishop of Toledo shall come every Month into that Town, except in Vacation, and Vintage-times.

Council.

Council of Lateran against the Monothelites under Martin I.

THE Mystery of Christ's Incarnation, which since *Nestorius's* Quarrel, had always afforded matter of dispute between the Bishops, produced a new one in this 7th Century, which for a time divided the Eastern and Western Churches. The business was no more about the Question of the Two Natures and One Person in Christ, the Authority of the Councils of *Ephesus* and *Chalcedon*, which had decided those Two Points, was received by all the Patriarchs; and they that would not agree upon those Truths, were look'd upon as Heretics, both in the East and the West. But about the Year 620, they stirred up another Question, whether they should say, That there were Two Operations, and Two Wills in Christ, as Two Natures are said to be in him. *Theodorus* Bishop of * *Plarum* was the first, who expressing himself upon that Question, maintained, that the Manhood in Christ was so united to the Word, that, tho' it had its Faculties, it did not Act by itself, but the whole Act was to be ascribed to the Word, which gave it the motion. *Cyrus* Bishop of *Phas-*

Council of
Lateran.[* A City
of Arabia,
situate in
Syria.]

sis, embraced that Opinion, and expressed himself about it in the same manner, denying there were Two Operations in Christ, and affirming, that they were reduced to one principal Operation. Not that they denied, that Human Actions and Passions were in Christ; but they affirmed, that they were to be attributed to the Word, as to the principal Mover, whose Instrument only the Man was. As for instance, they confessed, it was the Manhood of Christ that suffered Hunger, and Thirst, and Pain; but they asserted, that Hunger, Thirst, and Pain, were to be ascribed to the Person of the Word. In a word, the *Word* was the Author and Mover of all the Operations and Wills of Christ. *Sergius*, Patriarch of *Constantinople*, was of the same mind; and the Emperor *Heraclius* embraced that Party so much the more willingly, because he believed it to be a means to bring the *Jacobites*, *Severians*, and *Acephali*, back again to the Unity of the Church, by yielding to them part of what they contended for, and to oppose them more easily, by overthrowing the Foundation of one of their strongest Objections. And indeed, having had a Conference in the Year 622 with a *Severian* Bishop of *Armenia*, Named *Paul*, he maintained against him, that there were Two Natures in Christ: But he confessed, that they should acknowledge but One Operation only in him; and the better to confirm that Question, he made a Declaration, directed to *Aren-*
dium Arch-Bishop of *Cyprus*, against this *Paul*, and the rest of the *Acephali*, whereby he did forbid them to say, that there were Two Operations, or Two Wills in Christ.

In another Conference, which *Heraclius* had with *Athanasius*, the Universal Patriarch of the *Jacobites* in 629. He promised him to make him Patriarch of *Antioch*, if he would receive the Synod of *Chalcedon*, and own Two Natures in Christ. But he asked the Emperor, whether they should say, that the Operations of Christ were double, or simple. Hereupon *Heraclius* consulted *Sergius* of *Constantinople*, and *Cyrus*, who did both agree, that they should own in Christ but one only *Dei* or *divine* Operation.

Cyrus having thus declared himself Head of a Party, was soon transferred from his small Bishoprick to the Patriarchate of *Alexandria*. Being raised up to that See, he reunited the *Theodosians*, or *Jacobites*, by Publishing some Articles, among which there was one only Operation *Theodoric*, or *Dei* or *divine*, in Christ's Person; that reunion being made in June, 633. *Cyrus* acquainted *Sergius* with it. *Sophronius*, who was afterwards Patriarch of *Jerusalem*, opposed it stoutly, and going away from *Alexandria*, came to *Constantinople* to Expofulate the matter with *Sergius*, whom he found in the same Opinion with *Cyrus*. But this feigning himself to be a Peace-maker, writ to *Cyrus* to forbear saying, There was One or Two Wills in Jesus Christ, and enjoined the same thing to *Sophronius*, seeking thus to extinguish that dispute. *Sophronius* requested a Writing from *Sergius* upon that Subject, and *Sergius* gave him a Letter, a copy whereof he sent to *Honorius* Bishop of *Rome*, together with the Letter he writ to him about that Question, in which he related to him that dispute, set him down the state of the Question, let him know how he did think fit to proceed in it, to stifle it in its Cradle, and desired him to write to him what he thought of it.

Honorius Answered him, That he did approve of the Caution he used in it, and the suppressing of the terms of One or of Two Operations, declaring he did own Two Natures in Christ, and yet that he confessed but One Will in him.

In the mean while, *Sophronius*, being advanced to the See of *Jerusalem*, notwithstanding the consent of the other Patriarchs, wrote a long Synodical Letter to *Sergius*, to maintain the Doctrine of the Two Wills, and before he Died he sent *Stephen*, Bishop of *Dora*, to *Rome*, vigorously to defend this Opinion, and to get the contrary Opinion condemned.

After *Honorius's* Death, *Heraclius* the Emperor Published a Declaration intitled, *Echthesis*, or, *An Exposition of the Faith*, in which he enjoined silence about that Question. *Sergius*, the true Author of that Exposition, approved it, and Died soon after in 639, leaving *Pyrrhus* for his Successor, who was of the same Opinion.

It was not so with *Honorius's* Successors. *Severian*, who sat but a little while upon the Roman See, refused to approve the *Echthesis*, and *John IV.* did plainly condemn it. At last *Heraclius* died in March 641. his Son *Constantine* lived but 4 Months, and *Constantine* succeeded him

him the same year. Then *Pyrrhus* was expelled, as we have said, out of *Constantinople*, and *Council of Paul* put in his place, who was not less zealous for the Party of the *Monothelites* than *Pyrrhus*. Pope *Theodorus* endeavoured to re-establish him, because he had feigned that his Mind was altered, and demanded that the *Ecthesis* should be abolished: But *Constantine* set out a Declaration (which he called *The Type*) like that of *Heracius*, whereby he did command glance about the question of the two Operations and the two Wills in Christ. This was published at *Constantinople* in 648. and in the beginning of the next year Pope *Theodorus* died.

Martin I. of that Name succeeded him, and was ordained in *July*: He called a Council at *Rome* presently, about the question of the two Operations and the two Wills. It was held in *Constantine's* Church: 103 Bishops of *Italy* were present at it, among whom were *Maximus*, Patriarch of *Aquilina*, *Densladie*, Bishop of *Calarii*, and a Bishop and a Presbyter, Deputies of the Arch-bishop of *Revenna*.

It was finished in 9 Actions, Sessions or Conferences.

Ad. I. The 1st. was held *October 5th. 649. Theophylast*, the first of the Notaries, having desired Pope *Martin*, to tell the Assembly the occasion of his calling this Synod, and what the matter was, he said, it was to oppose the Novelities and Errors published by *Cyrus*, Bishop of *Alexandria*, and *Sergius* Bishop of *Constantinople*, and defended by *Pyrrhus* and *Paul*, Successors of *Sergius*: That 18. Years ago, *Cyrus* had published 9 Articles in *Alexandria*, pronouncing *Anathemas* against those that should not hold them, wherein he asserted one Operation only in Christ, as well of his Godhead as of his Manhood: That *Sergius* had approved this Doctrine in a Letter to *Cyrus*, and had confirmed it since, by making, under the Emperor *Heracius's* name, an Heretical Exposition of Faith. He adds, that it follows from this Doctrine, That there is but one Will and one Nature in Jesus Christ, because the Holy Fathers have acknowledged, that when there was but one Operation, there was also but one Nature. Hereupon he cites the Testimonies of *S. Basil*, *S. Cyril* and *S. Leo*, proving that the two Natures in Jesus Christ have each of them their several Operations. He charges *Sergius* with having opposed this Doctrine, by setting out *Heracius's* Exposition of the Faith, and confirming it by his approbation, and that of other Bishops. As for *Pyrrhus* and *Paul*, he says, they have made things worse; the first, by obtruding that Exposition of Faith upon many, whom he drew into his Opinion by Fear or Kindness; That he had indeed renounced that Error, and presented a Recantation to the Holy See; but he soon relapsed into his Heresie. In fine, That *Paul* had not only maintained this Error in a Letter written to the Holy See, but had also opposed the sound Doctrine by writing; and that, after *Sergius's* Example, he had moved the Emperor to make a new Exposition of Faith, called the *Type*, which did overthrow the Doctrine of all the Fathers, by forbidding to profess one or two Wills in Jesus Christ; That he had even ventured to take away the Altar consecrated in the Church of *S. Placidia*, and hindered the *Apostolical* of the *Roman* Church to offer thereon, or to receive the Sacraments; That he had persecuted them and several Bishops, Defenders of the Orthodox Faith, causing some to be banished, others imprisoned, and some abused; That Complaints of these things having been made at several times to the Holy See, and to his Predecessors, they wrote Letters, Advertisements, Threatenings, Protestations, to repress those Novelities, and re-establish the sound Doctrine; but all these means having proved in vain, he did think it necessary to call them together, to the end, that having produced and examined the Writings of those Heretics, and heard the Charges brought against them, they might pass their Judgment for the confirmation of the Faith, and rejecting of Error. *Martin*, Bishop of *Cosma*, and *Densladie*, Deacon of *Revenna*, told them, in the Archbishop of *Revenna's* name, That having heard the same things by his *Apostolical*, he desired to come to the Council; but being hindered from coming, he had sent them, as his Representatives, and had given them a Letter, which they required to have read, and inserted in the Acts. It is directed to *Martin*, to whom he gives the Title of (gg) *Universal Bishop*: After having excused himself for not coming in Person to the Council, he declares, That he rejects the Exposition of Faith, defended by *Pyrrhus*, and all that was done in confirmation of it; and professeth to believe two Operations and two Wills in Jesus Christ.

[(gg) *Universal Bishop.*] This Title, which is here given to *Martin*, Bishop of *Rome*, doth not import, as is pretended by the Church of *Rome*, the absolute Supremacy of that Bishop over the whole Church, but only the large extent of

his Jurisdiction above all other Bishops, as a great Patriarch. For we find the like Titles given to the other Patriarchs, not only by private Persons and Councils, but even by the Bishops of *Rome* themselves. For thus the 5th. Council of *Constantinople* salutes *Mennas*, and *John* their Patriarchs; *acumenico Patriarche, Epomni*. To the Universal Patriarch, *John*. *Mennas*. So *Nicaphorus* calls the Patriarch of *Alexandria*, *Julian* Universal Patriarch. The Judge of the whole World. And the Emperor *Justinian* writing to *Epiphanius*, Patriarch of *Constantinople*, thus supercribes, *Epiphanius acumenico Patriarche*; To *Epiphanius* the Universal Patriarch. Nor doth the Bishop of *Rome* himself look upon it to much his own peculiar Title, but that he thinks it due to *Theodosius*, Bishop of *Constantinople*, writing thus to him: *Theodosio Generali Patriarche Adrianus servus servorum Dei*. To *Theodosius* the general Patriarch, *Adrian* the meanest of Gods Servants. So evident is it, That this great Title of Universal Bishop imports no such Pre-eminence as is pretended, and that the Title was commonly used, yet it was thought an Antichristian usurpation in *John* Bishop of *Constantinople*, to assume such a Power and Prerogative to himself.]

Maximus,

Maximus, Bishop of *Aquila*, said, he was also of the same Mind, and believed two Operations in Christ. *Densladie*, Bishop of *Calarii*, requested that this Matter might be searched to the bottom, and all the Bishops were of that mind.

This Examination was begun in the second Action, which is of the 8th. of *October*. *Steven*, Bishop of *Dora*, of the Patriarchate of *Jerusalem*, presented a Petition, in which he sets forth, That *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, have published a new Heresie, teaching, That there was but one Operation and one Will in Christ, both of the Godhead and Manhood; That *Sophronius*, of blessed Memory, Patriarch of *Jerusalem*, opposed that Error vigorously, and had made a Writing, in which he alleged an infinite number of the Holy Fathers Testimonies, to convince them of Impiety, and to establish the Truth; That before he died, he had made him to promise him upon the Calvary, that he would go to *Rome*, to solicit the Condemnation of this Error; That he had performed his Promise, notwithstanding all their endeavours to hinder him from it; That he had already demanded it of *Theodorus*, and did renew his request to the Council.

Some Greek Presbyters and Monks, who had been a while at *Rome*, presented also a Petition against *Cyrus*, *Sergius*, *Pyrrhus* and *Paul*, against the *Ecthesis*, the Type and the Doctrine of one Operation only, and desired the Council, carefully to examine that Question, and to determine it according to the Doctrine of the Church. Then *Sergius's* Letter to *Theodorus* was read, written in 643. wherein this Patriarch, having extolled the Authority of the Holy See, declares, That he follows Pope *S. Leo's* Doctrine, who taught, That the two Natures do operate in Jesus Christ, but in conjunction one with another; That he does anathematize and condemn all those, that do not hold this Doctrine. The rest of this Action was spent in reading 4 Synodical Letters sent by the African Bishops, against the *Monothelite's* Exposition of Faith, one whereof is directed to Pope *Theodorus*, the other to the Emperor, the 3d. to *Paul* of *Constantinople*. They allege, in this last, the Testimonies of *S. Austin* and *S. Ambrose*, to prove the two Wills. The last Letter is *Victor's*, Bishop of *Carthage*, to *Theodorus*, upon the same Subject.

In the 3d. Action of the 16th. of *October*, they produced the Extracts of the Works of *Act. III.* those who were accused of Error. They begin with those of *Theodorus*, Bishop of *Pharan*, who owns many sorts of Operations in Christ, but affirms, They all proceed from the Word, which gives motion to the Body, Soul, and the other Faculties of the humane Nature, as an Instrument which he maketh use of. *Martin* the First confutes his Opinion, to which he opposes some Testimonies of *S. Cyril*, *S. Gregory Nazianzen*, *S. Basil*, and the Council of *Chalcedon*. *Cyrus* succeeds *Theodorus*. They read his 7th. Article, wherein he owns two Natures in Jesus Christ, but united in one Christ, who doth that which is divine, and that which is humane by one Theandrick or *Deiuvirile* Action, according to * *S. Denys*. They join to this Article, *Sergius* his Letter to *Cyrus*, wherein he approves this Doctrine, and congratulates with him, for the re-union of the *Theodosians* with him. Upon occasion of *S. Denys's* citation, they consulted the original, and they found, that *Cyrus* and *Sergius* had changed the Terms of * *New* [* *Newum* *Deiuvirile* *Operationem* into *Unam* *Deiuv. operationem*.] *Will* Theandrick, into that of One Will Theandrick. They compared their Expression with *Theophilus's*, and they proved, by some Passages of that Heretic, That *Severus* and he were the first that said, There was but one *Deiuvirile* operation in Jesus Christ. They explain the meaning of the *Deiuvirile* operation, and they say, 'tis nothing else but two sorts of operations of the same Person, whichever proceed from two different Natures (viz. God and Man.)

This being examined, they read the Emperor *Heracius's* Exposition of the Faith, known by the Name of *Ecthesis*, in which he forbids this Expression. That there is one or two Operations in Christ, and commands them to say, That 'tis the same Son that operates in Christ the divine and humane Operations; that altho' some of the Fathers have said, There is but one Operation, it is better to forbear that Expression, lest it be thought, That they would deny the existence of the two Natures; and that it must not be said neither, That there are two Operations in Christ, because this Expression, being not used by the Fathers, does offend many, who think, they admit two contrary Wills in Christ. To this *Ecthesis* they add the Acts of Approbation given by *Paul* and *Pyrrhus*, and the Letter of *Cyrus* of *Alexandria* to *Sergius*, wherein he commends the Emperor for making that Exposition of Faith.

In the 4th. Action, held the 19th. of *October*, *Martin* gave a short Account of what *Cyrus*, *Sergius* and *Paul*, had done against the Doctrine of the Church; and that he might fully convince *Paul*, their Successor, of the same Impiety, he caused his Letter to Pope *Theodorus* to be read, wherein, delivering his Opinion; he says, That he owns one Will in Jesus Christ, only to take away the contrariety of Wills, but does not intend to confound the two Natures: That Christ's Soul, endowed with its Intellect and Faculties, is led and moved by the Will of the Word, which causes it to act and to will as he pleases. He adds, That *S. Cyril* did deliver this Doctrine, and that *Sergius* and *Honorius* did newly teach it; That he stands to their decision, and is wholly of their Mind. Then was read the Emperor's Type, forbidding to speak or dispute about the question of one or two Operations, or of two Wills, that he might secure the Peace of the Church. The Council commends the Emperor's intention, but disapproves part of his Edict.

After

Council of
Lauren.
Act. V.

After they had read over all the Monuments they intended to condemn, they caused the Creeds of the Councils of *Nice* and *Constantinople*, and the Definitions of Faith of the Councils of *Epheſus*, *Chalcedon*, and of the 5th. Council, to be recited.

In the 5th. Action, held the laſt day of *October*, they read the Testimonies of the *Greek* and *Latin* Fathers, proving either directly or by conſequence, That there are in *Chriſt* two Wills and two Operations; and, on the other ſide, they produced ſome Paſſages of ſeveral Hereticks, who had taught but one Will in *Chriſt*.

After that, *Maximus* of *Aquileia*, *Deſſedit* of *Calariſ*, and *Martin* deliver'd their Judgments, alledging many Reaſons againſt the opinion of the *Monotheliſtes*; the whole Council approved it, acknowledging two Operations and two Wills, and made 20 Articles againſt the Error of the *Monotheliſtes*, in the 18th. whereof it does anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul*, and all them that are or ſhall be of their Opinion.

Pope *Martin* publiſhed theſe Decrees by a circular Letter, directed to all the Biſhops, Presbyters, Deacons, Abbots, Monks, and to the whole Church; and wrote of it particularly to ſeveral Biſhops, as it may be ſeen in the Extract of his Letters.

This Council of *Rome* provoked *Conſtans* againſt Pope *Martin*, becauſe this Emperor look'd upon this Attempt, and the condemnation of his Type, as a kind of Rebellion, and an encroachment upon his Authority. He cauſed this Pope to be violently carried away from *Rome* in 653. and after moſt cruel uſage, baniſhed him to *Cherſona*. After his departure, the *Romans* choſe *Eugenius* in his room, in *September* 653. who did not openly conſent to the Error of the *Monotheliſtes*: But his *Apocriſtars* were forced to unite themſelves with the *Monotheliſtes*, who altering their Carriage and Expreſſions, ſaid, That there was in *Chriſt* one and two Wills. At firſt they did ſay, That there was in *Chriſt* but one Operation and one Will; afterwards they would not have Men to ſpeak of one or two Operations, and approved one only Will. The Type impoſed ſilence about that queſtion, both as to the Operations and to the Wills. At laſt to comply with all, they would have it free for Men to ſay, That there was in *Chriſt* one and two Wills. *Peter*, who was choſen Patriarch of *Conſtantinople* in *Pyrrhus*'s room, who got up again to that See after *Paul*'s death, was of this Judgment, and many followed that Opinion. But, altho' theſe were different Expreſſions, yet they came up to the ſame thing, and did all tend to the ſame end, which was to tolerate the Doctrine of one Operation and one Will, and to make it run equal with that of the two Operations and the two Wills, ſo that every one might follow that which he liked beſt.

Yet all this condeſcenſion did not procure the re-union of the Eaſtern and Weſtern Churches; for from Pope *Theodoſius*'s time they continued divided, and the Popes ſent no more Letters of Communion to the Patriarchs of the Eaſt, nor the Patriarchs of the Eaſt to the Pope. It was to take away this kind of Schiſm that the Emperor *Conſtantinus Pogonatus* appointed the Third Council of *Conſtantinople*, which is reckoned the 6th. General, of which we are going to write the Hiſtory.

Council III. of Conſtantinople, 6th. General.

Council III. of Conſtantinople.

Conſtantinus Pogonatus appointed this Council, for the re-uniting of the Churches of the Eaſt and the Weſt, and the final determination of the Queſtion of the two Operations, and two Wills in *Chriſt*. He wrote to the Pope a Letter, dated the 12th. of *Auguſt* 678. directed to *Donus*, whom he ſuppoſed ſtill living, and it was delivered to his ſucceſſor *Agatho*. This Pope having received the Emperor's Letter, held a Council at *Rome*, of 125. Biſhops of the Weſt, which determined the Doctrine of the two Wills, and confirmed what was done under *Martin*. There were at this Council, beſides the Biſhops of *Italy*, ſome Deputies of the Churches of *France* and *England*. After the holding of this Council, the Deputies of the Holy See, and the Council departed, to go to *Conſtantinople*, to carry their Decision. After they were come, the Emperor gave order to the Patriarchs, to come to the Council, and alſo to bring the Biſhops of their Patriarchate thither. It began the thirteenth Year of the Empire of *Conſtantine*, in the Year 680. Indiction 5th. in *November*, and was ended after eighteen Meetings or Sessions, the 16th. of *September* of the next Year, Indiction 10th. The Emperor had the firſt Place there, and was preſent at the eleven firſt Sessions, and at the laſt: He was accompanied by the Conſuls and Officers. The Patriarchs of *Conſtantinople* and *Antioch* were there in perſon; thoſe of *Rome*, *Alexandria* and *Jeruſalem* by their Deputies, and all the Weſtern Biſhops by three Biſhops ſent by the Council of *Rome*, with ſeveral Biſhops of the Eaſt, whereof the number increaſed by little and little, as they came to *Conſtantinople*; For in the beginning they were but between 30 and 40. and in the end there were found above 160 of them.

The Acts of the Council began with the Emperor's Letter to Pope *Donus*; in which he reſpects to him, his Sorrow to ſee the Eaſtern Church divided from the Weſtern: That *Theodorus*, Patriarch of *Conſtantinople*, of bleſſed Memory, would not ſend a Synodical Letter to the Holy

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Holy See, according to the Cuſtom, for fear it ſhould not be received; and that he contented himſelf to direct a Letter to him, in the Form of an Exhortation: That that Patriarch and *Macarius* Patriarch of *Antioch*, being conſulted, why the Church was thus divided, ſetting all the Biſhops received the Definitions of the five General Councils, and the Doctrine of the Fathers, and rejected all Hereties: They answered, the Conteſt came from ſome new Expreſſions, brought in, either out of Ignorance, or out of a Deſire of piercing too deep into the unſearchable Works of the Lord: That the Sees of *Rome* and *Conſtantinople* diſagreeing about this, they remained divided. He exhorts the Pope not to ſuffer this Diviſion, about inconſiderable Points, to continue for ever; and invites him to ſend ſome able Legates to the Synod, with neceſſary Inſtructions and Books, promiſing he would cauſe them to be received, and be equally favourable to both Parties. He tells them, he thinks three Men will be enough to hold his Place, with twelve Archbiſhops or Biſhops, in the Name of his Council. He adds, That he had been deſired by the Patriarchs of *Conſtantinople* and *Antioch* to give them Leave to take *Vitalian*'s Name out of the Dypticks, and to leave none but that of *Honorius*, becauſe the Biſhops of *Rome*, his Succeſſors, had differed from the Eaſtern Churches; but that he would not ſuffer them to do it: And that he could aſſure him, that the Names of *Honorius* and *Vitalian* were left in the Dypticks.

There is a ſecond Letter of the Emperor, dated *September* 10th. 680. directed to *George* of *Conſtantinople*; wherein he orders him, immediately to bring the Biſhops and Archbiſhops to *Conſtantinople*, and to ſend Word to *Macarius*, to bring likewiſe thoſe of his Synod.

The third Piece is a Latin Letter of *Mamertius*, Biſhop of *Milan*, which he wrote to the Emperor, in the Name of the Synod held at *Milan*; in which he exhorts him to imitate the Zeal of *Conſtantine* the Great, for the Faith; and beginning with *Arius*'s Heresy, and the *Nicene* Council, he maketh a compendious Hiſtory of the other Errors, condemned in the five firſt Councils, held by the Authority of the Chriſtian Emperors: He aſſures him, that they do hold and maintain the Definitions of thoſe Councils, and the Doctrine of the Holy Orthodox Fathers. To this Letter is annexed their Confeſſion of Faith; in which, having affirmed two Natures in *Chriſt*, they add, That there be alſo two natural Wills and two Operations. With theſe Letters they ſent ſome Deputies from the Pope and the Synod: The Pope ſent two Presbyters, named *Theodorus* and *George*, and a Deacon named *John*; and the Biſhops of the Council ſent three Biſhops in their Name to the Synod of *Conſtantinople*. When theſe Deputies were arrived at *Conſtantinople*, and had ſaluted the Emperor, *September* 10th. 680. he gave an order, directed to *George* of *Conſtantinople*, whom he ſtyles *OEcumenical Patriarch*, (as he had ſtyled the Pope *OEcumenical Pope*) wherein he commands him immediately to bring the Archbiſhops and Biſhops to *Conſtantinople*, and to ſend Word to *Macarius* of *Antioch*, to bring thoſe of his Synod.

The firſt Action of the Council began the 19th of *November* 680. in the Emperor's Palace. Act. i. It is ſaid, he preſided in the Aſſembly, that his Counſellors or Officers were preſent at it, and that the Synod was called by the Emperor's Order. The three Legates of the Pope held the firſt Place among the Biſhops of the Council, *George* Patriarch of *Conſtantinople* the ſecond, the Deputy of the Church of *Alexandria* the third, *Macarius* of *Antioch* the fourth, the Deputy of the Patriarch of *Jeruſalem* the fifth, the Biſhops Deputies of the Synod of *Rome* the ſixth; next after them were the Deputies of the Church of *Ravenna*, and about 32. Biſhops, with ſome Abbots.

After they were ſet down, the Legates of the Pope, and of the Synod of the Weſt ſaid, That they were ſent by the Pope and the Council of *Rome*, and that they brought two Letters with them, which they had delivered to the Emperor: That ſeeing the Difference came from this, That the Patriarchs of *Conſtantinople* had invented and maintained Novelty, by teaching, That there was but one Will and one Operation in *Chriſt*, thoſe of their Party ought to ſhew the Grounds of this new Doctrine. *Macarius* answered, in the Name of the Churches of *Conſtantinople* and *Antioch*, That they had invented no Novelty, and did teach nothing but what they had learn'd from the Holy Fathers, as they are expounded by *Sergius*, *Pyrrhus*, *Paul* and *Peter* their Patriarchs, by *Honorius* Pope of *Rome*, and by *Cyrus* Patriarch of *Alexandria*; That they were ready to defend the Doctrine by the general Synods and the Fathers, whoſe Authority was owned. The Emperor commanded them to do ſo, and the Acts of the *Rumeneſian* Councils to be brought. Thoſe of the Council of *Epheſus* were read, and *Macarius* thinking to have found there a Place favouring his Opinion in *S. Cyril*'s Letter to *Theodoſius*, where *Chriſt*'s Will is ſaid to be Omnipotent; he would have inferred from thence, that there was but one Will in *Chriſt*. But the Weſtern Deputies, ſome Biſhops, and the Judges themſelves took notice, That the Will of the Word only was ſpoken of there, and not the Divine and Human Will in *Chriſt*; then they read over the Acts of the Council of *Epheſus*.

In the ſecond Session, held the 10th. of *November*, the Acts of the Council of *Chalcedon* were read, and when they came to *S. Leo*'s Letter, the Pope's Legates maintained, That there was a Place where that Pope eſtabliſhed two Wills and two Operations. *Macarius* contrariwiſe affirmed, That the Paſſage of *S. Leo* proved only, That there was in *Chriſt* one Operation Theandrick. Act. ii.

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 stantinople.
 A.C. iii.

In the third, of the 13th. of the same Month, they began to read the Acts of the fifth Council: At the Head of which there was a Discourse written under the Name of *Mennas* to *Vigilius*. The Pope's Legates maininqu'd it to be supposititious, and to have been added a little while ago to the Acts of the fifth Council; which they proved, because *Mennas* dyed the 21st. Year of *Justinian*, and the fifth Council was not held till in the 27th. Year of the same Emperor: And indeed the Judges and the Bishops examining the Sheets which they were reading, they found three prefixed to the beginning without Cyphers, and written by a different Hand. Whereupon they left out that Discourse of *Mennas*, and set themselves to the reading of the Acts of the fifth Council. In them they found a Letter of *Vigilius*, in which he asserted one only Operation in Christ; but the Legates denied it to be his, and when they went on in the reading of the Council, they found that in the Definition there was no mention of one Operation. The reading of the Acts of the Council being finished, the Bishops and the Judges declared, That they had not found it defined, that there was but one Operation and one will in Christ.

A.C. iv. The fourth Action was held the 15th. of the same Month: In it the Letters of *Agatho*, and of the Council of *Rome*, to the Emperors *Constantine*, *Heraclius*, and *Tiberius*, were read. The first contains very large Proofs of the Doctrine of the two Wills, taken out of the Holy Scripture and the Fathers: He does plainly condemn the *Monothelites*, and particularly *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Paul* and *Peter*: He speaks very respectfully of the Emperors, and very advantageously of his own See: He says, The Apostolick Church of *Rome* never fell into Error, that it never was depraved by Heresy: That the Fathers and Synods have followed her Decisions, and that his Predecessors have always confirmed their Brethren in the Faith. They might have opposed to him the late Instance of *Honorius*, who seemed to be as guilty as those he did so feverely condemn, and who was not spared in the Council of *Constantinople*: The Letter of the *Roman* Council contains a Confession of Faith, in which they acknowledge two Operations and two Wills in Christ: After that they condemn the Doctrine of the *Monothelites*, and the Bishops condemn'd in *Agatho's* Letter; and they approve what was done in the Synod held under *Martin I.* This Letter is subscribed by 25 Bishops, most of whom of *Italy*; there be some of *France* also, and *Wilfride* subscribes in the Name of the Bishops of *England*. They tell us, That they hoped that *Theodorus* of *Canterbury* and several other Bishops, would have come thither, but could not; and that they might be assured that all the Bishops of the *West* and the *North* were in the same Opinion, and held the same Faith.

A.C. v. The fifth Action was held the 17th. of December. *Macarius* presented two Sheets of Quotations of the Fathers, which were read in the Council.

A.C. vi. He presented also a third in the next Action, which was held the 12th. of February. The Emperor ordered all the three Sheets to be sealed with the Seals of the Judges of the Church of *Rome*, and the Church of *Constantinople*. The Pope's Deputies maintained, That none of those Testimonies proved one Will or one Operation in Christ; that they had falsified most of them; and that some of them were only to be understood of the Will of the three Persons in the Trinity. They required them to produce the Authentick Books out of which those Passages were taken, that they might lay open the Cheat; and that they might be permitted to peruse the Collection of the Passages they had made, to prove two Wills and two Operations in Christ.

A.C. vii. In the seventh Action of the 13th. of February, of the Year 681. *Agatho's* Deputies presented a Sheet, containing the Testimonies of the Fathers, confirming the Doctrine of the two Wills. They asked *Macarius* if he received *Agatho's* Letter, and the Definition of the Council of *Rome*: *Macarius* and *George* required the Sheet, containing the Passages of the Fathers, might be communicated to them, to compare them with the Originals, which were in the Patriarch of *Constantinople's* Library.

A.C. viii. In the eighth Action, of the 7th. of March, the Bishop of *Constantinople* having examined *Agatho's* Letter, and the Passages of the Fathers, declared that he was of the same Mind with the Pope, and the other Bishops of the *West*. All the Bishops of his Patriarchate made the same Declarations, except *Theodorus* Bishop of *Melitina*; who presented a Memoir in the Name of himself and three Bishops more, of some Officers of the Church of *Constantinople*, and of *Steven* a Presbyter and Monk of *Antioch*; wherein he requested, That neither Party might be condemned, seeing the general Council had pronounced nothing hitherto about the two Wills. This Memoir was disowned by those in whose Name it was presented, excepting *Stephen*, the Monk of *Antioch*. Nevertheless, *Constantine* told them, That for the full Satisfaction of the Council, they ought to bring a Profession of Faith in the next Action. Hereupon *George* came near the Emperor, and prayed him, to order *Vitalian's* Name to be put into the Dypticks again, which had been crossed out, only by reason of the Delay of the Apostolicks of *Rome*, sent to *Constantinople*. The Emperor ordered it to be done forthwith, and his Order was approved by the Exclamations of the Bishops, who wished him a long Life, as also to Pope *Agatho*, and to *George* Patriarch of *Constantinople*. There remained none but *Macarius* and those of his Patriarchate, who had not declared themselves: The Council having obliged this Patriarch to deliver his Opinion, he declared, That he did not own two Wills nor two Operations in Christ, but one only Operation and one Will *diversibile*. After that Declaration, he was ordered to rise up out of his Place to make answer: Four Bishops of his Patri-

archate

archate forsook him, and received *Agatho's* Letter and Doctrine. They produced two Professions of Faith of *Macarius*. In the latter, which is the longer, after having explained himself Council very clearly, about the distinction of the two Natures, he says, it is the same Person that III. of Con- acts and suffers; that it is God that acts and suffers by the Manhood, and according to his divine Nature. Will, which only acts in Jesus Christ, it being impossible there should be in him two contrary or like Wills. He adds, for a Proof of his Assertion, that in the celebration of the unbloody Mysteries, in our Churches, we are made Partakers of Christ's Body and Blood, which is not a Man's Flesh, but the quickning Flesh of the Word. He condemns all Hereticks till *Honorius*, *Sergius*, and *Paul*; which he commends as Teachers of the Truth. *Macarius* owns in the Council these Professions of Faith, and protests he will suffer himself to be torn in pieces, or thrown into the Sea, rather than own two Wills and two natural Operations in Christ: Then they examined all the Testimonies, which he had alleged, and it was found that he had falsified them; which provoked the Bishop's Indignation against him, inasmuch that they deplored him.

In the next Action, held the eighth of March, they went on in the Examination of the A.C. ix. Quotations alleged by *Macarius*, and received the Declaration of *Theodorus* of *Melitina*, and of the Bishops and Clerks that had approved his Memoir; wherein they promised to give a Profession of Faith in the next Action.

The tenth Action was held the 18th. of March: They read the Fathers Testimonies, alleged A.C. x. by Pope *Agatho*, which were found right quoted. They received also the Profession of Faith of the four Bishops, suspected of favouring *Macarius's* Party.

In the eleventh Action, which was more numerous than the former, the Deputy of the A.C. xi. Church of *Jerusalem* required, That the Synodical Letter of *Sophronius*, Bishop of *Jerusalem*, might be read; which was read: And after that the Writing which *Macarius* had directed to the Emperor, although, contrary to the Custom, he had sent it to *Rome* and to *Sardinia*, before it was read in the Senate. At the end of this Session the Emperor declared, That being called out by State Affairs, he had ordered two Noblemen and two * Exconsuls to be present in his seat at the following Sessions, at which he was not in Person, except the last.

In the twelfth Action, held the 20th. of March, they read a long Memoir of *Macarius's*, A.C. xii. containing the Letters of the Bishops of his Party. The first is a Letter of *Sergius* to *Cyrus*, in which he consults him about the Emperor's Prohibition of admitting two Wills in Christ. He answers him, That Question was not decided by any Council; That *S. Cyril* and *Vigilius* own but one Will, yet that the two Wills ought not to be condemned, if it was found that some of the Fathers had spoken of them.

The second is a Letter of *Sergius* to Pope *Honorius*, in which he maintains, That they ought to forbear speaking of one or two Wills.

The third is *Honorius's* Answer to the former Letter, which approveth the Suppressing of those Expressions, which he thinks to be new, nothing of them being found in the Scripture, in the Councils, nor in the Fathers. These Letters were examined from the Originals kept at *Constantinople*, and being found true and genuine, it was ordered that they should be examined in the following Actions. The Judges asked the Emperor, Whether *Macarius* might be restored, in case he should repent and alter his Mind. The Council required, That by reason of the hearty Zeal which he had shewed, he should remain deplored, without Hope of Restauration, and be banished; and the Clergy of *Antioch* desired another Bishop might be put in his room.

In the thirteenth Session, of the 28th. of March, *Sergius* and *Honorius's* Letters were read A.C. xiii. over again. They declared, That this last had wholly followed *Sergius's* impious Doctrine, and they anathematized him. The Judges asking, Why they did also condemn *Cyrus*, *Pyrrhus*, *Peter* and *Paul*: The Council answered immediately, That their Heresy was manifest, and that Pope *Agatho* did sufficiently discover it. Nevertheless, it was agreed upon, That their Writings should be examined: Therefore they immediately read two Letters of *Cyrus* to *Sergius*, the *Capitula* he had got the *Theodosians* to subscribe, some Extracts of his Sermons and of *Theodorus's*, a Writing of *Pyrrhus's*, some Letters of *Peter* and *Paul* of *Constantinople*, proving that those Bishops admitted but one Will and one Operation in Jesus Christ; hereupon the Council declared, That *Agatho* had justly condemned them, that they also did condemn them, and reject their Errors, and would have their Names blotted out of the Dypticks. As for the Successors of *Paul*, *Thomas*, *John* and *Constantine*, they read their synodical Letters, and nothing was found in them contrary to the Faith. *George*, Library-keeper of *Constantinople*, swore, That they had not put Men to subscribe, that there was but one Operation in Christ, therefore they were absolved. This Action ended with the Reading of the second Letter, directed to *Sergius* and *Cyrus*; in which he does equally reject the Opinions of one or of two Wills in Jesus Christ; and intimateth, That *Sophronius*, Patriarch of *Jerusalem*, promised him to speak no more of two Wills, provided that *Cyrus*, Patriarch of *Alexandria*, would speak no more of one Will.

In the next place they read three Writings, the one, under the Name of *Mennas*, to *Vigilius*, A.C. xiv. and the other under the Name of *Vigilius*, to the Emperor *Justinian* and the Emperess *Theodora*, which they maintained to be supposititious. *George*, the keeper of the Rolls, or Library-keeper, brought out a Copy of the fifth Council, in which they were not found.

It was made appear, That the *Monothelites* had added those Writings, which were not subscribed, as the rest of the Acts of the Council were; and *George*, a Monk of the Patriarchate of *Antioch*, who had written them, having owned his own Hand, declared that *Stephen*, *Macarius's* Disciple, had got him to transcribe those three Writings; telling him, That the Copies of the fifth Council, where they were not found, were defective. *Paul* of *Constantinople* had caused the same Addition to be made to the Latin Copy of the fifth Council; which was acknowledged by *Constantine*, a Presbyter, who transcribed it: These Writings were condemned and the Composers of them. Afterward they examined a long Passage of a Sermon of *S. Athanasius* upon these Words; *Nunc anima mea turbata est valde*; in which the Doctrine of the two Wills is strongly maintained.

Act. xv. In the fifteenth Action, of the 26th of April, *Polychronius*, a Presbyter and Monk, presented a Confession of Faith, signed by him; wherein he owned but one Will in Christ. He said, That he had been confirmed in this Opinion in a Vision, by a tall Man, clad in white, full of Brightness and Majesty, who told him, 'Twas an unchristian thing to think otherwise. He had seduced several Persons, and was so zealous in his Opinion, that he promised to raise a dead Man to Life again, to prove the Truth of his Doctrine; notwithstanding he attempted it in vain, and made himself to be laughed at and to be anathematized by the Council, which deposed him.

Act. xvi. In the sixteenth Session, held the 9th. of August, *Constantine*, a Presbyter of *Amepes*, the Metropolis of the second Syria, being come to give an account of his Faith, said; That he did confess two Natures in Jesus Christ, and the Properties of both his Natures; that he did not question so much as the two Operations, but he could own but one Will of the Word. They asked him, Whether he would not admit an human Will also. He confessed, That Jesus Christ had a natural human Will till he was crucified, but since his Resurrection, he had it no more; and as he put off his Mortal Flesh, his Blood, and the Weakness of the Humane Nature, by the same Reason, he had no more a Humane Will, according to Flesh and Blood. He declared, That *Macarius* was of this Opinion, and persisting in it himself, he was condemned by the Council, as an *Apollinarian*. *George*, Patriarch of *Constantinople*, did then require, in his own Name, and in the Name of the Bishops of his Patriarchate, That they would spare, if it were possible, the Names of his Predecessors, and not comprehend them in the *Anathema's*: But the Council declared, That since they had been blotted out of the Dypicks, they ought also to be anathematized every one by Name.

Act. xvii. In the seventeenth Action they propounded the Definition of Faith, which was read over again, approved and signed in the eighteenth, held the 16th of September, 681. Indict X. at which the Emperor was present in Person. They received the Definitions of the five first General Councils, and particularly that of the fifth Council against *Origen*, against *Theodorus* of *Mopsuestia*, and against *Theodore's* Writings, and *Ibas's* Letter. They recite the Creeds of *Nice* and *Constantinople*, and the Council approving the Definition of the Council, held at *Rome*, and *Agatho's* Letter, adds, That there are two Natural Wills and two Operations in Jesus Christ, in one Person, without Division, without Mixture, and without Change. That these two Wills are not contrary, but the Humane Will follows the Divine Will, and is entirely subject to it. It prohibits teaching any other Doctrine, under Pain of Deposition to Bishops and Clerks, and of Excommunication to the Layry.

This Definition is signed by the three Legates of Pope *Agatho*, by *George*, Patriarch of *Constantinople*, by the Legate of *Peter* of *Alexandria*, by *Theophanes*, the new Patriarch of *Antioch*, by the Legate of the Patriarch of *Jerusalem*, by the Legates of the Archbishops of *Theffalonica*, *Cyprus* and *Revenna*, by the Deputies of the Council of *Rome*, and by 160 Bishops. The Emperor asked the Bishops, if this Definition was made and published by the Consent of all. They answered, They were all of this Judgment, that it was the Faith of the Apostles, the Fathers, and the Orthodox. Then they put up many Desires for the Preservation of their Prince, and pronounced *Anathema* against the ancient and modern Heretics, and among the rest, against *Honorius*, who is always named with the Patriarch *Monothelites*.

The Emperor protested, That he had no other Design, in calling this Council, than the Confirmation of the Orthodox Faith. He exhorted them, That if any of them had any thing to add to the Definition, which was newly published, they should alledge it. Then all the Bishops having approved it again, they read a Discourse, addressed to the Emperor, in the Name of the Council, signed by all the Bishops, containing many Praises of his Piety and Religion. Then they prayed him to subscribe the Definition of Faith; he promised to do it, desired the Council to receive a Bishop of *Sardinia*, called *Citonatus*, who had been accused of attempting something against his Prince and the State, but was found innocent: The Council did it willingly. This is the Abridgment of the Acts of the sixth Council, of which the Emperor caused five Copies to be made for the five Patriarchal Churches.

The Bishops of this Council, before their Departure, sent a Letter to Pope *Agatho*, in which they tell him; That being, as he was, the first Bishop of the Universal Church, they rely upon him for what remains to be done; that they have received and approved his Letter; that they made use of it to overthrow the Foundations of the new Heresy; that they have anathematized, as Hereticks *Theodorus* of *Pharum*, *Sergius*, *Honorius*, *Cyrus*, *Paul*, *Pyrrhus* and *Peter*; and have condemned and deposed *Macarius*, late Patriarch of *Antioch*, as also his Disciple

Disciple *Stephen*, and *Polychronius*, who maintained the same Impieties. They all shew their grief, that they have been forced to come to this. Lastly, They say, that he will learn more of the Acts of the Council, and from his Legates, in what manner they have defended the Faith, which he had established in his Letter. This Letter is Signed by Four Patriarchs, or their Deputies, by the Bishop of *Theffalonica*, by the Deputy of the Metropolitan of *Cyprus*, by the Metropolitan of *Cefarea* in *Cappadocia*, by the Deputy of the Metropolitan of *Bithonia*, by the Deputy of the Council of *Rome*, by Thirty one Metropolitans in their own Name, and in the Name of the Bishops of their Province, and by Thirteen Bishops.

The Emperor, presently after the Council, set out an Edict against the *Monothelites*, wherein he making a Confession of Faith agreeable to that of the Council; he condemns *Honorius*, as having supported *Cyrus* and *Sergius's* Heresie in every thing, and he appoints divers punishments against those that shall be found maintaining this Error, Deposition, or rather Suspension, against Clerks and Monks; Proscription, and Deprivation of Employments, against Persons constituted in Charge and Dignity, and Banishment from all the Towns of the Empire, against private Persons.

Agatho being Dead in 682, *Constantine* writ to *Leo* the Second his Successor. In this Letter he commends *Agatho's*; he tells him, That *Macarius* was the only Man that would not yield to the Decision of the Council, notwithstanding all his endeavours to recover him from his Error. He exhorts him to Excommunicate all those that shall be found in the Error of the *Monothelites*, and prays him to send some Apocritary to *Constantinople*, to be his Representatives there, and to act in his stead in all Ecclesiastical Affairs, both concerning the Discipline, and the Faith. He wrote also a Letter to the Bishops that had been present at the Council of *Rome*, where he speaks of the Union of the Bishops of the Council about the Faith, and the commendation of *Macarius*. *Leo* confirmed by his Answer the Definition of the Council, and condemned *Honorius* by Name. Lastly, *Justinian* confirmed this Sixth Council by a Letter written to Pope *John* in 687, and caused the Acts of it to be Sealed in the presence of a great number of Clerks and Lay-Men, that there might be no alteration made in it.

I need not enlarge here on the defence of the Acts of the Council, from the injurious Aspersions of *Piggius*, and the groundless Suspicions of *Baronius*. These Writers, devoted to the Court of *Rome*, could not endure to see Pope *Honorius's* Name among the Hereticks condemned in this Council; and that was the cause, that moved the one openly to attack the Acts of the Council very rudely, and the other to charge them with Corruption. But the former says nothing against this Council, but what might be said against the first *Nicene* Council, and that of *Chalcedon*; all his Objections being grounded upon the Emperor's being present in this Council, with his Officers, and his appointing the order and manner of proceeding. It cannot be denied, but *Constantine* the First did the same in the *Nicene* Council; and in that of *Chalcedon*, the Emperor's Commissioners took more Authority upon themselves, and concern'd themselves more in the doings of that Council, than the Emperor himself had done in this. And so he cannot touch and blench this Council, without Aspersing the other Councils at the same time; and would utterly overthrow the most solid grounds of our Faith, that he may support a pretended Infallibility in *Honorius's* Person.

As to *Baronius's* Fancy, it is founded upon such frivolous Conjectures, confuted by so Antiental proofs, that it hath been abandoned by all those that have not blindly followed that Author. He supposes, That *Theodorus*, *George's* Predecessor in the Patriarchate of *Constantinople*, having been condemned and deposed by the Council, had razed his own Name out of all the Acts of that Council, to put in *Honorius's*. But there can be nothing worse contrived than this Hypothesis.

For First of all, 'tis a groundless supposition, That *Theodorus* was Anathematized or Deposed for *Monothelism* in the Council. It is evident, that he was not Bishop of *Constantinople*, when the Council began; no Author says, He was Deposed or Expelled for that Heresie; neither is it probable, that it was the cause of his leaving his See, seeing *George*, who was put in his room, was also a *Monothelite*.

Secondly, Put the case *Theodorus* had been condemned by the Council, how is it likely, that he durst have ventured to falsifie the Acts of the Council it self? And tho' he durst do it, it had been enough for him to cross out his own Name, without substituting that of *Honorius*; and put even the case, he could have taken that restitution, can it be thought, that he could have brought it about? How could he falsifie all the Copies of the Acts of this Council, sent out to all the Patriarchal Sees? How could he bring the Emperor, the other Patriarchs, and all the Bishops, to consent to this Cheat? Why did not the Legates and the Popes complain of this falsification? Why did they acknowledge after, that *Honorius* was condemned in the 6th Council? Why did they not discover this Imposture by the Copy of the Acts of the Council, which the Deputy of the Holy See brought, and which the Popes, *Agatho's* Successors, communicated to the Western Bishops, and which he sent into Spain? If they were corrupted, when he brought them, why did he suffer that Corruption? And why did the Popes use them? If they were not corrupted, why did they not use them, to discover the Fraud of the Enemies of the Holy See?

Thirdly,

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Thirdly, *Honorius* is found condemned in some places, where they could not have spoken of *Theodorus*. In the 13th Action, his Letter to *Sergius* is particularly censured, as contrary to the Apostolick Doctrine and the Definitions of the Councils. It cannot be said, this was spoken of *Theodorus*. In the 14th Action, his Letter to *Sergius* is again condemned, as perfectly agreeable to the Doctrines of the Hereticks. In the 18th Action, his Letter is condemned to be burnt, as containing the same Heresie, and Impieties, as the other Writings of the *Monothelites*. In the same Session, he is condemned together with *Sergius*. *Anathema* to *Sergius* and *Honorius*, and after, *Anathema* to *Pyrrhus* and *Paul*. If *Theodorus*'s Name had been put in the room of *Honorius*'s, they would not have placed him before *Pyrrhus* and *Paul*, but after them; Lastly, He is almost every where called Bishop of *Rome*. All this shews, there is nothing more unwarrantable than *Baronius*'s conjecture.

Fourthly, 'Tis a plain matter of Fact, that *Honorius* was condemned in the 6th Council. And of this we have proofs more than sufficient. The Council it self owns it in its Letter to the Pope; the Emperor in his Edict declares it. *Agatho*, who was one of the Notaries testifies it in a relation which is in the end of a Manuscript of the 6th Council. *Leo* the Second, *Agatho*'s Successor, asserts it in Three of his Letters; the whole Church of *Rome* acknowledges it in the forms of the Oath, which the Popes newly Elected are to take, and in her Ancient Liturgy; the Two General Councils following look upon this condemnation as true. Lastly, No Body ever questioned it, and consequently, *Baronius*'s fancy must pass for a matchless piece of rafhness. You will yet be more sensible of it, when you shall see the weakness of the proofs, whereon he founds his bold conjecture. The first is a place of Pope *Agatho*'s Letter, which says, the Apostolick Church of *Rome* did never twerve from the way of the Truth, and that his Predecessors did always confirm the Faith of their Brethren. This Letter, says he, having been read and approved in the Council, how is it likely, that after this they durst have condemned one of *Agatho*'s Predecessors as an Heretick, or favourer of Heresie? If this Popes Letter had contained but that one point, or it had been read in the Council to justify *Honorius*, this Objection might have some strength. But this being said, but by the by in *Agatho*'s Letter, containing a long Exposition of the Faith of the Catholic Church, and a very great number of the Fathers Testimonies and Reasons against the Error of the *Monothelites*; and the Council having caused it to be read, on purpose only, to know the Doctrine of the Holy See, and the Western Churches: It is evident, their approbation does not fall upon this particular place of his Letter, but upon the Exposition of Faith, and the Doctrine it contained. And tho' we should suppose, that the Council had taken notice of the Commendation which *Agatho* maketh of his Church, and his Predecessors, and had perceived that it was not absolutely and strictly true, they ought not upon this account to have refused their approbation of his Letter; nor excepted against this place of it. It were a silly thing to imagine, that a Council, called to decide a Question of Faith, should busy it self to wrangle about a Commendation slipped in by the Pope in his Letter in behalf of his Predecessors. But Pope *Agatho*'s praises of his Predecessors in general ought not to be taken in a strict sense; for if we understand them so, all the World will see that they cannot be true; because it cannot be denied, but *Liberius* and *Honorius* did but weakly defend the Faith, as well as tolerate Error; they must then be understood in general of almost all *Agatho*'s Predecessors, and not of all in particular, so that no exception could be made to it.

Besides, it were an easie thing to retort *Baronius*'s Argument upon himself. For if the commendations of *Agatho*'s Letter ought to be taken strictly, as also the Council's approbation of it, so that it were not lawful for them to condemn those whose Religion and Piety he commends: How durst *Baronius* charge the Emperor *Justinian* with Heresie, Perfidiousness, and Impiety, since he is commended in *Agatho*'s Letter, as a most Religious, Orthodox, and Godly Prince, whose Memory is had in Veneration among all Nations?

But I stand too long upon so weak an Objection. He makes one more, which is not harder to solve. How is it possible, faith he, that the Pope's Legates who were present in this Council, should say nothing to vindicate *Honorius*? But, why would he have them, to engage in a bad cause? *Honorius* had approved *Sergius*'s Letter, had consented, that they should speak neither of One nor of Two Operations, had asserted but One Will in Christ, had silenced *Sopronius*, who would have defended the Faith. These Facts were evident by the very reading of his Letter; there is enough for his condemnation; and they could not stand up in his defence without furnishing their Adversaries with Arms. The same Reasons which they should have used to justify him, might have been urged also to justify *Sergius* and the rest; therefore in forsaking *Honorius*, they took the right course; they did the same thing in the *Roman* Council under *Martin* the 1st, for when they read *Paul*'s Synodical Letter who defends his own Error, by the Authority of *Honorius*, neither the Pope, nor any of the Bishops, did think of vindicating him, nor of maintaining him to have been of another mind. But if he thinks it strange, that the Legates should suffer *Honorius*'s Memory to be condemned; how much more strange must it seem to be, that they should have suffered the Acts of the Council to be falsified, to infer his condemnation in it? Tho' *Honorius* had been excusable, they may have had reasons not to oppose his condemnation; the advantage of Peace, and the fear to cause some trouble might have prevailed with them to acquiesce in the Judgment

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ment of the Council: But no reason can be found to excuse their Treachery, if they had corrupted the Acts of the Council to infer *Honorius*'s condemnation there.

I do not trouble my self to confute *Baronius*'s other Reasons, which are a mere begging of the Question, having already said over-much on that Subject; because now his Opinion of the corruption of the Acts of the 6th Council is wholly forsaken, and it goes now for current, that *Honorius* was condemned in the 6th Council. This being supposed, there remain Two Questions to be examined, whether he was justly condemned, or not; and for what reason he was condemned.

To decide these Questions, there needs no more than to read *Sergius* and *Honorius*'s Letters, and to remember the circumstances of the Fact. *Cyrus* Patriarch of *Alexandria*, that he might reunite the *Theodosians*, approved this expression, that there was but one Operation in Christ; *Sopronius* opposed this Doctrine; *Sergius* approved the Conduct and Doctrine of *Cyrus*; but for Peace sake, he did think it better, not to debate this Question, and neither to affirm One nor Two Operations in Christ, and only to say, that the same person performed Divine and Humane Actions; because they that use the expression of One Operation only, seem to confound the Two Natures; and when they say Two Operations, they seem to assert Two contrary Wills in Christ; which cannot be maintained, by reason the Soul of Christ never had any motion of its own from it self, or contrary to those of the Word, but such as the Word pleased, and when he pleased. In a word, that, as our Body is governed and moved by our Soul, so the Soul of Jesus Christ was led and governed by his Divinity. Thus *Sergius* explains himself in his Letter to *Honorius*, and asks him what was his Opinion about it.

What does this Pope answer to this? He approves of *Sergius*'s proceeding, he commends his Letter, he follows his Opinion, he forbids speaking any more of One or Two Operations of Christ, and orders that this Question be left to the *Grammarians* to be discussed; yea, and he declares, that there is but One Will in Christ. Then he writes to *Rufinus*, that he should maintain no longer Two Operations in Christ. He writes moreover a Second Letter to *Sergius*, to command silence about that Question. What did *Sergius*, *Pyrrhus*, *Paul*, and the other *Monothelites*, who were condemned in this Council, do more? They were in Two Errors, 1. That we ought not to assert, that there was One or Two Operations in Christ, and that we should forbear debating that Question. 2. That we should say, that there is but One Will in Christ, by reason the Soul of Christ was governed and led by his Divinity. *Honorius* does plainly establish those Two Points; therefore he cannot be excused, without excusing also the Patriarchs of *Constantinople*. You will say, That when he said there was but One Will in Christ, he said it to exclude the contrariety of Wills; and that the reason he gives of it, does evidently shew it. We own, faith he, there is but One Will in Christ, because he took upon him our Nature, not our Sin; and he had no other Law in his Members, nor any contrary Will. But if this reason may serve for the vindication of *Honorius*, *Sergius* ought to be vindicated likewise, as rendering the same reason, and confessing in his Letter, that the Soul of Christ had its proper motions, directed and led by the Divinity. *Paul*, his Successor, may with much more reason be excused; for in his Letter to *Theodorus*, he says, That the only reason, why he acknowledges but One Will in Christ, is out of fear, lest he should admit a contrariety of Wills in Christ, or should say, That there be Two Persons with Two different Wills; That he did admit but One Will, not to annihilate the Humane Nature, or any part of his Soul, but to shew that Christ's Soul was filled with the gifts of the Deity, and had no Will contrary to that of the Word. By the same reason one may justify the *Euthefrists*, and the Type, and all the *Monothelites*: For they did not deny, that the Body and Soul of Christ had all their Properties, their Faculties, and Motions; but they affirmed, they were so governed and led by the Will of the Word, as to follow his direction and impression in all things. And the only reason they gave, why they would not have Men to say, that there were Two Wills in Christ, was for fear this expression should intimate Two contrary Wills in him. *Honorius* therefore is no more excusable than *Sergius*, *Paul*, and the other *Monothelites*, who did act and speak as he did; and if they condemned these as Hereticks, they might condemn *Honorius* likewise. Wherefore not only the 6th Council always joined him with the other *Monothelites*, and comprehended him in the same *Anathema*; which they would not have done, had they believed, there was any difference to be made between him and the rest; for it is expressly said, "They condemned him, for delivering in his Letter things contrary to the Doctrine of the Apostles, the Definitions of the Councils, and the Judgment of all the Fathers, and for following the false Doctrine of Hereticks, for approving in every thing the Impious Opinions of *Sergius*, for writing a Letter tending to the same Impiety, for Preaching, Teaching, and Spreading the Heresie of One Operation, and One Will."

In fine, the Council having pronounced *Anathema*'s against *Theodorus*, *Sergius*, *Honorius*, *Pyrrhus*, *Paul*, *Marcarius*, and *Stephen*, *Polycronius* adds, *Anathema* to all these Hereticks. They did then believe *Honorius* to be an Heretick, as well as the rest, and condemned him as such.

But, say they, in the Emperor's Edict, he is called only a Favourer, Helper, and Conformer of Heresie. Pope *Leo* the Second, in his Three Letters, charges him only with Favouring

Council
III of Con-
stantinople

vouring the Error of the *Monothelites*, and not suppressing it with a vigilancy becoming S. Peter's Successor. But what maketh most for *Honorius's* vindication, is, that the Abbot *John*, who writ his Letter, S. *Maximus*, and *John IV.* do defend him, and say, that when he asserted but One Will in Christ, he meant it of the Humane Will; but he did not mean, that there was but One Will of the Manhood, and God-head. That's the most plausible thing can be said in the behalf of *Honorius*; but all this doth not prove, that he was not condemned as an Heretick, and Favourer of Heresie. *Honorius* was a Favourer of Heresie, because he forbade speaking both of One, and Two Operations in Jesus Christ. He was an Heretick, because he owned but One Will in Jesus Christ.

Besides, one is often a favourer of Heresie, by teaching it; and that Name is given to those who maintain an Heresie invented by others. 'Tis in this sense, *Constantin* says, *Honorius* was a favourer of Heresie. *Sergius* was the Author of this Doctrine, but *Honorius* approved, confirmed and embraced it; wherefore he tells him (*scilicet, vna sera, vltique*) the proper Terms not only for him who neglects to stifle a new springing Heresie, but for him also who does formally approve, embrace and teach it. Tho' *Leo II.* was concerned to be tender of his Predecessor's reputation, and for that reason he expressed, in more gentle Terms, the cause of *Honorius's* condemnation, yet he confesseth, That *Honorius* did not only favour the new Heresie by his Silence and Negligence, but moreover, that he did suffer the Apostolick Tradition to be fulfilled and defiled by a contrary Doctrine. *Qui Apostolicam Ecclesiam non Apostolicæ Traditionis doctrinam illustravit; sed profana prædicatione immaculatam maculari permisit*: And in another Letter, *Maculari consensit*. And the Roman Church hath so plainly acknowledged, That Pope *Honorius* did advance the Error of the *Monothelites*, that in her ancient Breviary, she declares, That he was condemned with the other *Monothelites*, for maintaining the Doctrine of one Will.

Lastly, *Adrian II.* taketh notice, That he was condemned by the Synod, because he was charged with Heresie, which he affirms to be the only cause for which he believeth a Council may judge the Pope. It cannot be doubted then, but that *Honorius* was condemned by the 6th. Council, as an Heretick, yea, and that the Council had as much reason to censure him, as *Sergius*, *Paul*, *Peter*, and the other Patriarchs of *Constantinople*; and that his Letter was as far to be condemned, as the *Euthesia* and the Type. It's true, *John* the Abbot, who wrote it, and *John IV.* defend *Honorius's* Letter, and endeavour to put a good Interpretation upon it; but this was before the Council had condemned it, and they were concerned then in the defence of it. The Greek Church did more than this in favour of *Sergius*; for notwithstanding the condemnation of the 6th. Council, she put into the office of a Festival, kept in Lent, a Story, in which this Patriarch is mentioned as a Saint. But we see, its more just and rational, to give credit to the judgment of a general Council, where Matters are examined to the bottom, than to the Sentiments of some private Men, who judge of this Fact, according to their own Interest or Prejudices. This will stand for certain then, That *Honorius* was condemned and justly too, as an Heretick, by the 6th. Council.

Council of * Challon upon the River Saone.

[* Concilium
Cabilonense]

Council of
Challon.

[* Retoma-
tion.]
[† Agende-
cium.]

CLOVIS II. called a Council at Challon upon the River Saone, (a) the 6th. year of his Reign, which is the 650. of the vulgar Æra. It was made up of the (b) Archbishops of Lyons, Vienna, * Rouen, † Sens and Bourges, and of (c) 39 Bishops of France. They made 20 Canons.

In the 1st. they decree, That they shall hold the Doctrine established by the Councils of Nice and Chalcedon.

In the 2d. That the Canons shall be kept.

The 3d. renews the Prohibitions made to the Clergy against having strange Women.

The 4th. forbids ordaining two Bishops at the same time in the same City.

The 5th. decrees, That the Administration of Parishes, or of Church-lands, shall not be committed to the Laity.

The 6th. forbids seizing on, or taking Possession of, Church-lands, * before it be so ordered.

[* Before
an hearing.
Ante audi-
entiam.]

The 7th. forbids Bishops, Arch-deacons and any other Person, to take away any of the Goods or Estate belonging to a Parish, Hospital or a Monastery, after the death of the Presbyter who governed it.

The 8th. declares the necessity of Repentance, and orders Bishops to impose Penance upon them that confess their Sins.

(a) The 5th Year of his Reign, which is the 650.] (b) Archbishops.] They have signed in the same Year is not certainly known; but it is sure it Order in which we set them down.
was held before the Year 658. (c) 39 Bishops.] Of which 6 were Deputies.

The

Council of
Challon.

The 9th. forbids selling Christian-slaves to Strangers or Jews.

The 10th. declares, That a Bishop ought to be chosen by the Bishops of the Province, by the Clergy and the Citizens; and says, an Ordination, made otherwise, is null.

The 11th. decrees, That the Bishops shall separate from their Communion those Judges, who would assume a Jurisdiction over the Parishes and Monasteries, where the Bishops make their visit.

The 12th. forbids making two Abbots in one Monastery, to avoid division and scandal among the Friars. Nevertheless, if an Abbot will chuse himself a Successor, he may do it; but he that is chosen, shall not dispose of the Estate of the Monastery.

The 13th. renews the Inhibition made to Bishops to keep the Clerks of their Brethren, or to ordain any Body without his Bishop's leave.

The 14th. provides a remedy against an Abuse which was grown common. The Lords of the places, where there were Chappels, fought to hinder the Arch-deacons and Bishops from the cognizance of what concerned the Clerks, that ministered in those Chappels. This Council decrees, That the Ordination of the Clerks, and the disposal of the Revenues of those Chappels shall belong to the Bishop, that divine Service may be regularly performed there.

The 15th. prohibits Abbots and Friars making use of the Protection of the Seculars, and going to the Prince, without their Bishop's leave.

The 16th. declareth, That they who give Money to be made Bishops, Priests or Deacons, shall be deprived of the Dignity that they would have purchased.

The 17th. forbids raising Tumults or Quarrels in the Church, or at the Church-doors.

The 18th. prohibits Plowing, shearing Corn, Reaping or Tilling the Ground on Sundays.

The 19th. prohibits Dancing and Singing lewd Songs within the Church-yards or in the Church-porches, upon Saints Festivals.

The 20th. degrades *Agapius* and *Bebon*, Bishops of *Digne*, for having done many things contrary to the Canons.

The Bishops of this Council wrote a Letter to *Theodosius* or *Theodorick*, Bishop of *Arles*, in which they acquaint him, That having met together by King *Clotus's* order, in the Town of *Challon*, they did stay for him, hearing he was got near the Town; That the only thing that hindered his appearing, was, that he heard himself to be accused of living dishonestly, and doing several things contrary to the Canons; That they had also seen a Writing signed with his own Hand, and by the Bishops of his Province, wherein it appeared, That he had submitted himself to Penance; That he knew, that those that were come so far, cannot keep nor govern a Bishoprick any longer. Wherefore, they declare to him, That he must abstain from doing any Episcopical Function in *Arles*, and from receiving the Church Revenues, till he receive his trial before the Bishops.

Council VIII. of Toledo.

THIS Council of 52 Bishops of Spain, was called by an order from King * *Reccwinthe*, in the year 653. Its Constitutions are in the form of Acts, very obscure, written in a Council barbarous Style, and full of false Notions. They begin with King *Reccwinthe's* Letter to the VIII. of Bishops of the Synod, wherein he exhorts them to follow the Faith of the first 4 general Councils; to provide against the Disorders that would happen, if they should execute the Oath they had taken, of putting all those to death that should be found to be concerned in any Conspiracy, against the Prince or State; to re-establish the discipline of the ancient Canons; and to regulate those Matters that shall be brought before them. The Bishops obeying the King's Order, professed themselves to hold the Decisions of the Councils and the Fathers; they read the Creed, which was then recited in the solemn Service of the Churches of Spain, which is that of the Council of *Constantinople*, to which they had super-added, That the Holy Ghost proceeded from the Father and the Son. Then they made a long Discourse upon Oaths, and cited many Places of the Scripture and the Fathers, to shew, that Men ought not to keep nor execute the Oaths, wherewith they have sworn to commit wicked Actions, and prejudicial to the State. The third Canon is against those that use Intreaties and Prayers, to obtain the Priesthood. They are declared Excommunicate, and those that do confer or receive Orders thus, are deprived of their Dignity; these last are likewise put to Penance in a Monastery. The three next Canons are made to keep the Clergy pure and chaste. The 7th is against an Abuse, by which some Persons ordained Bishops or Presbyters, did think themselves free to leave the Priesthood, under pretence, that in their receiving it, they had said that they would not receive it: The Council declares, That this cannot be done; and that, as Baptism conferred on Persons unwilling to receive it, and on Children who know nothing of it, is valid; so likewise Ordination ought to subsist, being as indelible as Baptism, the Holy Chrisme

[At Recc-
winthe's
hand.]

and the Confirmation of the same. *11th* That, who after their Ordination, shall return to the World, and stay, shall be censured out of the Church; and shut up in a Monastery, to do Penance there, all their Life. The *8th* Constitution prohibits ordaining, hereafter, any Clerk that knows not the *Pater*, the *Antiens*, the *Hymns* in use; and the Ceremonies of Baptisms; and that if any of them that are ordained, be ignorant of these things, they shall be constrained to learn them. The *9th* forbids eating Flesh in *Lent*, and orders, That those that have need of eating of it shall ask the Bishop's Leave. The *10th* Constitution is concerning the Election of Kings, and the Qualifications they ought to have. The *11th* confirms the ancient Canons of Councils. The *12th* confirms the Decree of the Council of Toledo, held under King *Sisenand*, about the security of Kings. They conclude with pious Wishes for King *Recewinthe*, and with a general Confirmation of the preceding Constitutions. The Acts are subscribed not only by 52 Bishops, but by 9 Abbots besides, and 10. Presbyters or Deacons, Deputies of Bishops, and 16 Lords. Moreover, there is another Decree of this Council, about the disposing of Kings Revenues, which is confirm'd by an Edict of King *Recewinthe*. The Jewish Converts presented a Petition to this Council, wherein they bound themselves, sincerely to renounce the Jewish Doctrine and Ceremonies.

Council IX. of Toledo.

TWO Years after, the same King *Recewinthe* called a Provincial Council, the Bishops whereof willing to renew the ancient Discipline, and to publish the Canons of the Councils, thought they ought to begin by making Laws to reform themselves: for, say they, in the Preface, It would not become Superiors to go about to judge their Inferiors, before they have judged themselves by the Laws of Justice itself. Judgments are more just by far, when the Life of the Judges is well ordered; and when their Vertue is known, their Judgment is better submitted to.

Therefore, they 1st forbid the Bishops, and others of the Clergy, to appropriate to themselves the Lands given to Churches; and give leave to the Relations and Heirs of the Legatees, to apply themselves to the Bishop or Metropolitan, to hinder the Lands given by their Relations from being converted to private uses.

Secondly, to prevent the ruine of Parish-Churches and Monasteries, they give leave to those that built them, to take care of them, and to recommend to the Bishops some Persons to govern them, whom he shall be bound to ordain, if he finds them capable of that Office. This was one beginning of Lay-Patrons.

Thirdly, It is ordered, That if the Bishop, or any other of the Clergy (to pay the Church Debts) alienates some part of his Church-Lands under the Titles of Patrimony, he shall be bound to set down in the Deed the cause of his doing so, to the end, that it may appear, whether it be done justly or fraudulently.

Fourthly, they decree, That if Bishops have but a small Patrimony, the Purchases they make ought to be for the Profit of the Church; but if the Revenue of their own Patrimony be found to be as great as that of their Bishoprick, their Heirs shall divide their Estate in half, or according to the proportion of their own and the Church Patrimony. Lastly, that they may, during their Life, dispose of what falls to them by Donation; but if they do not dispose of it, after their Decease, those Donations shall belong to the Church.

In the Fifth they declare, That the Bishop that will build a Monastery in his Diocese, shall endow it only with the fiftieth part of the Revenue of his Bishoprick, and with the hundredth if it be but a Church only.

In the Sixth, That he may forgive Parochial Churches the third part of the Revenues which they owe him, and that such Release shall be perpetual and irrevocable.

For the more punctual execution of these Canons, by the Seventh Constitution, they forbid the Heirs of the Bishop to enter upon their Inheritance, without the Consent of the Metropolitan, or, if he be a Metropolitan, before he hath a Successor, or there be a Council assembled. And likewise they forbid the Heirs of Presbyters and Deacons to take possession of their Inheritance, without the Cognizance of the Bishop.

In the Eighth Canon they declare, That the Prescription of thirty Years shall not be reckoned against the Church, as to the Lands alienated by any Bishop, but from the Day of that Bishop's Death, and not from the Day of the Date of the Deed.

In the Ninth they forbid a Bishop, who cometh to bury his Brother, to take above the value of a Pound of Gold, if the Church be rich, or of half a Pound if she be poor; and orders him to send the Inventory which he shall make, to the Metropolitan.

In the Tenth they declare the Sons of Clergymen, who were obliged to Celibacy, incapable of Inheriting.

The six following Canons are concerning Ecclesiastical Persons or such as are made free by the Churches, and are not now in use.

The

of the Seventh Century of Christianity.

The Seventeenth and last lays an Obligation upon the Jews, who are newly converted, to be present on their ancient Feast-days, in the Towns and Assemblies of Christians, kept by the Bishop.

They conclude with making pious Wishes for King *Recewinthe*. They appoint the next Council on the 1st of November following. This Council is signed by *Eugenius* of Toledo and 15. Bishops, by 3 Abbots, by the Deputy of a Bishop and 4 Lords.

Therefore we ought not to wonder, that these Councils should make Laws about Political Matters, because they are properly Assemblies of the States, authorized by the Prince; in which the Civil Authority was joyn'd to the Ecclesiastical Power.

Council X. of Toledo, in 656.

THIS Council was held a Month later than it had been appointed: It made seven Canons.

In the 1st, the Festival of the Virgin was appointed to be kept eight Days before Christmas.

By the 2^d the Clerks or Monks, which shall be found to have violated the Oaths taken to the King and the State, are deprived of their Dignity, yet so as that it shall be free for the Prince to restore them to it, if he thinks fit.

By the 3^d Bishops are forbidden to give Parochial Churches or Monasteries to their Kindred or Friends, to enjoy the Revenues of them.

In the 4th it is ordered, That Women who have embraced the state of Widowhood, ought to make Profession of it, in Writing, before the Bishop or the Presbyter, to take the Habit of it, to keep it on always, and to wear a Veil of a Black or Violet Colour.

The 5th decrees, that those who leave the Habit of Widowhood, after they have worn it, shall be excommunicated, and shut up in Monasteries.

The 6th orders, That those Children, whom their Parents caused to take the Tonsure, or the Religious Habit, shall be obliged to lead a Religious Life: That, nevertheless, Parents cannot offer their Children, before they be ten Years old, and after that Age the Children's Consent is necessary.

The last Canon contains an Advertisement, to dissuade Christians from selling their Slaves to the Jews.

There was presented to this Council a Confession in Writing from *Potamius* Bishop of *Braga*, who was accused of many Crimes. They brought him before the Council; he owned that Writing, declared himself deeply guilty of those Faults; and said, that nine Months since he had relinquished the Government of his Church, and shut himself up in a Prison, to do Penance. The Council being informed that he had had the carnal Knowledge of a Woman, they declared, That although, according to the Ancient Rules, he was to be wholly degraded, and deprived of his Dignity, yet, out of compassion, they left him the Title and the degree of a Bishop, but they would have him to do Penance all his Life-time, and they did chuse *Fructuosus*, Bishop of *Dumes*, to govern the Church of *Braga* in his room. This Decree is put after the Canons of the Council; and to it is annexed another Decree, dissuading the Bequests of a Will, made by *Reimer* Bishop of *Dumes*, to the Prejudice of his Church.

This Council is subscribed by 3 Metropolitans, *Eugenius* of Toledo, *Fagimus* of Sevil, *Fructuosus* of *Braga*, by 17 Bishops and 5 Bishops Deputies.

A Conference held in Northumberland, in 664.

A Conference in Northumberland.

THE chief occasion of this Conference, related by Bede, 1. 3. c. 25. of his History, was the Dispute about *Easterday*. *Columba* maintained the Practice of the *Britains*, and *Willfrid*, that of the *Romans*. *King Oswin* presided at it. *Willfrid* founded his Practice upon the universal Custom of the Church, which kept *Easter* on the same Day, excepting the *Picts* and the *Britains*. *Colman* would have defended their Practice by the Authority of *S. John*. But *Willfrid* shewed him, that he did not agree with this Apostle, who kept *Easter* without staying for the *Sunday*; which they did not follow, seeing they said till the *Sunday* next after the fourteenth *Moon*. That they did not agree with *S. Peter* neither, for this Holy Apostle kept *Easter* between the 14th and the 21st *Moon*, whereas they would keep it from the 14th to the 20th. So that they did sometimes begin this Feast at the end of the thirteenth *Moon*. *Colman* alleged, for his Defence, the Authority of *Ananias*, *Columba* and the Ancients of his Country. *Willfrid* answered, That they did not agree with *Ananias*, who made use of the Cycle of nineteen Years, which they were strangers to, because that Author's Opinion was not that *Easter* was necessarily to be kept before the 21st *Moon*, but that he had mistaken the fourteenth *Moon* for the fifteenth, and the twentieth for the twenty first. As to *Columba* and his Successors, he would not condemn them; that he was persuaded they might be excused for their Suspicion, in a Time when no Body was able to instruct them: But, as for them, they could have no Excuse, if they refused the Instructions given them. However, that *Columba's* Authority was not to be preferred before *S. Peter's*, to whom Christ gave the Keys of the Church, and said, *Thou art Peter, and upon this rock, I will build my church*. The King struck with these last Words, asked *Colman* if it was true, that Christ said so to *S. Peter*. *Colman* having confessed it was true, the King said; That, seeing *S. Peter* was the Door-keeper of Heaven, he would not contradict him; but would obey his Statutes. This Decision was approved by the Company: *Colman* and his Men withdrew, refusing to yield to the Practice of the *Romans*, about the keeping of *Easter* and the Tonsure, about which there was also a Contest: Men take such delight in Disputes about small Things.

Council of Merida *.

[* Concilium Emeritense.]

Council of Merida.

THIS Council, made up of the Bishops of the Province of *Portugal*, was assembled by the Order of King *Receswinthe*, in the Year 666. After having prayed for the King, they recited the Creed, with the addition, of the Holy Ghost, proceeding from the Father and the Son.

Then they decree, That on Holy Days they shall say *Vespers* in their Churches, before they sing what they call the *Sound*, that is, the *Venite exultemus*, which is thus called, because it was sung with a loud sounding Voice.

In the third Chapter they ordain, That whenever the King shall go to the Army, the Bishops shall offer every Day the Sacrifice, and put up prayers for him and his till his Return.

The decree in the fourth, That Bishops, after their Ordination, shall give a Writing, whereby they shall bind themselves to a chaste, sober and honest Life. The Metropolitans were to send this Writing to the Bishops of their Province, and the Bishops to their Metropolitans.

By the fifth, Bishops are enjoined to come to the Synod, at the Time appointed by the Metropolitan's Letters, and the King's Order. If any of them be detained by Sickness, he is permitted to send a Presbyter for his Representative, but they will not have him to depose a Deacon.

Moreover it is decreed by the sixth, That the Suffragan Bishops, which shall be sent for by the Metropolitan, to come and keep *Christmas* and *Easter* with him, shall be bound to obey his Orders.

The seventh renews the Law of holding every Year a Council, and the Penalties laid upon the Bishops that do not come to it.

In the eighth it is mentioned, That King *Receswinthe* hath re-establish'd the Rights of the Province of *Portugal* and its Metropolis: And then it says, That *Selva* Bishop of *Ingidane* had made his Complaint, that *Justus* Bishop of *Salamanca* had invaded his Diocess, and demanded Restitution of what belonged to him. It was ordained, That Surveyors shall be sent to compose this Difference, because there had not been thirty Years possession. In the end Bishops are warned to look well to the Preservation of what belongs to their Diocess; and it is decreed, That 30. Years Possession shall go for a Title.

By

By the ninth Canon, he to whom the Holy Chrisme is sent, is forbidden to take any thing for his Distribution of it; and Presbyters are forbidden exacting any thing for Baptizing; but they are permitted to take what shall be freely given to them.

The tenth enjoins every Bishop to have an Arch-priest, an Arch-deacon and a Secretary; and these Officers are enjoyn'd to be subject to their Bishops, to pay them their Dues, to entertain them in their Visitation, and to undertake no Business without their Consent.

By the twelfth a Bishop is permitted to take Parish Priests and Clerks into his Cathedral Church, yet so that they shall not lose their Title, nor the Revenue of their Livings, provided that another Priest or Clerk shall be put in their room, with a competent Maintenance.

The thirteenth impowers the Bishop to Prefer the Clerks, who discharge their Duty well, and to deprive them of this Advantage, if they abuse it.

The fourteenth Decrees, That all the Money offered on Holy Days, in Churches, shall be gather'd together and put into the Bishop's Hands; who shall divide it into three parts the one for himself, the other for the Priests and Deacons, and the rest for the other Clerks.

The fifteenth orders the manner of punishing Church-Servants, that it be done agreeably to the Ecclesiastical Gentleness and Lenity.

By the sixteenth, the Bishops of the Province of *Portugal* are forbidden to appropriate to themselves the third part of the Church's Revenue, and are ordered to employ it in the Repairing of the Churches.

The seventeenth appoints Penalties for those who speak ill of their Bishops after his Death.

By the eighteenth Parsons are enjoyn'd to have Clerks.

The nineteenth enjoins Presbyters, charged with the Care of several Churches, to say Mass in every one of them every Sunday, and to recite the Names of those that built them, whether they be alive or dead.

The twentieth contains some Constitutions about the bestowing Freedom on the Slaves of the Church.

The twenty first decrees, That the Donations, made by a Bishop, shall stand, when the Church is found to have got more by his Estate, than he gave by his Will.

By the twenty second it is decreed, That those that will not observe these Decrees, shall be excommunicated.

This Council ended, as all the preceding Councils of *Spain*, with Wives and Prayers for King *Receswinthe*. It is subscribed by the Archbishop of *Merida*, and 11 Suffragan Bishops; which are the Bishops of *Indane*, of *Pace*, now *Bece*, of *Avila*, of *Léon*, of *Lamega*, of *Salamanca*, of *Conimbra*, of *Cauris*, of *Oxonbe*, now *Isombar*, of *Elvora*, now *Talaverre*, and of *Calabria*, now *Servool*; which we do now take notice of, because there was some Difference since between the Metropolitan of *Braga* and that of *Merida*, about 3. of those Churches, viz. *Conimbra*, *Lamega* and *Indane*.

Council of Autun.

S. Leger, Bishop of *Autun*, held a Council in this City, in which he made some Constitutions for Monks; wherein they are ordered, To appropriate nothing to themselves, nor to be seen in Towns, To obey their Abbots, To let no Woman come into their Monasteries, To suffer no Vagabond Friars, To keep *S. Benedict's* Rules, and exactly to discharge their Duty: It appoints different Penalties against Transgressors, among which is reckoned the Bannado for simple Friars. Some place this Council in 663, others in 670, and some others in 666, because in his last Will it is said, That in the 7th Year of his Pontificate, which answers the 666th Year of Christ, he was present at a Council of 54 Bishops: But those 54 Bishops did not meet at *Autun*, but in a Place named *Christiac*; and the Constitutions above-mentioned, are intitled, in the old Collection of the Church of *Angers*, *Canons of the Council of Autun*.

Council

Council of Hereford in England.

Council of Hereford.

THIS Council was held in 673. by *Theodorus of Canterbury*, who read and promulged there 10 Canons, of which we spake, when we treated of this Father's Works.

Council XI. of Toledo.

Council XI. of Toledo.

THIS Council, held in 675. begins with a long Exposition of Faith, upon the Trinity and the Incarnation. The 1st Canon is of the Modesty and Order to be kept in the Council.

The 2d enjoyns Metropolitans to be diligent in instructing of their Suffragans. The 3d enjoyns all the Bishops of the same Province, to observe the same Rites and Ceremonies in the Publick Service, and to conform themselves to the Metropolitan Church, from which they receive their Consecration. Abbots likewise are enjoyn'd, in the Publick Service, to follow the Use of the Cathedral Church.

The 4th forbids receiving the Oblations, or suffering the Bishops that are at Variance to come near the Altar before they be reconcil'd.

The 5th is to prevent the Attempts and Excesses the Bishops might commit, by reason of their Authority.

By the 6th, Clerks are forbidden to be present in Capital Judgments, or to punish any Body with Loss of Limbs.

The 7th forbids Bishops to put any Body to Penance, but according to the Publick Order of the Church, or in the presence of Witnesses.

The 8th prohibits taking any thing, even of what is freely offered for Baptism, the Holy Chrisme, or Holy Orders.

The 9th enjoyns him, who is ordained Bishop, to give Oath before the Altar, that he neither did nor will give any thing to be chosen Bishop.

The 10th enjoyns those that take Orders to bind themselves under their Hand, to keep inviolably to the Faith of the Church, to live a good Life, to do nothing contrary to the Ecclesiastical Laws, and to be obedient to their Superiors.

The 11th excuses those whom Illness causes them to cast up the Eucharist, and condemns them that do it out of Impiety.

The 12th ordains, That those shall be reconciled who desire Penance, being in Danger of Death, and that Commemoration be made of those, and their Oblation be received, who die after they have been admitted to Penance, by the Imposition of Hands, tho they have not been reconciled.

The 13th forbids those who are possessed by the Devil, or stirred with violent Motions, to wait on the Altar, or to come near it, to receive the Sacraments: Yet those are excepted who fall down out of Weakness or Infirmities, without any other Symptom.

The 14th orders, That there shall always be some Body assisting to the Priest, whilst he is singing the Service or celebrating the Holy Sacrifice, to the end that, if he should fall ill, another might take his Place.

The 15th renews the Constitutions about the holding of Councils.

The Council concludes with Wishes for the Prosperity of King * *Wamba*. It is subscribed by the Archbishop of Toledo, by 16. Bishops, 2 Deacons, Bishops Deputies, and 7 Abbots.

Council IV. of Braga.

Council IV. of Braga.

THE same Year, and under the same King, was held a Council in Braga. The Bishops having recited the *Nicene Creed*, with the Addition of the Holy Ghost's proceeding from the Father and the Son, do condemn some Abuses which had crept into the Celebration of the Holy Mysteries: Some offered Milk, others Grapes instead of Wine; some gave to the People the Eucharist dipped in Wine: Some Priests would make use of the Sacred Vessels to eat and drink in; others said Mass without a stole on: Some hung about their Necks Relicks of Mar-

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tyrs, and then made themselves to be carried about by Deacons, with their Asses on: Several Bishops companied with Women, and some misused their Clerks; Simony was a common thing. They made Canons against all those Disorders.

By the 1st they forbid offering Milk and Grapes, in lieu of Wine, and dipping the Eucharist in the Wine.

The 2d prohibits putting Sacred Vessels and Ornaments to prophane and common Uses.

By the 3d it is ordered, That Priests shall celebrate the Holy Mysteries with a stole only, which shall cover their Shoulders, and go down, cross-wise, over the Stomach.

By the 4th Ecclesiastical Persons are forbidden to dwell with a Woman, excepting their Mother only, but not their very Sisters, nor any other near Relations.

The 5th declares, It belongs to the Deacons to carry the Relicks of Martyrs; and that if the Bishop will carry them, he shall go afoot, and not be carried by the Deacons.

The 6th forbids Bishops to cause the Priests, Abbots or Deacons under him to be beaten.

The 7th. prohibits Simony, and for that purpose renews the Canon of the Council of Chalcedon.

The last forbids Bishops to take more Care of their own Patrimony than of the Church's; and if this happens to be embelz'd by their Negligence, whilst the other is improved, they shall be bound to make up the Loss out of their own.

This Council is signed by 8 Bishops.

Council XII. of Toledo

THIS Council was held in 681, under King * *Ervigius*. The Metropolitans of Toledo, *Sevil*, *Braga*, and *Merida*, were present in it, together with Thirty Bishops, Four Abbots, Three Bishops Deputies, and several Lords. King *Ervigius* came to it at the beginning of it, and withdrew after having made a short Speech to the Council. He left them a Memoir, wherein he exhorted them to absolve the Guilty, to reform Manners, to re-establish Discipline, to renew the Laws made against the *Jews*, to procure the Restoration of those who had been Degraded, by virtue of a Law of his Predecessor, for not bearing Arms, or for laying them down. He directs his Speech to the Bishops and the Lords, that these Laws being made by the unanimous consent of both Spiritual and Temporal Authority, they may stand firm, and be put in execution.

The Council, having, according to the custom, made a protestation, that they did receive the Faith of the first Four Councils, and recited the Creed, approves *Ervigius's* Elevation to the Throne, and *Wamba's* Deposition, who had withdrawn himself by taking a Religious Habit, shaving his Head, and chasing King *Ervigius* to Reign in his stead, and causing him to be Consecrated by the *Sacerdotal* Union. It is very remarkable, that the Fathers of this Council do not depose King *Wamba*, nor chuse *Ervigius* of their own accord. But after having seen the Declaration, which that Prince had made in Writing, and Signed in the presence of the Lords, whereby he had made profession of the Religious Life, and got his Hair cut; and thence whereby he desired, that *Ervigius* might be chosen King; and the order he had given to the Bishop of Toledo, to Consecrate *Ervigius* with the usual Ceremonies; and the Verbal Process of that Consecration, Signed by *Wamba*, they join their consent to *Wamba's*, and approve of what he hath done, and consequently declare, that *Ervigius* ought to be owned for their lawful King, and in that Quality to be Obeyed, upon pain of *Anathema*.

The 2d Canon binds those, who receive Penance in the extremity of Sickness, and when they are not sensible, to lead a Penitent Life, if they recover. Yet they will have the Priest to give Penance to those only that desire it; they give the instance of Children's Baptism, to shew that Penance may be given to those who are not sensible.

The 3d, ordains, That those that have been Excommunicated for some Crime against the State, shall be restored when the Prince taketh them into his favour again, or they have the Honour to Eat at his Table.

In the 4th, The Bishop of *Merida* having represented, that King *Wamba* had constrained him to Ordain a Bishop in a Country-Town, and assayed to do the same thing in other places. They recited the Canons forbidding to Ordain Bishops in Burroughs, or to put Two in the same City; by virtue whereof they declared, that the Ordination of him, whom *Wamba* caused to be Ordained, was irregular: But seeing it was not out of Ambition that he had been Ordained, but by the Prince's express Orders, they out of mere favour granted him the next vacant Bishoprick; and they make a general Inhibition, to Ordain Bishops in places where there were none before.

The 5th, Forbids Priests to Offer the Holy Sacrifice without Communicating, because some of those who Offered it many times in one Day, would not Communicate but at their last Mass.

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wife. If a Clerk pretending himself to be wrong'd by his Metropolitan, betaketh himself to another Metropolitan; or if, both the Metropolitans refusing to do him Justice, he hath recourse to the Prince, he shall not be Excommunicated before his Cause be Judged. Yet, if XIII. of he who appeals to the Synod, to the next Metropolitan, or to the King, be found to have been Excommunicated, before he brought his Matters before them, he shall remain Excommunicate till he hath cleared himself.

The 13th. Contains Thanksgiving to King *Eroigius*, and some Petitions to Heaven for him. This Prince set out an Edict, whereby he confirmed these Canons, after the recitation of them.

Council XIV. of Toledo.

THIS Council was called by King *Eroigius*, (Anno 684.) to approve what had been done against the Error of the *Monothelites*, which they call the Doctrine of *Apollinarius*. Council He intended to call a General Council of his whole Kingdom for this purpose; but time not XIV. of permitting it, the Bishop of Toledo assembled his Suffragans; and the Metropolitans of *Tarragona*, *Narbonne*, *Merida*, *Braga*, and *Sevil*, sent their Deputies thither. In this Council they approved the Acts of that of *Constantinople*, and added an Exposition of Faith, wherein they did acknowledge Two Wills in Jesus Christ.

Council XV. of Toledo.

THIS Council was held under King * *Egica*, *Eroigius's* Successor, and Son-in-law, (An. 688.) and composed of Sixty Bishops. In this Council they justify themselves about some Articles of the Exposition of Faith, which the *Spanish* Bishops had sent to *Rome* by *Peter* a Presbyter, which Articles Pope *Benedict* had found fault with.

The First is about their saying, That the Will had begotten a Will. They defend this Expression, because the Eternal Will of God is common to the Three Persons, as well as Wisdom, and other Divine Attributes; so that as Wisdom may be said to have begotten Wisdom, the Will likewise may be said to have begotten a Will; they also defend this Expression by some Testimonies of *S. Athanasius*, and *S. Austin*.

The Second is about their saying, That there were Three Substances in Jesus Christ. They maintain, that Jesus Christ being composed of a Body, a Soul, and the God-head, he may be said to be of Three Substances in this sense, though, the Body and the Humane Soul being taken but for One Nature, and One Substance, Two Natures, and Two Substances, only may be said to be in him. They shew, that *S. Cyril*, and *S. Austin*, did speak as they did. They do not enlarge upon the other Two Articles, thinking it sufficient to observe, that they are taken out of *S. Ambrose*, and *S. Fulgentius*. Afterwards they treat of the Oaths taken by King *Egica*. He had made one to King *Eroigius*, to defend and protect his Children against all persons whatsoever; and another at his Consecration, to administer Justice to his People. It was demanded, that in case these Two Oaths should be found to interfere with one another, and that *Eroigius's* Children were to be protected against Right and Justice, and to be rescued from the Punishment due to them for Wrongs done by them, whether the King be bound to keep the first, or the last Oath. The Council Answers, He is more strictly bound to keep the last, as being more just, more solemn and necessary. This Council is Signed by the Metropolitans of *Toledo*, *Narbonne*, *Sevil*, *Braga*, and *Merida*, by Fifty Six of their Suffragans in person, by the Deputies of Six, among whom *Isa* the Arch-Bishop of *Tarragona*, by Eleven Abbots, by Seventeen Lords, and confirmed by the King's Declaration.

Council of Saragosa.

THIS Council was assembled under King *Egica*, 691. It made Five Canons. By the 1st, Bishops are forbidden to Consecrate Churches but on *Sundays*. The 2d, Orders the Bishops to enquire of their Metropolitan, or Primate, about *Easter* Day, and to keep it upon the Day he shall appoint. The 3d, Forbids Monks to admit Secular Persons into their Cloysters.

Council XIII. of Toledo.

THIS Council was also holden under King *Eroigius*, (An. 683.) The same Metropolitans assisted at it, together with Forty Four Bishops, Twenty Four Deputies of other Bishops, Eight Abbots, and Twenty Six Lords. They read the Memoir sent to them by King *Eroigius*, containing the Heads of such matters as he would have to be regulated by them. Then they made a Confession of Faith, and recited the Creed, according to the custom. The Three first Canons respect Secular Affairs, and confirm what the Prince had done.

The 1st, Is a Pardon in favour of those who had formerly conspired with *Paul* against the State.

The 2d, Is a determination of the manner how to proceed against the Lords of the Court, accused of Capital Matters, and how to judge them.

And the 3d, Is about the remitting of the extraordinary Taxes granted to *Eroigius*. These Three Canons are all of the First Day.

The next Day the Bishops being desirous to shew their gratitude to their Prince for the favours he had bestowed upon them, provided for the Security of his Children and Family.

By the 4th Canon, and by the 5th, They forbid any person Marrying his Widow.

The 6th, Prohibits advancing the Offices of the Court-Slaves, or Free-Men, unless they belong to the Exchequer.

The 7th, Forbids to uncloath the Altars, take away the Wax-Candles, Adorn the Church in a Mourning manner, or to cease to Offer the Sacrifice, without great necessity.

The 8th, Orders Bishops to come, when sent for by their Metropolitan, to be present at some Festival.

The 9th, Confirms and repeats compendiously the Canons of the 12th Council of Toledo.

The 10th, made in the 3d Meeting of the Council, Is concerning a difficult case proposed by *Gaudius* Bishop of *Valeria*, or *Villarejo*, who being fallen Sick had subjected himself to the Laws of Penance. He desired to know, whether, in case he recovered, he might Execute his Function, and Celebrate the Holy Mysteries. The Council ordains, That he may, after he is reconciled; because the Canons permit those who being at the point of Death, have indeed received Penance, but yet have committed no Crimes, to be admitted into the Clergy. Upon this Principle, they make a general Law, that the Bishops, who have received Penance, without confessing any Mortal Sins, being reconciled by their Metropolitan, may return to their Functions. Notwithstanding, if they had been convicted of any Crimes, before they were put to Penance, or if they have confessed some capital Sins upon their receiving of it, they shall abstain from their Functions, as long as the Metropolitan shall think fit. But if in submitting themselves to Penance they confessed no Mortal Sin, tho' they have committed some, which they conceal in their own Conscience, they have the liberty to examine themselves in their own Conscience, whether they should offer the Sacrifice, or not: But this depends upon their own Will, and not upon Men's Judgment.

The 11th Canon prohibits keeping or entertaining another Bishop's Clerk, or helping his escape, or affording him means of hiding himself. It is observed there, that those ought not to be reckoned among Fugitives, who go to their Metropolitan about their own business.

It is ordained contrary-wise by the 12th Canon, That a Clerk, who having some business with his Bishop, betakes himself to the Metropolitan, ought not to be Excommunicated by his Bishop, before the Metropolitan hath judged whether he deserve Excommunication. Likewise,

Council XIII. of Toledo.

Council XIII. of Toledo.

Council of Saragosa.

Council of Saragosa. The 4th, Ordains that the Church-Slaves, freed by their Bishop, shall be bound to exhorte their Successor their Letters of Freedom within a Year, after the Death of the Bishop that let them at Liberty; provided they have been warned to do so.

The 5th, Renews what had been Decreed by the Council of Toledo, that the King's Widow should not Marry again; and ordains moreover, that she shall withdraw into a Convent, and take the Religious Habit, immediately after the Prince's Death.

The Council ends with Thankgivings to, and Prayers for the King.

Council XVI. of Toledo.

Council XVI. of Toledo. THIS Council was kept in 693, under the same King Egica. After the reading of the Memoir, containing the proposal of what was to be treated in the Council, the Bishops made a long Exposition of Faith, which is followed with Twelve Canons.

The 1st, Is in the behalf of the *Spanish* Converts, to exempt them from the Tribute which they paid to the Exchequer.

The 2^d, Is against the remainders of Idolatry.

The 3^d, Appoints very severe Punishments against the *Sodomites*, and excludes them from the Communion until the time of Death, when they have not done Penance being in health.

The 4th, Is against them that fall into some Fit of Despair.

The 5th, Forbids Bishops to take above the Third part of the Churches Revenues, and orders them to lay it out in Repairs. It prohibits also giving the Government of many Churches to one Priest, and ordains, that small Churches shall be united to greater ones.

The 6th, Forbids an Abuse crept in among some *Spanish* Priests, who at the Sacrifice upon the Altar did not Offer clean and decent Loaves, nor prepare them carefully; but did only Consecrate a Crust of their own Bread cut round. The Council to stop this Abuse, Ordains, That the Bread, to be Consecrated upon the Altar, shall be whole, decent, made on purpose, that it shall not be a very great Loaf; but of a reasonable bigness, *Modica olata*, the remainders of which may easily be preserved, and which may not load the Stomach.

The 7th commands, That Bishops shall call their Clergy and the People together for the promulgation of the Canons of Councils within Six Months after the holding of the Councils.

The 8th, Contains several Constitutions for the safety of King's Children, and Ordains, that every Day Sacrifices shall be Offered up for the Health and Prosperity of the King, and the Royal Family, except the Day of the Passion, when Altars are uncovered, and no Body is permitted to lay Mats.

The 9th, Is against *Sibers*, Bishop of Toledo, who had broken his Oath to King Egica, by Conspiring against his Person and Family: They Depose and Excommunicate him for his whole Life, they declare his Goods to be confiscated to the Prince, and condemn him to perpetual Imprisonment. They Decree the same Punishment against all that are guilty of the same Crime.

The 10th, Pronounces Three times *Anathema* against them that attempt against the Life of Kings, and Plot against them and the State, and reduces them and their Posterity to the condition of Slaves.

The 11th, Contains some Prayers for King Egica's Prosperity.

By the 12th, They put Felix, Bishop of Sevil, into the room of *Sibers* newly deposed, and *Fausin*, Bishop of Braga, into Felix's room, and to *Fausin* they substitute another Bishop.

The 13th ordains, That a Council shall be held at Narbone to approve the Canons of this; because the Bishops of this Province could not come to it by reason of a Sickness. This Council is confirmed by the Prince's Edict, and Signed by Five Metropolitans, viz. those of Toledo, Sevil, Merida, Tarragona, and Braga, by Fifty Two Bishops, Three Bishop's Deputies, Five Abbots, and Sixteen Counts, or Lords.

Council XVII. of Toledo, held in 694.

Council XVII. of Toledo. THIS Council hath the same Form with the preceding. King Egica presented a Memoir, which the Bishops of the Council having read, they recited the Creed, and made the following Canons.

1st, That they shall Fast Three Days, in Honour of the Holy Trinity, before they begin any Conference in Councils.

2^{dly}, That

3^{dly}, That in the beginning of Lent the Bishop shall shut the Font, and Seal it with his Ring till Holy Thursday, to let People know, that no Body ought to be Baptized during that time, but in case of extrem necessity.

4^{thly}, They Ordain, That the Ceremony of washing of Feet shall be used on Holy Thursday.

5^{thly}, They renew the prohibition of putting Sacred Vessels to Profane Uses.

6^{thly}, They condemn to Excommunication, and perpetual Imprisonment, those Priests that say the Masses of the Dead for the Living, out of a conceit that this Sacrifice will bring them to their Death.

7^{thly}, They re-establish the ancient custom to make Litanies, or Publick Prayers, every Month for the Church, the King's Health, the good of the State, and the remission of Sins.

8^{thly}, They provide for the Security of the King's Children, that no Body may attempt against their Life, or Estate, after his decease.

9^{thly}, They Ordain, That the *Jews*, who being Baptized remained in their Religion, yea, and Conspired against the Prince, shall be made Slaves, and all their Estates confiscated, that they shall be hindered from using their Ceremonies, and their Children shall be taken away from them to be brought up in the Christian Religion.

Lastly, They return their Thanks to King Egica, who confirms their Canons by his Edict.

Council held at Constantinople, Anno 692, called Quinisextum, or In Trullo.

THE Fifth and Sixth General Councils having made no Canons about Discipline, *Justinian* the Second thought fit to call a Council, to renew the old Canons, and to make a kind of a Body of the Canon-Law, for the Clergy of all the East.

This Council was held in 692, at Constantinople in the Tower of the Emperor's Palace, called *Trullus*. The Four Patriarchs of the East were present at it, together with 108 Bishops of their Patriarchats. This Council was called *Quinisextum*, because it was look'd upon as a Supplement to the Fifth and Sixth Council. It took the Name of General Council, and the *Greeks* owned it for such, but the *Latins* rejected it. It made 102 Canons.

In the 1st, It approves all that was done in the first Six General Councils, condemns the Errors and the Persons they had condemned, and pronounces *Anathema* to those that hold any other Doctrine, than that they have Established.

In the 2^d, The Bishops of this Council deliver the number of Canons which they received, which are the Constitutions attributed to *Clement*, the Canons of the Councils of Nice, *Antioch*, *Neo-Cesarea*, *Gangra*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, *Chalcedon*, *Sardica*, and *Carthage*. The Canons made in the time of *Neftarius* at Constantinople, and in the time of *Theophilus* at Alexandria; the Canons of *Dionysius*, and *Peter* of Alexandria, of *Gregory Thaumaturgus*, of *S. Athanasius*, *S. Basil*, *S. Gregory Nyssen*, *S. Gregory Nazianzen*, of *Amphilochius*, *Timothy*, and *Theophilus* of Alexandria, *S. Cyril*, *Gennadius* of Constantinople, and the Canon of *S. Cyprian*, and his Council, which is only observed in *Africa*, according to their custom.

The 3^d Canon is concerning those of the Clergy, Presbyters, or Deacons, that had Married two Wives. They declare, that those that would not leave that custom shall be deposed; but as to those, whose second Wives are dead, or who have left them, they shall keep the honour and place of their Dignity, being forbidden only to perform the Functions of it; it being not fitting, say they, that he that ought to heal his own wounds, should bless others: As for them who had Married Widows, or had Married, being Priests, Deacons, or Subdeacons, they ordain, they shall for a time be suspended from their Functions; but they grant them the power of being restored, when they leave their Wives, upon condition, that they shall not be raised to a superior Order. And Lastly, they Ordain, That, for the future, all those that have been Married Twice after Baptism, or have had Concubines, shall not be made Bishops, Priests, Deacons, or Clergy-Men; as also those that have Married, Divorced or Prostituted Women, or Slaves, or Stage-Players.

The 4th Canon inflicts the punishment of Deposition upon such Ecclesiastical Persons as shall company with a Virgin Consecrated to God, and of Excommunication upon Lay-Men.

The 5th, Renews the Canon which forbids Clerks to have with them Women, not related to them, except those which the Canons allow them to dwell withal. It extends this prohibition to the Eunuchs.

The 6th, Forbids those that are in Orders, including the Subdeacons, to Marry after their Ordination.

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The 7th forbids Deacons to sit down before a Presbyter, unless they represent the Person of the Patriarch or Metropolitan.

The 8th ordains, That a Synod shall be kept at least once a Year in each Province.

The 9th forbids Clerks to keep a Tavern, or to resort thither.

The 10th forbids them to lend upon Usury.

The 11th forbids them having any Commerce or Familiarity with the Jews.

The 12th tries the Bishops of *Africa* and *Lybia* to the Law of the Celibacy.

The 13th prohibits the Separation of Presbyters, Deacons or Sub-deacons from their Wives, or binding them to Continency, before they be ordained.

The 14th renews the Canon, ordaining, That he who is made a Priest shall be 30 Years old at least, and a Deacon 25.

The 15th decrees, That he who is ordained Sub-deacon, be at least 20 Years old. The 16th declares, That the seven Deacons, spoken of in the *Acts* of the *Apollis*, were but Ministers of common Tables, and not of Altars; and thereby rejects the Canon of the Council of *Neo-caesarea*, which by the Authority of this Place had ordained, that there should be but seven Deacons in every Church.

The 17th forbids Clerks to go out of their Churches, without dimitory Letters from their Bishops.

The 18th enjoins those who were forced to withdraw because of the Incursions of the Barbarians, or for any other Cause, to come back again, as soon as they can.

The 19th enjoins those who govern Churches, to preach to those committed to their Care, the Doctrine of the Church, and to expound the Scripture agreeably to the Sentiments of the Fathers.

The 20th forbids Bishops to preach in a Church, which is out of their Dioceses.

The 21st gives permission to Clerks deposed, if they repent of their Fault, to wear short Hair, like other Clerks: But if they lead a secular Life, it binds them to wear long Hair, like other Laymen.

The 22d ordains, That they shall be deposed that have been ordained for Money.

The 23d prohibits exacting Money for the distribution of the Holy Communion.

The 24th forbids Clerks to be present at the Shews of Stage-players.

The 25th ordains, That Country-parishes shall belong to the Bishop who had them in possession 30 Years ago; and if before 30 Years possession any will prove them not to belong to them, the Matter shall be examined in the Provincial Council.

The 26th renews the Prohibition made to a Priest, engaged in an unlawful Marriage, to execute his Function.

The 27th forbids Clerks to wear any other Garb than such as belongs to their Order, and separateth for a Week those that do.

The 28th forbids distributing with the Oblation the Grapes offered at the Altar, by reason the Oblation ought to be given to the People for the Sanctification and Remission of Sins, whereas Fruits are only blessed and distributed for Thankgivings.

The 29th ordains, That, according to the Council of *Carthage*, the Mysteries shall be celebrated Fasting, not excepting *Holy Thursday* itself.

The 30th ordains, That the Bishops of Churches in barbarous Countries, if they will leave their Wives, shall dwell no longer with them.

The 31st forbids Clerks to baptize, or to celebrate the Mysteries in Chappels of private Houses, without the Bishop's Consent.

The 32d condemns the Practice of the *Armenians*, who put no Water into the Wine which they did consecrate.

The 33d rejects another Custom of the same *Armenians*, who admitted none into the Clergy but those of a Sacerdotal Race, and made them Clerks and Readers without cutting their Hair. The Council does not allow that regard should be had to the Race of those that are ordained, but only to their Merit; and forbids the Readers to read publicly in the Church, without their Hair cut, and without receiving the Blessing of the Pastor of the Church.

The 34th decrees the Penalty of Deposition against caballing Clerks.

The 35th forbids a Metropolitan to seize on the Estate of a Bishop deceased, or on his Church; and appoints that they shall be in the Keeping of the Clerks, till there be another Bishop, unless there be no Clerks, in which case the Metropolitan shall keep them for the Successor.

The 36th renews the Canons of the Councils of *Constantinople* and *Chalcedon*, concerning the Authority of the See of the Church of *Constantinople*, and grants to it the same Privileges as to the See of old *Rome*, the same Authority in Ecclesiastical Affairs, and the 2d place, the 3d to that of *Alexandria*, the 4th to that of *Antioch*, and the 5th to that of *Jerusalem*.

The 37th prefereth to the Bishops, ordained into Churches, which have been invaded by the Barbarians, the Dignity and Rank of Bishops, and permits them to perform their Functions.

The 38th renews the 12th Canon of the Council of *Chalcedon*; whereby it is ordained, That the Disposition of Churches shall follow that of the Empire.

The

The 39th prefereth to the Metropolitan of *Cyprus*, (who was forced to withdraw by reason of that Island's being taken by the Barbarians, and was come to settle in the new *Justiniano-pole*), they preserve him, I say, the Right of Supremacy, and the Government of the Churches of the *Hellepoint*, with the Right of being chosen by the Bishops subject to it, according to the Ancient Custom. They do also subject to him the Bishop of *Cyzicum*.

The 40th declares, They may receive a Monk in the 10th Year of his Age.

The 41st ordains, That those who will be *Recluses* or *Anchorets*, ought to have been three Years at least in a Monastery.

The 42d forbids to suffer Hermits to be in Towns.

The 43d imports, That all kind of People may be admitted into Monasteries, even the greatest Sinners, by reason Monachism is a state of Penance.

The 44th is against Monks guilty of Fornication or Married.

The 45th forbids to dress with worldly Apparel and Ornaments the Virgins that consecrate themselves to God, when they go to take the Religious Habit.

The 46th forbids Friars and Nuns to go out of their Monastery, without the Superior's Leave.

The 47th forbids Friars to lie in the Monasteries of Virgins, and Virgins to dwell in the Monasteries of Friars.

The 48th ordains, That the Wife of him who shall be made Bishop shall be put away from him, and shall withdraw into a Monastery, at a distance from the Bishop's Residence.

The 49th prohibits converting Religious Houses to profane uses.

The 50th forbids those of the Clergy and the Laity to play at any Games of hazard, upon pain of Deposition and Excommunication.

The 51st forbids Jesters, Dancers and Shews.

The 52d ordains, That the * *Masi* of the Pre-sanctified shall be celebrated every Day in Lent, except Saturday and Sunday, and Lady-day.

The 53d forbids them that stood Sureties for Children, to marry the Mother of such Infants.

The 54th prohibits marrying the Uncle's Daughter: Forbids a Father and a Son to marry the Mother and the Daughter, or two Sisters: As also a Mother and Daughter to marry the Father and Son, or two Brothers, upon Penalty of 7 Years Penance.

The 55th ordains, That the Canon forbidding to fast on Saturday and Sunday shall be observed in the Church of *Rome*, as well as in other Churches.

The 56th forbids eating Eggs and Cheese in Lent.

The 57th forbids offering Milk and Honey on the Altar.

The 58th forbids Laymen to give to themselves the Eucharist, before a Bishop, a Priest or a Deacon.

The 59th forbids baptizing in Domestick Chapels.

The 60th is against them that feign themselves to be possessed.

The 61st is against Superstitions.

The 62d against the Fooleries which were acted on New-year's-day.

The 63d condemns to the Fire the false Stories of Martyrs, made by the Enemies of the Church.

The 64th imports, That the Laity ought not to undertake to teach Religious Matters.

The 65th is against the Custom of kindling Fires before Houses on the New Moons.

The 66th ordains, That Easter Week shall be spent in Prayer.

The 67th forbids eating the Blood of Beasts.

The 68th forbids burning, tearing, or giving to Vichallers the Books of the Gospels, if they be not quite spoiled.

The 69th forbids the Laity to enter within the Rails of the Altar; yet the Emperor is excepted, who, according to an Old Custom, is permitted to enter in, when he is willing to make some Oblation to the Lord.

The 70th forbids Women to talk in the Time of the Holy Sacrifice.

The 71st is against some prophane Practices of Students in the Law.

The 72d declares the Marriages between an Orthodox Christian and an Heretic to be null and void.

The 73rd ordains, That Reverence shall be paid to the Cross; and that Crosses shall not be suffer'd to be made on the Floor.

The 74th forbids making the Feasts, call'd *Agape*, in Churches.

The 75th ordains, That they shall sing in the Church without straining or Bawling, modestly and attentively.

The 76th enjoins, That no Tavern or Tradesman's Shop shall be suffer'd to stand within the Inclosure of the Church.

The 77th, That Men ought not to bathe with Women.

The 78th, That they ought to instruct those that are to be baptized.

The 79th is against an Abuse of some, who at *Christmas* made Cakes to the Honour of the Virgin's Lying-in.

The 80th is against them that without Cause absent themselves for 3 Sundays together from their own Church, whether they be of the Clergy or of the Laity.

The

* *Misti* pre-sanctificatorum, was the sacrament, which was administered with Elements, which were before consecrated, *oblatio pre-sanctificatorum*, *perfecti sacrificii*, *sacris mysteriis*, *sanctis*, in *lunc* *Can.*





The 81st pronounces *Anathema* to those that have added these Words to the *Trisagion*: *Thou that hast been crucified for us*.

The 82^d approves of the Pictures, in which Christ is painted in the Form of a Lamb.

The 83^d forbids giving the Eucharist to the Dead.

The 84th orders them to be re-baptized, who can bring no Witnesses, nor certain Proofs that they have been baptized.

The 85th grants Liberty to the Slaves which their Masters have freed before two or three Witnesses.

The 86th condemns the infamous Company of debauch'd Women;

The 87th is against Divorces made without lawful Cause.

The 88th forbids bringing Horses into the Church without great Need and evident Danger.

The 89th shews, That they ought to fast on *Good Friday*, till Midnight.

The 90th renews the Law of not kneeling on *Sunday*.

The 91st Condemns to the Punishment of Murderers those Women that procure Abortions.

The 92^d is against Ravishers.

The 93^d condemns the Marriages of those Men or Women who are not sure of the Death of their Wives or Husbands: But after those Marriages have been contracted, and when the first Husband comes again, he is ordered to take his Wife again.

The 94th is against those that use the Oath of Pagans.

The 95th is of the Reception of Hereticks. It ordains, That the *Arians*, *Macedonians*, *Nouatian*, *Coninents*, *Tesseradactites*, and *Apollinarists*, shall be received after they have made Abjuration in Writing, by anointing their Fore-head, Eyes, Nostrils, Mouth and Ears with the Holy Chrism, pronouncing these Words; *This is the Seal of the Holy Ghost*. That the *Eunomians*, *Montanists* and *Sabellians* shall be re-baptized. That the *Manichees*, *Valentinians*, *Marcionites* and other Hereticks, are also to abjure their Errors, anathematizing all Hereticks by Name, and making profession of the true Faith.

The 96th is against plating and curling the Hair.

The 97th forbids Husbands to co-habit with their Wives within the Enclosure of the Church.

The 98th prohibits marrying a Maid betrothed to another.

The 99th prohibits offering Roast Meats to Priests in Churches.

The 100th prohibits lascivious Pictures.

The 101st enjoins, That those that will receive the Eucharist must hold their Hands a-cross, and so receive it. It forbids using Vessels of Gold, or of any other Matter, to receive it in.

The 102^d shews, to them that are entrusted with Power, to bind or to loose; that they ought to exercise this Ministry with a great deal of Prudence and Wisdom, considering well the Distemper, applying Remedies as skilful Physicians, and examining whether they do truly and sincerely repent.

O F

OF THE
Ecclesiastical Writers

Which FLOURISHED

In the VIII Age of the CHURCH.

B E D E.

B E D E, Surnamed the *Venerable* * was born in England in the Year *672 [in the County Palatine of Durham, within the Precincts of the Monastery of *Girwy*] not far from [the place where now stands a little Village called] *Tarrow*, [which lies near the Mouth of the River *Tine*.] At seven Years of Age his Relations presented him to S. *Benedict* of *Biscop*, then Abbot of the Monastery [of S. *Peter*] at *Weremouth*, and Founder [of that of S. *Paul*] at *Tarrow*, [to be Educated and Instructed.] In these Monasteries, which were not above five Miles distant from each other, did he spend his whole Life under the Government [of S. *Benedict*, and after] of *Cosfrido*, who was the first Abbot of this latter. Being Nineteen Years of Age he was Ordain'd Deacon, and Eleven Years after Priest, by *John* [of *Beverly*] Bishop of *Hagustade*. He applied himself closely to the study of Ecclesiastical and Profane Learning, and by means of his exact skill in both the Greek and Latin Tongues [having read much, and made very large Collections] he Composed a Great Number of Books upon all manner of Subjects, [which filled the World with so much wonder, that **William* of *Malmshury* says of him, "That it was impossible for any Man to write so many, and so large Volumes in the narrow compass of Humane Life, had not God afforded him an extraordinary portion of his Divine Spirit and Wisdom.] He was the most Eminent Person of his time [Celebrated so highly by all the Eminent Men of that Age for his Universal Knowledge and Learning, that many said of him, *Hominem in extremo Orbis angulo Natum Universum Orbem sua ingenio perstrinxisse*. That he was born in the furthest part of the World, but comprehended the whole World in his Understanding.] He had many Scholars, and [by his Example and Instruction] made all sort of Sciences to flourish in England. He died of an Inflammation of the Lungs, on the 26th of May in the year 735, [which was his Climacterick, and was buried in the Monastery of *Girwy*. His Death is remarked by the Author of the Annals, *Whonienses*, with this Encomium; †*Bede Sapiens Saxonum quiescit*: This Year died Bede the Wise Saxon. From hence his Bones were removed to Durham, and put in the same Chest or Coffin with S. *Cuthbert*'s.] Some affirm, that he made a Voyage to *Rome*; [And indeed it cannot be denied, but that *Sergius*, who was then Pope, having some weighty Affairs of the Church then before him, did by his Letter sent to his Abbot *Cosfrid*, so earnestly request him to come to *Rome*, to determine some difficult Controversies and Questions then under debate, which he thought could not be determined without him, as if at this time Bede, not the Pope himself, had been the only Infallible Oracle upon Earth.] Yet it is certain, that he never went out of England, [or left his Monastery;] and it evidently appears by his Writings, that he was never at *Rome* *. Bede's Works have been Collected, and divided into

* Surnamed the *Venerable*.] Upon what account he had this Name given him, is not known. Several Reasons are alledged, but the most probable is this, That those that read his Books while he was alive not daring to give him the Title of *Saint*, contented themselves to call him *Venerable*. Nevertheless we do not find, that he was called so by any Contemporary with him. He is also called *Saint*, *Blissed*, English Doctor, the Most Illustrious Master and Reader by way of Excellence. Having Read and Collected much. As long as he lived he never gave over Reading, Writing, and Teaching.

† It appears by his Writings, that he never was at *Rome*.] He never speaks of this pretended Voyage to *Italy*, but when he mentions the Pope's Letters, which he hath inserted in his History, He says, he had them from *Nichelmas* a London Minister, who brought him them from *London*. In his Letter to *Egbert*, speaking of the Customs used at *Rome*, he doth not alledge his own practice for Confirmation of them, but refers us to the testimony of *Egbert*. He tells us, that he understood by some Monks that had been at *Rome*, that they put the date of the Year from the Passion of Jesus Christ upon their Christmas Tapers.

Bede.

eight Tones, which were Printed at *Basil* by *Heroicus* in 1563, and at *Colen* in 1612. [They had been Printed in three Tones at *Paris*, in 1545, but not so Correct.] The two first Tones contain such Works only, as concern Humane Arts and Sciences, viz. of Grammar, Arithmetick, Astronomy, Physick, Chronology, and Morality. Those which have nearest Relation to Ecclesiastical Matters are two Treatises about the Tropes and Figures of Holy Scripture, his Writings about the Lunar Cycles to find *Easter-day* every Year, and a Treatise of Times, in which he defends the Computation of the Years of the World according to the Hebrew Text against the Calculation of the Severny, and divides the duration of the World into Six Ages, of which he gives us the History and Chronology in a small Treatise by it self, [which hath also been Printed alone at *Paris* in 1542, 4to, and with the Scholast of *J. Bromborstius* at *Colen* in 1537.]

The third Tome contains his Historical Books. The first, and most considerable is his *Ecclesiastical History of England*, divided into Five Books. The first contains the most remarkable things that happened in Great Britain, from *Cæsar*, to the Death of *S. Gregory*, [anno 604.] The other four relate at large what passed in the Church of England from that time to the Year 731. At the end he hath annexed an Abridgement of this History in the form of a Chronicle, to which are joyned the Lives of *S. Cuthbert*, Arch-Bishop of *Tork*; *S. Felix*, Bishop of *Nola*; the Bishop of *Arva*, *S. Columbanus*; the Abbot *S. Vedastus*; *S. Amandus*, the Abbot; *S. Patrick*, the Apostle of Great Britain; *S. Eustasius*, Scholar of *S. Columbanus*; *S. Bertolfus*, Abbot of *Belvie*; *S. Arnolphi*, Bishop of *Mez*; and *S. Burgondoforus*, an Abbot; with a Relation of the Travels and Martyrdom of *S. Justina* a Youth, in Verie, who was Beheaded at the *Louvre* in the time of *Dioclesian's* Persecution.

The Life of *S. Patrick* is not *Bede's*, but *Probus's*, of *S. Columbanus's*, *Jonas's*, and of *S. Arnoldus*, *Paul* the Deacon's.

The Martyrology of *Bede*, as we now have it, is not in the same Purity, in which he Composed it, but several things have been added since, as is usual in Works of that Nature. *Beccandus* and his Followers do likewise assert, that it is not of *Bede's* Writing, but *Florus's* a Deacon of *Lyon*, under whose Name 'tis found in several Manuscripts.

The Treatise of Holy Places is made up several large Relations; and particularly from those of *Araculphus*, a Bishop of *France*, written in three Books by *Adamannus*.

To this small Tract is annexed a large Collection of Hebrew Names both Proper, and Appellative and others, put in an Alphabetical Order; and Explained.

This Tome ends with a Book, Entitled, *Collection taken out of the Fathers, containing Sentences, Questions, and Parables*. This Treatise is a Miscellaneous Rhapsody, without either Order or Method, and Unworthy of the Name of *Bede*.

The fourth Tome of *Bede's* Works, contains his Commentaries upon some part of the Books of the Old Testament, of which the Catalogue followeth.

An Explication of the three first Chapters of *Genesis*, taken out of *S. Basil*, *S. Ambrose*, and *S. Austin*.

A Literal and Allegorical Commentary upon all the *Peneteneuch*.

Four Books containing an Allegorical Explication of the Books of *Samuel*, i. e. of the First and Second Book of the *Kings*.

Thirty Questions upon the Books of *Kings*.

Three Books of Allegorical Explications of the two Books of *Esdra*.

A short Allegorical Exposition of the History of *Tobit*.

An Allegorical Exposition of the Book of *Job*, Divided into three Books. This Work is not *Bede's*, but some other Authors; and he himself cites it in his Book of * *Ounces* under the Name of *Philip* of *Syda*.

A Commentary upon the Proverbs of *Solomon*, in three Books.

Seven Books upon the *Canticles*. The first contains an Extract of *S. Austin's* Books against *Julian*, a Summary of all the Chapters applying them to the Church, and the Text of the *Canticles*. The five following Books contain a Commentary upon the Text taken out of the Ancient Commentaries. The last is made up of Collections of passages out of *S. Gregory* upon the *Canticles*.

This Tome concludes with three Books, wherein he Explains Allegorically the Relation, which *Mosis* gives in *Exodus* of the Building of the Ark, the Tabernacle, and *Priest's* Garments. *Tribennius* makes mention of a Commentary of *Bede's* upon the *Proverbs*, and he himself speaks of another upon *Ecclesiastes*; but these Works are not Published, no more than his Explication of all the Prophets.

The fifth Tome contains his Commentaries upon the New Testament, viz.

Four Books upon the Gospel of *S. Matthew*.

Four Books upon *S. Mark*.

Six Books upon *S. Luke*.

A long Comment upon the *Acts* of the *Apostles*, at the end of which is a small Treatise of the Names, Places, and Cities, spoken of in that History.

A Commentary upon the Catholic Epistles. [Bede made a Preface to this Commentary, giving an Account of the Order and Inscription of those Epistles; but it never was Printed with his other Works; but being lately found in a MS. belonging to *Caius* College in Cambridge, it hath been Printed in Dr *Cave's* *Historia Literaria* among *Bede's* Works.

A

A Commentary upon the Revelation.

The Commentaries upon all Saint *Paul's* Epistles, which are taken out of Saint *Austin's* *Bede's* Works, are reserved for the Sixth Tome. There are several Opinions about the Author of this Commentary. Some attribute it to *Peter*, an Abbot of the Province of *Tripoli*, others to *Florus*, a Deacon of *Lyon*, and others continue them to *Bede*. It is certain, that all these did make Comments upon these Epistles, taken out of *S. Austin*. *Cassiodorus* assures of the first, *Wandelbert* of the second, and *Bede* says it of himself in the Catalogue of his Works, at the end of his Church-History of *England*; and after him *Hincmarus*, and *Lupus Fervarienfis* testify the same to us. But to which of these they ought to be attributed, it would be hard to know, unless it were discovered by the Ancient MSS., in which this Commentary, Printed under the name of *Bede* is attributed to *Florus*; and where we find the true Commentary of *Bede*, bearing his own Name, as *F. Mabillon* hath observed in the first Tome of his *Analecta*. This Tome contains also some Retractions and Additions, to some places of his Commentary upon the *Acts*; Six new Questions, and the Translation of *S. Chrysostom's* Sermons in praise of *S. Paul*, made by *Arrianus*.

The Seventh Tome contains 32 Homilies fitted for the Summer. 32 for the Summer-Festivals of the Saints. 15 for the Winter. 22 for Lent. 16 for the Winter-Festivals of the Saints, and several Sermons attributed to *Bede*.

Common places upon several Moral Points taken out of the Holy Scripture and Fathers.

An Allegorical Treatise of the Valiant Woman, by which he undertakes the Church.

A small Tract of the Offices of the Church, and some Fragments of an Allegorical Exposition upon the *Proverbs*.

The Eighth Tome contains divers Treatises omitted in the former Tones.

An Allegorical Explication of the Temple of *Solomon*, with reference to the Church, of which it was a Figure.

Another Exposition upon the three first Chapters of *Genesis*.

Several Questions upon *Genesis* with Answers to them, taken out of *S. Ambrose*, *S. Austin*, *S. Ildore*, but more especially out of *S. Jerome*.

The same sort of Questions upon *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, the Books of *Jesaja*, *Judges*, and *Kings*.

Divers Questions upon the Scripture.

A Commentary upon all the Psalms.

A small Treatise upon these Words of Psalm the 52. The Lord looked down from Heaven to see, if there were any upon Earth that would understand, and seek after God.

Some Notes upon *Boetius's* Treatise about the Trinity.

Meditations [upon the Passion of Christ] for the seven hours of the day.

Bede's Penitential, Entitled, *Remedies against Sin*.

Dachorius hath Printed in the Tenth Tome of his *Spicilegium*, a Martyrology, which sets down in Heroick Verses the chief Festivals of the Saints through the Year. It bears *Bede's* Name, and the Author was certainly an Englishman, a Monk of the Monastery of *Farrow*, and Contemporary with *Bede*, and indeed is much like the Style and Genius of this Author.

There were also published in England in the year 1664, some Letters of *Bede*; Together with the Lives of the Abbots of *Wormsby* and *Farrow*: *F. Mabillon* in his first Tome of his *Analecta* hath published a short Letter of *Bede* to *Albinus*, but it contains nothing remarkable in it.

Besides the Works afore-mentioned, there have been lately Published out of the Ancient MSS. by the Reverend and Learned Mr. *Henry Wharton*, Arch-Deacon of *Canterbury*, a Commentary of *Bede's* upon the first One and Twenty Chapters of *Genesis*; His Exposition of the Song of the Prophet *Habacuc*; as also two Epistles, the one containing, an Apology for himself against such as accused him of some Erroneous Opinions, the other to *Egbert*, Arch-Bishop of *Tork*; together with a more correct Edition of his History of the Lives of the Abbots of *Wormsby* and *Girmy*. Printed at *London*, in 1693.

Bede's style is clear and easy, but is neither Pure, Elegant, lofty, nor Polite. He wrote with wonderful readiness, but without Art or Consideration. He had much Reading and Learning, but wanted Judgment and Critical Exactness. He Collected indifferently all he found, without Picking and Choosing. His Commentaries upon Holy Scripture, as we have observed, are nothing but Extracts of the Commentaries of the Fathers, Collected and put together by him. He had set down the Authors out of which he took every passage, by putting in the Margin the first Letter of their Names; but by the Negligence of such as copied them, they are lost. His History is exact enough as to the things that passed in his time, or a little time before him, but as to the other parts of it we cannot safely credit it, because he often made use of false Memoirs. His Compositions upon the Prophane Sciences, are neither very deep, nor exact, but they are well done for his Age.

^a By the Ancient MSS. *F. Mabillon* quotes two MSS. of 800 years old, wherein he finds under the Name of *Bede* a clear different Commentary from that which is printed under his Name. This bears the Name of *Florus* in the Ancient MS of *Cobey*. It carries the same name in the MS. used by *Tribennius*, and in another, quoted by *F. Mabillon*. In an Ancient MS. Collection of Canons this

Collection is cited also under the name of *Florus*. In some MSS it carries the name of *Bede* and *Florus*. Lastly, *Florus* made another Commentary upon *S. Paul* taken out of the Works of 12 other Fathers, without any mention of *S. Austin*, which proves that he had already Collected the Testimonies of this Father in another Work.

N 2

JOHN

JOHN, Patriarch of Constantinople; and AGATHO, Deacon of the same Church.

John Patriarch, and Agatho Deacon, of Constantinople.

AFTER the Death of the Emperor *Constantine* [commonly called *Pogonatus*] his Son *Justinian* [the Second of that Name] a Cruel Man obtained the Empire in 685; and was deprived of it in the Tenth year of his Reign by *Leontius Patricius*, who cut off his Nose, and Banished him; but he was soon after Deposed by *Apsimar Tiberius*. And at length *Justinian* was again restored in 705, but was at last Slain in *Bithynia*, Anno. 712. by the Command of *Bardanes*, Surnamed *Philippicus*, who Invaded the Empire. This Man who had been the Scholar of the Abbot *Stephen*, the Scholar of *Macarius*, caused the Picture of the Sixth Council to be Pulled down, the Names of *Sergius*, and *Honorius* to be put in the Dypicks, and the Acts of the Council, which were in his Palace to be Burnt. He Persecuted the Orthodox Bishops, Banished *Cyrus Patriarch of Constantinople*, put *John* in his place, and endeavoured to reverse the Definitions of the Sixth Council, and revive the Doctrine of the Monothelites. But he did not live long enough to perfect his design, for he was taken, and had his Eyes put out by certain Persons that conspired against him in 713, on the Saturday before *Whitsuntide*, and the next Day *Fl. Anthemius* was declared Emperor, Surnamed *Anastasius*, and Crowned by *John*. He published the Sixth Council anew, put up the Picture of it, and caused the Acts to be written out again by the Deacon *Agatho*, who relates this whole matter in a Memoir, which he hath put at the end of the Acts of the Council.

John, Patriarch of *Constantinople*, declared that he was of the same Opinion, and to reconcile himself to the Western Church. He wrote a Letter to Pope *Constantine*, in which he excuses himself for not sending a Synodical Letter of Communion, because he was hindered by the violence of *Philippicus*. He then gives him an Account how he was raised to the Patriarchate; He says, That *Philippicus* had a design to put a Person, who was not of the Clergy and who was of his own Sentiments, but he was forced by the earnest Petitions of the Clergy of *Constantinople* to choose him; That he never had declared himself to be of the Erroneous Opinions of the Emperor, nor did write to the Pope in defence of them; but he owns, That he was forced to dissemble the Truth by using ambiguous terms; He endeavours to excuse his behaviour, plainly acknowledges two Natural Wills in Jesus Christ, and approves of the Council held under *Martin I.* and the Sixth Council. Lastly, He earnestly desired the Pope to receive him into his Communion, and to write his Synodical Letters to him, without regard to what had passed. Nevertheless *Constantine* gave him no Answer, and he was likewise Deposed a little after, and *Germanus* put in his place.

GERMANUS, Patriarch of Constantinople.

GERMANUS Bishop of *Cyricum* was translated to the Patriarchal See of *Constantinople*, Anno. 713, and enjoyed it till 730, when he was Deposed by the Emperor *Leo Isaurus*, and sent into Banishment in which he Died. We have three of his Letters in the Acts of the Seventh Council. Some attribute also to him a Mythical Work about the Ceremonies of the Liturgy, Entitled *Theoria*, Printed in the *Bibliotheca Patrum* which contains; also an Explication upon the Lord's Prayer, which is printed by it self. Four Sermons upon the Virgin printed by *F. Combefis* in Greek and Latin in his Addition to the *Biblioth. Patrum*. The first is upon her Presentation in the Temple. The second, which is upon her Annunciation, is a Dialogue between the Angel, *Mary*, and *Joseph*; and the two last are upon the Death of the Virgin, in one of which he insinuates, that she was taken up into Heaven in her Body. *Scotus* hath published another Sermon upon the Nativity of the Virgin, under the Name of *Germanus*; but *F. Combefis* hath restored it to *Andrew Cretenfis*. Some also believe, and not without Reason, that the Book, Entitled *Theoria*, and his Homilies, of which we have spoken already, belong to another *Germanus* Patriarch of *Constantinople*, who lived in the twelfth Age under *Alexius Comnenus*, and in the time of Pope Gregory the IX, to whom he wrote a Letter. *Greger* hath also published two Sermons upon the Cross, which are this latter's rather, than the former's; as also the Sermon upon the Virgin's Girdle put out by *Sirius*. Lastly, *F. Combefis* hath published in Greek and Latin, a long Discourse about the Burial of Our Lord, which *Greger* attributes to the Author of the two Homilies upon the Cross; but it seems to be better Written, and to belong to a more ancient Author. We find also a Fragment taken out of a Treatise of Synods, and Heresies, directed to *Antimus* the Deacon, which seems also to be a good Piece. But the Work that

that doth most certainly belong to the elder German Patriarch of *Constantinople*, is that which *Photius* gives us some Extracts of, [in his *Biblioth. cod. 233.*] Entitled, * *Of a lawful Retaliation*, in which he defends *S. Gregory Nyssene* from the Errors of *Origen*, which some imputed to him. He shews, that they, who were of *Origen's* Opinion concerning the ending of Hell-Torments, have imputed this Error to *S. Gregory Nyssene* by altering some of his Expressions, putting an ill Construction upon others, and not rightly understanding his other Writings. *Photius* observes, that his Style in this Work is clear, and easy; that he keeps a fit use of Figures; that his Phrases are elegant, and polite; that he is not flat, and troublesome; that he keeps close to his Subject, and doth not fly from it by impertinent Expressions, forgetting nothing necessary for his Subject, and solidly proves the Propositions asserted; that he chiefly confutes the Error of those who imagine, That the Devils and Damned Souls shall one day be enticed among the Blessed, having constantly suffered [for their Sins.] He confutes, I say, this Opinion by the Authority of Jesus Christ, his Apostles, the Prophets, and Testimonies of the Fathers, particularly by some Passages taken out of the Works of *S. Gregory Nyssene*. He answers to the Testimonies of this Father, which the *Origenists* alledged, and shews their Cheats, discovers the Places that they have added, and vindicates him against all the Accusations of his Enemies.

Germanus, Patriarch of Constantinople.
* *Avymedonist*
† *Avd*
§ *Avd*

BONIFACE of Mentz.

BONIFACE was an English man by Nation, and was called properly *Winfrid*, or *Winfred*; he professed a Religious Life in England, and at the same time applied himself close to his Study, that he might make himself serviceable to the Church. With this intention he went out of England in the year 715, to preach the Gospel in *Frisland*, but the War forced him to return into England. Not long after he went to *Rome*, from whence he was sent by *Gregory the Second* to preach the Gospel in Germany, anno 719. He preached first in *Turingia*, and then in *Hassia*, *East-Frisland*, and *Saxony*. Having planned the Faith of Jesus Christ in these Provinces, and converted several thousand Souls, he made a second Journey to *Rome*, and was there consecrated Bishop in 723 by *Gregory the Second*, who sent him back again with Instructions, and Letters of Recommendation. Being returned, he continued to preach the Gospel in *Turingia*, *Hassia*, and *Bavaria*. He received the Pall from *Gregory the Third*, with an allowance to constitute Bishops in the Countries newly converted. The Respect which he had for the Holy See, made him undertake a third Voyage to *Rome*, but he stayed not long, but returned soon into Germany. It was then his main business to establish a firm Custom in the Churches which he had Planted, to reform Discipline and Manners, to abolish Superstitions, to erect Episcopal Sees where it was necessary, and to hold Councils, of which he summoned several in Germany and France. Hitherto *Boniface* had only the Quality and Dignity of a Bishop and Vicar of the Holy See, without any particular Title. Wherefore *Pepin*, and the great Lords of France, thought it convenient to give him one, designing to make him Bishop of *Colen*; but the See of *Mentz* becoming vacant by the Deposition of *Gervoldus*, *Boniface* was put into his Place, and that Church made a Metropolis, which was confirmed by Pope *Zachary*, who made five Bishops Sees subject to it, viz. *Tongres*, *Cologne*, *Wormes*, *Spire*, and *Utrecht*; and the Bishops newly erected, or those that depended upon *Wormes*, viz. *Stralburg*, *Aulburg*, *Wirtzburg*, *Burzburg*, *Erford*, *Eichstat*, *Constance*, and *Coira*. But he soon after laid down that Dignity upon the account of *Lullus* his Scholar, whom he put in his Place with the Consent of *Pepin*, the Bishops, Clergy, and Lords of the Province, having first obtained Leave of the Pope to do it. He went to *Utrecht* to preach the Gospel in *Frisland*, where he was barbarously murder'd by the Heathens, June 5. an. 754. in the place, whither he was come to confirm a great multitude of Persons newly baptized, and was buried in the Abby of *Fulda*. *Serarius* hath published a Collection of *Boniface's* Letters, together with *Lullus's*, *Adalnu's*, and several other of his Scholars, Friends, Princes, and Popes, that wrote to him. [At *Mentz* in 1605, Reprinted 1629.]

The first is to one of his Friends, called *Nithardus*; in it he takes the Name of *Winfrid*, which shews, that it was written when he was young. He exhorts this Friend to condemn Temporal Things, and apply himself to the Study of Holy Scripture, that he may acquire (saith he) that Divine Wisdom, which is more glittering than Gold, finer than Silver, more sparkling than Diamonds, more rare than Precious Stones; and he adds, That there is nothing that he can search after in his Youth with greater Honour, or possess with greater Comfort and Pleasure in his Age, than the Knowledge of Holy Scripture.

The second is directed to an Abbel, to comfort her in her Afflictions.

The third is supercribed to the Bishop *Daniel*. In it he complains of the Behaviour of certain Clergy-men, who taught Errors, and permitted Persons guilty of Murder and Adultery to be admitted into the Priesthood. And that which troubled him most, was this; That he could not wholly separate from them, because they were in great Reputation in *Pepin's* Court, of whom

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he stood in need: But he says, That he did avoid all Communion with them in the Holy Mysteries. He observes, That the Opposition which he met with from Heathens and Infidels was the more tolerable, because it was without; but when a Priest, Deacon, or Clergy-man, departs from the Faith, this causes a Disorder in the inward parts of the Church. He asks Advice of this Bishop, how he should carry himself; he says, That on the one hand he is obliged to hold a fair Correspondence with the French King's Court, because he cannot, without his Authority and Command, defend the German Churches, and subdue the Idolatry of those Provinces. That going to desire Orders for that end, he cannot but communicate with those disorderly Clergy-men; yet he is afraid that he offends God by it, having promised by an Oath to Pope Gregory to avoid those Persons; but on the other side, he is afraid of bringing a greater Damage upon the Church, if he should forbear going to the French King's Court. He adds, That he seems to satisfy his Oath by separating from those irregular Clergy-men in their Ministry, and not agreeing with them in their Errors, or sinful Conversation. We have *Daniel's* Answer to this Letter, wherein he approves of *Boniface's* Carriage.

The fourth Letter was written by *S. Boniface* when he was but a Deacon. It was to desire *Adelmus's* Books of *Athanasius*.

The fifth is a Letter written by two of *S. Boniface's* Scholars to an Abbeys. The sixth is a circular Letter of *S. Boniface* to all Christians, in which he exhorts them to pray to God for a Blessing upon his Travels for the Conversion of the Gentiles.

In the seventh, he desires an Abbeys to help him by her Prayers.

In the eighth, he gives *Egbert* Bishop of *York* notice, that he hath sent a Writing to *Ethelwald* King of the *Mercians*, against some Errors, and exhorts him to oppose them. He tells him, That he hath sent him some of *S. Gregory's* Letters, which he had taken out of the Library of the Church of *Rome*, and which he thought not common in *England*. He desires of him some of *Bede's* Works.

He requests the same thing in the following Letter of the Abbot *Huetbert*, and recommends himself to his Prayers.

In the 10th, he exhorts in his own Name, and in the Name of eight Bishops that were with him, The Priest *Hierfrede* to shew the Memoir which they sent him to the King of the *Mercians*, and exhorts him to follow their Advice. 'Twas to hinder the Debaucheries and Disorders of his Kingdom.

In the 11th Letter, he consults the Bishop *Pethelmus* about the Customs of *France* and *Italy*, by which it was forbidden to marry her to whose Child he had been Godfather: Whereupon he says, That till then he thought there was no harm in it, having never found, that it was forbidden by the Canons or Decrees of the Holy Bishops. He desires him to let him know, whether he hath met with any thing about it in any Ecclesiastical Writings.

The 12th to King *Ethelwald* contains nothing remarkable.

The 13th, 14th, and 16th, are directed to the Abbeys *Eatburg*; in them he recommends himself to her Prayers.

In the 15th, to *Nathelmus* Bishop of *Canterbury*; he prays him to hold the same Friendship and Correspondence with him, which he had with his Predecessor *Berthwald*. He earnestly requests him to send him a Copy of *S. Austin's* Questions to *S. Gregory*, and this Pope's Answers, in which he allows Kindred in the third Degree to marry. He desires him to examine carefully, whether these Answers be *S. Gregory's*, because they are not in the Library of the *Roman* Church. He asks his Opinion about a Person who had married a Widow, to whose Daughter he had been Godfather, and prays him to tell him, if he had met with any Decree about it in the Canons, or Holy Fathers. Lastly, he desires him to tell him, in what Year of *Jesus Christ* the Persons whom *S. Gregory* sent to preach the Gospel in *England*, arrived there.

The 17th is sent to certain Monks, who had lost their Abbot. In it he names another to them, and gives them several Directions about a Monastic Life. He also nominates a Priest, and a Deacon, who should have the Care of Divine Service, and preach the Word of God to the Brotherhood.

The 18th contains some special Tokens of Christian Friendship and Love to the Arch-deacon, to whom it is written.

The 19th is a Letter sent in the Name of *Boniface*, and five other Bishops, to *Ethelwald*, or *Ethelwald*, King of the *Mercians*. Having commended this Prince for his Virtues, particularly for his Liberality to the Poor, and his Justice; they tell him with a great deal of freedom, that they have heard, that he lives in Incontinence, and shew him the enormous Nature of that Crime. They reprove him also for depriving certain Monasteries of their Privileges and Revenues, and that account it worthy of the Name of the great Sin of Sacrilege. They say, that the Churches and Justices imposed Taxes upon the Monks and Clergy; they say, that the Churches of *England* had enjoyed their Privileges from the coming of *Austin*, to the Reign of *Chelred* King of the *Mercians*, and *Offred* King of the *Bericians*; that these two Kings had committed very great Sins in abusing and wronging the Monks, and destroying their Monasteries, but had been punished for their Impiety, and died most miserably. They exhort him not to follow their Example, but to follow the Example of *Offred* King of *Northumberland*, which had been two Kingdoms, were united by *Olwy*, and so made the Kingdom of *Northumberland* a little before *Offred* Reigned.

*Of Northumberland
14th r.

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ple, and in the conclusion, say before his Eyes the shortness of this Life, and the torments which attend Sinners in another.

The 20th Letter is to an Abbeys, who had laid down the Government of her Nunnery, that she might live a more peaceable and quiet Life. She had desired his advice, Whether she should undertake a Journey to *Rome*. He doth not dissuade her from it, but advises her to stay, till the Disturbances in *Italy* were over.

In the 21st he writes to the Abbeys *Eatburg* the Visions which a certain Person had seen, who thought, that his Soul was separated from his Body for a time. He imagined himself to be taken up into Heaven, and from thence to behold evidently all that pass'd in this World, and in the other; to hear the Angels and Devils disputing about the state of the Souls, which were come out of the World; that the Sins which they had committed, stood up to accuse them, but the few Virtues, which they had practised, appeared in their defence; that he had seen Pits of Fire, in the bottom of which were the Souls condemned to Eternal Flames, and at the Mouths were those, who should one day be delivered from their Punishments; that he had seen Paradise, and the way that the Souls of just Men go thither, when they depart out of the World; that some fall into a River of Fire, as they pass, which thoroughly purges them, who have smaller Sins to expiate: Lastly, that he saw the Storms which the Devils raised upon Earth, and the Sins into which they plunged Men.

The following Letters of *Boniface* are Letters of Compliment, Thanks, or private Matters. The 32d is a Letter of Recommendation written by *Charles Martel*, [Controller of the Household to *Chilperic* King of *France*, and Father of *Pepin* the next King.] in favour of *Boniface*.

The next are several Letters written to *Boniface*, or *Adelm*.

The 44th is a Letter of *Adelm* to King *Germintus*, against some particular Customs in *Ireland*, concerning the Shaving of Clergy-Men, and the Celebration of *Easter*.

After this come several Letters written by *Lullus*, the Scholar of *S. Boniface*, who succeeded him, and by other English-Men.

In the 62d *Lullus* ordains a Week of Abstinence, and two Days of Fasting, to obtain fair Weather.

The 70th is a Letter of *Cuthbert* Archbishop of *Canterbury*, and his Synod, written to *Lullus*, and to the Christians of *Germany*, after the Death of *Boniface*. In it he shews the respect they had for the Memory of *Boniface*, and assures him, that they determine to celebrate his Festival, and take him for their Patron with *S. Gregory* and *St. Austin*, the Apostles of *England*. They exhort the Bishops of *Germany* to discharge their Ministry with Vigilance and Sanctity, and pray them to offer the Holy Sacrifice of the Mass for them - promising to do the same on their part.

In the 87th, *Magingok* Bishop of *Wurtemberg* consults *Lullus* about the inseparable Conjunction made by Marriage, and observes the different Opinions of the Fathers about it.

The 91st is *Boniface's* and is directed to *Rope Steven*. He desires him to continue the same Friendship and Protection to him, which his Predecessors had granted him; he promises for his part to continue his Labours, and always bear the same respect for the Holy See. He submits to his Judgment and Correction all that he hath said or done; he excuses himself, that he had not written to him so long, because he had been busy in repairing the Churches, which the barbarous People had pillaged and burnt.

The 92d is also *Boniface's*, it is directed to *Fulredus*, a Priest, to be presented to King *Pepin*, as a Petition from *Boniface*, that after his Death he would yield his Protection to his Scholars, and the Churches erected by him, and settle *Lullus* in his place to preach the Gospel to the Infidels, and govern the Churches.

The three next are but short Notes written to *Lullus*.

The 96th is King *Pepin's* Letter to him, wherein he tells him, that every Bishop should often, and devoutly repeat the Litanies without Fasting, to give God thanks for the plenty he hath given them.

The 97th is a Letter written by *Boniface* to *Rope Steven*, in which he consults him about the Contest between the Bishop of *Utrecht* and the Bishop of *Cologne*. *S. Wilfred* was Ordained Bishop by *Pope Sergius*, and appointed to preach the Gospel in *Frissa*, where having converted many, he erected his See at *Utrecht* by the Order of *Carloman*; but the Bishop of *Cologne* converted, broad, that that City belonged to his Bishoprick, because from the time of *Dagobert*, that Castle had been annexed to the Bishoprick of *Cologne*, upon the account of preaching the Gospel to the *Frisians*. He adds, that this Bishop having not performed the Condition, he had forfeited his Right, and that this City ought to be a Bishop's Seat dependant upon the Holy See. He prays him to tell him what he ought to do, and send him a Copy of *Sergius's* Letter, that he might convince the Bishop of *Cologne*.

The 100th Letter is *Lullus's*, who wrote to the Pope against the Priest *Emedus*, who would not be subject to his Jurisdiction.

The 105th is *Boniface's*, wherein he imparts to *Cuthbert* Archbishop of *Canterbury* the Canons made in his Synod. He tells him, That they made a Confession of the Faith of the Church, owned an Union, and Subjection to the Roman Church, would yield Obedience to *S. Peter* and his Vicar, and that they have Ordained, that Synods should be called every Year; that they should require the Palls for Metropolitans of the Holy See; that they would follow the Commands of *S. Peter*;

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S. Peter: that Metropolitan, who have received the Pall, should observe the Instructions of the Boniface Bishops; that Bishops should neither keep Hunting Dogs, nor Hares; that the Priests should visit their Dioceses every Year; that Clergy-men should not wear Lay Men's Habit, nor bear Arms; that Metropolitan should judge their Suffragan Bishops to their Synods; and the Bishops shall bring to this Synod all Persons, which they cannot reform, who shall be subject to their Metropolitans; and they of the Bishop of Rome. The remaining part of it is an Exhortation to Metropolitans to discharge the Functions of that Ministry with Vigilance, and die rather than do any thing contrary to the Sacred Laws of the Church. Above the said he tells *Caesars*, that it were convenient to restrain the Witches, and Virgins of *Rome* of every age, in such Numbers to *Rome*, because the greatest part of them were debauched, and would give scandal in the whole Church, for there is scarce a City, think he, in *Europe* or *Rome*, where there are not some English Women of a wicked Life.

The 10th Letter is a Copy of the Letters, which a Bishop used to send to the Religious Persons of his Diocese to recommend their Prayers.

The 10th, 11th, and 12th Letters are Resolutions to the Emperor, in Oppose Swearing, and to desire some Reforms.

The last is in the Name of the Church of *Rome*, which desired her Bishop.

The following Letters shew part of the Collection, being Letters of the Popes to Boniface, and the Acts of the Council of *Speyer*, held under Pope *Zachary*, of which we shall speak in another place.

The Style of Boniface's Letters is plain, and burlesque, but they are good sense. He was very well acquainted with the Rules of Church Discipline, he was wholly devoted to the Holy See, he had much Sincerity, and was desirous for the Reformation of Manners, especially of the Clergy, and for the Conversion of *Infidels*. Some attribute to him the Life of *S. Leo*, whom *F. Mabius* thinks to be the Author. His Treatise of the Unity of the Faith is not come to us. *It is written in Latin in the Tenth Volume of his Speculum*, a Piece, entitled, *The Statutes of Boniface of Rome*, which contains several Rules for managing the Functions and Life of Priests, and of the Clergy, but this Book cannot be the Treatise of the Unity of Faith, as some have imagined. And there is some Ground to doubt whether it really belongs to Boniface or not; and so much the more, because he there addresseth himself to the Emperor, whereas in Boniface's time there was no Emperor in *Germany*.

GREGORY II.

GREGORY II. the third of that Name, was raised to the See of *Rome* the 24th Day of May, in the Year 704, and Governed that Church 16 Years, eight Months, and four Days. We have but one of his Popes Letters.

The 1st Letter is directed to Boniface the Priest, to whom he gave permission to preach the Faith among the *Infidels* in *Germany*. To this is annexed the Form of the Oath, which Boniface swore to the Pope in his Ordination the Year 721, or 725.

The 2d Letter is addressed to *Caesar*, *Charles*, Countroller of the Kings Household, to recommend Boniface to him. Upon which the Pope granted him Letters of Protection; which are among Gregory's.

The 3d is also a Letter of Recommendation for Boniface, directed to all Bishops, Priests, Deacons, Lords, Barons, and to all Christians.

The 4th is to the People, over whom he was Constituted Bishop. 'Tis in the ordinary Form which is in the Bible.

The 5th is directed to the great Lords of that Country.

The 6th is to all People.

The 7th is to the whole Nation of the *East Saxons* inhabiting *Germany*.

The 8th, which bears date 725, is directed to Boniface, to congratulate the progress he had made in converting the *Infidels*.

The 9th, 10th and 11th, respect the Controversies about Images, and are set down in the Acts of the VIIth Council, where we shall have fit opportunity to speak of them.

The 12th is addressed to *Ulfar* Duke of *Wessex*, where he exhorts to join himself with the Exarch in recovering the City of *Reverna* from the *Lombards*, and putting it under the Government of the Emperors *Leo* and *Constantine* again.

The 13th is a Decretal Epistle, in which he answers several Questions put to him by Boniface. In the 1st Article about the Degrees of Consanguinity, within which it is forbidden to Marry, he says, that it were to be hoped that no Persons nearly related would contract Marriage, but to yield a hint to the Barbarity of that Nation, they must content themselves to prohibit Marriages between Persons related in the fourth Degree.

In the 2d he permits an Husband, whose Wife is unable to perform Conjugal Duties, to marry another.

In the 3d he orders, that a Priest accused of any great Crime, shall clear himself by Oath, if there be no Witnesses for him.

In the 4th he forbids, that Confirmation performed by a Bishop shall be repeated.

The 5th commands, that there shall be only one Chalice set upon the Altar at the Celebration of Mass.

In the 6th he uses *S. Paul's* words to resolve the Question, Whether it be lawful to eat Meats offered unto Idols?

In the 7th he declares, that it is not lawful for Children, whose Kindred have put them into the Monasteries before the Age of 14 Years, to go out of them to lead a Secular Life.

In the 8th he forbids to Rebaptize those, who have been once Baptized in the Name of the Trinity, although it were by wicked Priests.

In the 9th he will have those Children Baptized, of whom there is no clear proof, that they have ever been already.

In the 10th he orders, that Lepers shall not be deprived of Communion.

In the 11th he forbids flying, when the Plague, or any other Contagious Disease is in a Monastery, or in the Church.

In the last, he commands Boniface to reprove disorderly Priests and Bishops, but would not have him to refuse to talk, or eat with them.

This Letter is quoted by *Gratian* under the Name of Gregory II, and 'twas dated the 10th Year of the Emperor *Leo*, the 10th Indiction, which is Anno 726 of the Vulgar Era, or common Account.

The 14th Letter of this Pope is directed to *Servus* Bishop of *Aquileia*, and in it he exhorts him not to invade the Rights of the Patriarch of *Grado*.

In the last to this Patriarch he tells him, what a strict prohibition he had laid upon the Bishop of *Aquileia*.

Besides these Letters we have a Memoir, which this Pope gave to the Bishop *Martinian*, the Priest *George*, and the Sub-Deacon *Dorotheus*, whom he sent into *Bavaria*, in which he gives them Instructions, what they should do in that Country for the establishment of the Churches, for the Ordinations of Bishops, and Regulation of Discipline. He advises them to allow of those Bishops who hold the Faith of the Church, and have been Canonically Ordained; to permit them to celebrate Divine Service according to the Roman way; but to put out those, whose Faith is suspected, or Ordination faulty; to model the Divine Service according to the usage of the Church of *Rome*; to constitute in the Provinces a sufficient Number of Bishops, with an Archbishop; to set Bounds to Provinces and Dioceses; to enjoy the Bishops not to Ordain such as have been twice Married, nor Ignorant, nor lame Men, nor such as have done publick Penance, nor Slaves, nor Servants, nor *Africans*; to have a special care of the Churches Revenues, and divide them into four parts, one for himself, another for the Clergy, a third for the Poor and Strangers, and a fourth for the Building; to Ordain only in the Ember-weeks; to administer Baptism at *Easter* and *Whitsunday* only, unless in case of Necessity; to observe the Constitutions of the Church of *Rome*; not to suffer any Man to have more Wives than one, nor to Marry his Niece; to esteem Virginity more highly than Marriage; to account no Meats unclean, but such as are offered to Idols; to avoid all sorts of Superstition; to teach, that it is not lawful to Fast upon *Sunday*, or upon *Christmas*, *Epiphany*, or *Ascension* Days; not to receive the Offerings of such as are at Enmity, till they are reconciled; to do Penance for daily Faults; to instruct the People concerning a Resurrection and a Judgment. This Memoir is dated Anno 715. [This Pope's Epistles are extant in the Councils, Tom. 6. P. 1437.]

GREGORY III.

GREGORY the third of that Name, was chosen in the Year 731. and fate 10 Years and some Months in the See of *Rome*. His first Letter is directed to Boniface, who was Ordained Bishop of the *Germans* by his Predecessor. He granted him the Right of bearing the Pall, promises him to erect new Bishopricks in *Germany*, according as the Number of Christians shall multiply. He assures him, that he had not absolved a certain Priest who bragged, that he had received Absolution from him; and answers some Questions, which Boniface had propounded to him.

In the 1st Article he orders, that they shall be Baptized again in the Name of the Trinity, who have been Baptized by the Heathens.

In the 2d he forbids to eat the Flesh of a Wild Horse.

In the 3d he commands to offer the Sacrifice for all that died in the Orthodox Faith.

The 4th ordains, that those who have been Baptized by a Priest that hath sacrificed to *Jupiter*, or eaten Meats offered to Idols, shall be Rebaptized.

The 5th forbids Marriage to the seventh Generation.

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III.

The 6th bids him to hinder a Widower to Marry above twice.
The 7th imposeth Penance for their whole Life upon such as Murder their Father, their Mother, their Brother, or their Sister, and prescribes them for Penance to abstain from Wine, and Flesh-Meats, and to fast three Days in the Week.

The 8th forbids to sell Slaves to the Heathens.

The 9th enjoins him, when he Ordains a Bishop to summon two or three Bishops to be present at the Ordination.

The 2d is a Letter of Recommendation directed to all Bishops, Priests and Abbots, given to Boniface, when he returned into Germany.

The 3d is a Letter composed on purpose for the same Person, directed to the Germans, whom he commands to obey Boniface, and leave their Heathenish Ceremonies.

The 4th is directed to the Bishops of Bavaria and Germany, whom he enjoins to come to those Councils, which Boniface shall call.

The 5th is directed to Charles Martel, of whom he desires assistance against the Lombards. 'Tis very urgent, and yet wistful very submissive.

The 6th is to the same Person about the same Business.

The 7th is to Boniface, he approves of the Division which he had made in Bavaria into four Bishopricks. He tells him that he ought to Ordain those Priests, who have exercised their Ministry in that Country, Bishops, although he can't find out by whom they were Ordained, if they be Orthodox, and of good Conversation. He will not have such Persons to be Re-baptized, who have been Baptized already in the Name of the Trinity, although through Error the words were not well pronounced, but orders them to be contented to confirm them by Imposition of Hands, and by anointing with the Christm. He allows him to reprove and correct *Wib*, if he act contrary to the Discipline of the Church. He orders him to call a Council, and not to continue long in one place, but to travel for the Conversion of all the Country. This Letter is dated *Octob. 27. Indiction 8.* which is the 739 Year of the Vulgar *Æra*.

To these Letters is joyned a Collection of Canons, taken out of the *Penitentials*, which seems to be a later Compouse, than of Gregory III. and which I do not believe to be the Works of this Pope; [yet both are Printed together under his Name in the Councils, Tom. 6. Pag. 1468.]

ZACHARY Bishop of Rome.

Zachary.

POPE Zachary was raised to the Holy See in the Year 741. He was a Greek, if we may believe the Authors of the Popes Lives, and had the reputation of being most mild and courteous, and yet at the same time very valiant and courageous. At the beginning of his Popedom, Italy was in great Troubles, *Luitprandus*, King of the Lombards, being at War with *Thrasimund* Duke of *Spoleum*, and the Romans, who assisted the latter. Zachary made Peace between the Romans, and the King of the Lombards; upon condition that he should restore four Cities, which he had taken from them; and so poor *Thrasimund* being forsaken, was forced to give over his opposition. But the Lombard having obtained his design, was not careful to perform his promise, but Zachary went to him, obliged him to restore the Cities to the Romans, and make a Peace with him. This very Pope being consulted by the French, whether they should acknowledge *Pepin* for their King, who had all the Authority already, and was enstated in the Government of the Realm, or *Chilperic*, who indeed had the Name of King, but was not capable of a business of that weight; answered in favour of *Pepin*, of whose Protection the Romans and Popes had then great need, having so Potent an Enemy near at hand, as the King of the Lombards was.

Although these Matters were of very great consequence, yet those, which are spoken of most in Zachary's Letters, concern the Churches newly founded in Germany by Boniface, who consulted him with much respect.

The first is an Answer to this Bishops Questions, contained in the foregoing Letter. They both begin with Compliments. Boniface tells the Pope, how great Veneration he had for the Holy See; and the Pope assures him, that he was extremely glad at the receipt of his Letters, by which he was informed, that the Church of *Jesus Christ* was every Day increased by his Preaching. Boniface tells him, that he had Ordained three Bishops in Germany, and divided the Province into three Dioceses; that he had placed one Bishop in the Castle of *Wurtemberg*, another in the City of *Burzburg*, and the third at *Erford*. He prays him to confirm what he had done, and to make these three places into Bishops Sees.

Zachary returns an Answer to this Article, that he approved what Boniface had done, and did accordingly make those three places Bishopricks. Nevertheless he desires him to see, whether these places are considerable enough to place Bishops in, because the Canons forbid to place them in Villages or small Towns, lest the Dignity of Bishops be thereby rendred vile and contemptible.

Boniface

Boniface, in the second Article of his Letter, informs Zachary, That *Caroleman*, a French Duke, had desired him to hold a Council in his Kingdom, to re-tore the Discipline, which was almost lost because there had not been a Synod held in France for above Four-score Years; and the Bishopricks and Arch-Bishopricks by that means were fallen into the hands of Lay-men, whose Lives were very Scandalous, and Disorderly. He desires leave of Zachary to hold a Council, and this Pope grants him his Request in his Answer.

In the third Article he desires to know what he should do with those Bishops, Priests, and Deacons, who lived in many Disorders and Debaucheries. Zachary answers him, That he ought not to suffer them to perform the Functions and Offices that belong to their Orders and Degrees.

In the 4th Article, Boniface desires the Pope to appoint him a Successor, or give him leave to chuse himself one. The Pope denieth him this Request, it being contrary to the Canons to appoint a Successor to a Bishop while he is alive: Yet he grants him power to nominate one at the point of Death.

In the 5th he enquireth, whether it be true, that one of his Country had obtained a Dispensation from [Gregory III.] Zachary's Predecessor, to Marry his Uncle's Widow, which had been his Cozen-German's Wife, and had received the Veil. The Pope answers him, That his Predecessor did not grant such a Licence, because the Holy See allows nothing contrary to the Constitutions of the Councils, and the Holy Fathers.

In the 6th, he asks him, whether it be true, That on *New-Year-Day* Heathenish Dances and Ceremonies are practised in Rome. The Pope answers, That there is no more any such practice there, and that that detestable custom was abolished by S. Gregory.

In the 7th he says, That some French Bishops, who had been Adulterers or Fornicators, after they had made a Journey to Rome, pretended, that the Pope had given them Power to perform their Offices; but he maintained the contrary, because the Holy See would do nothing against the Canons. The Pope confirms him in this Opinion, and commands him not to believe them, but to punish them according to the Severity of the Canons. He adds, That he hath sent three Letters of Confirmation to the three Bishops constituted by Boniface; and also that he hath written to *Caroleman*, to exhort him to a speedy Execution of his design. This Letter is dated on the 11th Indiction, that is, in the Year 742.

The second Letter of Zachary is a Copy of the Letter written to the three Bishops instituted by Boniface. By the Authority of the Holy See he confirms the Institution of their Sees. He declares, that no body but the Apostolick Vicar, shall ordain Bishops for those Sees; and prohibits encroaching upon their Jurisdiction or Territory.

The third Letter of Zachary is that which he sent to the French Bishops, to Congratulate them for endeavouring the Re-establishment of Church-Discipline, and the Reformation of the manner of the Clergy, and to exhort them to do it effectually, and as becomes Holy Bishops.

By the 4th Letter directed to Boniface, Zachary gives the *Pall* to the three Metropolitans instituted by Boniface; Then he approves the Sentence which Boniface had passed against two French Men who had lived a Profane and Disorderly Life. This Letter is dated in June, in the 12th Indiction, that is, in the Year 743.

In the next Letter, directed to the same Person, he wonders, that Boniface having at first desired of him the *Pall* for the three Metropolitans, he begg'd it then but for one. He complains, that he suspected him guilty of Simony. He commands him for giving no credit to a Bishop of Bavaria, who did falsely affirm himself to have been Ordained by the Pope. He exhorts him to hinder all them that do not live according to the Canons, from performing the Priestly Functions. He confirms him in the right, granted him by his Predecessor, to Preach in Bavaria. This Letter is dated in the year 745.

In the 6th Letter, directed also to Boniface, Zachary answers a Question propounded to him by * two Persons of Piety of Bavaria, about the Validity of Baptism, Administered by a Priest, who by not understanding Latin, in stead of saying, *In Nomine Patris, Filii, & Spiritus Sancti*, had said, *In Nomina Patria, & Filia, & Spiritu Sanctia*. Zachary answers, That if that Priest did not use *us. off.* design to introduce an Error or Heresie, but committed this fault merely out of Ignorance of the *in Ep. Heb.* Latin Tongue, they ought not Re-baptize those whom he hath Baptized, but only Consecrate *Syl.* them by the Imposition of Hands.

The 7th Letter to *Pepin* Countable of France, and to the French Bishops or Lords, is only a Collection of several ancient Canons, touching divers Articles of Discipline, about which he had been Consulted by *Ardoanius* a Presbyter sent from *Pepin*.

In the 8th Letter he acquaints Boniface, that he hath sent those Canons, and enjoins him to Examine a new Matter of the three French Bishops, and to send them to Rome, in case they maintain their own Innocency. This is dated in January in the Year 747.

The 9th Letter, according to the date, was sent the Year before. Zachary commends Boniface's Zeal, exhorts him to continue in it, comforts him concerning the Irruption of the Barbarians into the Countreys converted by him. He approves what he had done in the Synod held in France, and was mightily pleased that they had pitched upon a City to be made a Metropolis, that Boniface might be settled there. He blames them that opposed this design, and commends the French Princes for having countenanced it. He confirms his Sentence against disorderly Bishops.

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Zachary. He assures him, That he ought not to believe those that boast of being Established by the Holy See. He acquaints him, that the Condemnation of *Adalbert* and *Clement* was approved in a Synod held at *Rome*. He faith, He will deal with another Seducer, named *Godefrid*, who was in his Journey to *Rome*, as he deserves. He will have him to hold yearly a Council in *France*. He confirms him in the right of a Metropolitan, which he annexeth to the City of *Colen*.

The 10th Letter is directed to *Boniface*. He says that they ought to Rebaptize those who have not been Baptized in the Name of the three Persons of the Trinity; That, Sacrilegious, Traitors, or Heretical Priests or Deacons are to be Banished into Monasteries, and put to Penance.

He rejects the Error of one * *Samson* a Presbyter of *Scotland*; affirming, that a Man might be made a Christian, without being Baptized in the Name of the Trinity, only by the Bishops Imposition of Hands. He approves a Writing of *Boniface*, about the Unity of the Faith, and the Apostolic Doctrine, directed to all Bishops, Priests, and Deacons; He refuses to send another Person to hold Councils in *France*; He approves also the Profession of Faith, sent to him by the French Bishops. He writes against *Virgilius*, who molested *Boniface*, assuring him, That he will write to the Duke of *Bavaria*, to send him to him, that he may judge him. Lastly, He answers *Boniface's* last Letter, that seeing the French did not keep their promise, to make *Colen* a Metropolis in respect to him, he may dwell at *Montz*, and gives him leave to chuse a fit Person to succeed him. This Letter is dated May 748.

The 11th Letter of *Zachary* is directed to some French and German Bishops; He congratulates their Union among themselves and with the Holy See, and exhorts them to continue their Labour for the Church, joyning with *Boniface*, Vicar of the Holy See.

The 12th Letter is to *Boniface*. He commends his Zeal and Piety. He likes well his Separation from the Erring and Disorderly Bishops. He says, That if the French Bishops will receive the *Pall*, and perform their Promises, they will deserve Praise; That what he received freely, he gives freely. He grants a Privilege to the Monastery of the *Benedictines* founded by *Boniface* in a Solitude of *Germany*. Then he answers several Questions proposed to him in a Memoir, which *Lullus* sent by *Boniface*, presented to him. This is the Sum of these Answers. 1. That it is Unlawful to Eat Wild Beasts, yea Hares. 2. That on the Thursday before Easter, when the Holy Christ is Consecrated, they ought to kindle three great Lamps full of Oil, which may last till Holy Saturday, and to kindle at those Lamps the Paschal Tapers, used at the Baptismal Font. 3. That those that have the Falling-Sickness, if they have it from their Birth, or from their Parents, should be banished from the Towns; but if it happens to them accidentally, they ought to endeavour to Cure them; That in the mean while they are not to Communicate, but after all the rest of the Congregation. 4. He approves the usage of Washing one another's Feet on Holy Thursday before Easter. 5. He reproves some certain Forms of Blessings used among the French. 6. He says, it were to be Wished, that Presbyters were 30 Years old [before their Ordination] yet, if need be, they may be Ordained at 25. 7. He informs him, that *Milo*, who had been put in *Rigobert's* place at *Rheims*, should do well to quit that Bishoprick. 8. He says, That he hath found no Decree about the time in which they ought to eat Bacon; yet he does not think, they ought to eat it before it be Dried in the Smoke, or Dressed at the Fire; and if they will eat of it without Dressing, they must stay still after Easter. 9. He approves the Condemnation of a Bishop who bore Arms, and committed Fornications. 10. He says, That Ordinations ought to be Celebrated at Lawful times: Yet he excuses *Boniface* for performing them at other times out of Zeal. 11. He informs him, That he ought not to make any Scruple of taking a Penny a House for the Church Revenues. 12. He enjoins him to put to Penance, and to Depose those Presbyters, who have been Ordained, being only Laicks, and involved in Criminal Matters, if their Crime comes afterward to be discovered. 13. He thinks one may fly to avoid Persecution, when it is fierce. 14. He forbids Communicating with an Excommunicated Person who desires not Absolution. 15. He thinks that a Tribute may be taken of the *Salomonians* who come to live in Christian Countrys. 16. Lastly, He tells him, that he hath marked in *Lullus's* Volume, in what places they are to make the Sign of the Cross in the Canon of the Mass. This Letter is dated November 751.

In the 13th Letter, written a few days after, he praises the unwearied labour of *Boniface*, who had for 25 years together, preached the Gospel in *Germany*, and holden Councils in *France*. He says, it is just he should have a Cathedral Church, and for that purpose, he confirms the right of Metropolitan to him and his Successors in the Church of *Montz*, and gives him for Suffragans the Bishops of *Tongres*, *Colen*, *Worms*, *Spire*, *Utrecht*, and all the Countrys of *Germany*.

The 14th Letter of *Zachary* is the Privilege granted * to the Monastery of *Fulda*, Founded by *Boniface*, which imports, that this Monastery shall be Subject to the Holy See only; and that no Person shall say Mass, or exercise any Jurisdiction there, unless invited by the Abbot.

* The Name was, *The Monastery of Our Saviour*; but hath been in after Ages called *The Monastery of Fulda*, because it was built in the City

and near the River of the same Name, Anno 742. by the care of *Basilius*, but charge of *Charles* the Great, and *Pepin*, Kings of *France*.

There

There is also a Letter of *Boniface* to *Gripin*, *Pepin's* Brother, wherein he recommends to him some Monks of *Turingia*, to protect them against the *Pagans*.

The 15th Letter of *Zachary* is directed to the Bishops of *France*. He sent it by some Monks, or Clerks, who were sent by *Opatus* Abbot of *Mount Cassin*, and from *Carleoman*, to procure Peace between *Gripin* and *Pepin*, and to demand a second time, *St. Benedict's* Body, which they pretended had been Rolen away from *Mount Cassin*. He exhorts the French Bishops to maintain the Justice of their Demand.

In the 16th, he exhorts the French to suffer no Ecclesiastical Person guilty of Murder or Fornication; and advises them to assemble Councils every Year, to re-tore the Discipline.

The 17th Letter is supposititious, at least the Title and Date of it are false; for it is directed to *Aulfredus* Bishop of *Vienna*, and there was no Archbishop of that Name in that Church under *Zachary's* Pontificate; and it is dated the 7th of March, of the first Year of *Constantine*, which is the Year 741; of the Vulgar *Era*; at which time *Zachary* was not Pope.

The 18th is not more certain: 'Tis a Prohibition somewhat ill written, that a certain Person should not marry his Father's God-Daughter, because of the Spiritual Consanguinity.

[These Epistles are all of them extant in Tom. 8. of the Councils, p. 1498.]

ANDREAS CRETENSIS.

ANDREW, born at *Damascus*, having finished his first Course of Studies in his own Country, came to *Jerusalem* towards the year 730, where he embraced a Monastic Life, and was at the 6th Council in his Patriarch *Theodorus's* stead, and there encountered the Monothelites. He was detained at *Constantinople*, and put among the Clergy of that Church; he was ordained Deacon, and had the care of the Education of Orphans committed to him. A little after, he was ordained Archbishop of *Crete*; he governed this Church many years, and died at *Mistene*, in the beginning of the eighth Century of the Church.

In this Story of Andreas Cretensis, there is certainly a great Mistake; for how could he come to Jerusalem in 730, and become a Monk, and in that Quality represent his Patriarch Theodorus at the Sixth General Council, which was 50 Years before, viz. in 680. His coming to Jerusalem ought to be placed doubtless towards the Year 630, and then his Death will fall toward the beginning of the 7th Century, according to the Calculation of Dr. Cave, Cal. Oudin, and the best Chronologists.

He composed a great number of Sermons, and particularly Panegyrics. Father *Combes* collected all that he could meet with in the Libraries, and printed them in Greek and Latin [at Paris] in 1644. [With Notes, and an Index to explain the Words.] This Collection contains 17 of them.

The first is upon the Virgin's Nativity: He extols this Festival, which he looks upon as the Original and Principal of all the Feasts of the New-Law. He there speaks of *Joachim* and *Anne*, of the Presentation of the Virgin in the Temple.

The 2d is upon the Annunciation. In it he maketh several Divine Reflections upon the Angel's words.

The 3d is on the Circumcision, and upon *St. Basil*. He follows *Africanus's* Opinion about *Joseph's* Ancestors; and says, he was *Jacob's* Natural Son, and *Heli's* according to the Law. He speaks of the Names of *Immanuel* and *Jesús*, and makes some Mystical and Moral Observations upon the 8th Day. Then he passes to the Praises of *St. Basil*, in the end whereof, he maketh an excellent Prayer to him.

The 4th is upon our Lord's Transfiguration. It contains several Allegorical Reflections upon the Circumstances of this Miracle.

The 5th is an Homily, in which he explains *Lazarus's* Resurrection. He there confounds *Mary*, *Lazarus's* Sister, with the Woman that was a Sinner.

The 6th is upon Palm-Sunday.

The two next upon the Exaltation of the Cross.

The three following are upon the Virgin's Death. In it he describes several miraculous Circumstances of her Death, and particularly her Triumphant Ascension into Heaven in Body and Soul.

The 12th is a Panegyrick upon *Titus*, first Bishop of *Crete*.

The 13th is upon *St. George*, whose Martyrdom he relates.

The

The 14th is a Panegyrick upon St. Nicholas Bishop of Myra: He says nothing of his Life in particular, but only that he encounter'd the *Arians*; that he preserv'd *Lycia* from Famine, and converted an Heretick Bishop.

The 15th contains the Praise, the Life and Miracles of a certain Monk, named *Patapius*.

The 16th, which is another Panegyrick upon *Patapius*, is not *Andrew's* of *Crete*, but some of his Scholars; who relates, how that holy Hermit appeared to *Andrew* of *Crete*, and what he hath told him of his Life.

The 17th contains excellent Instructions about the Miseries and Uncertainty of Human Life.

F. Combefis, in his Addition to the *Bibliotheca Patrum*, attributes also to *Andrew* of *Crete* two Homilies; the one upon the Virgin's Nativity, which had been published by *Schorus*, under the Name of German Bishop of *Constantinople*. *Alatius* hath attributed it to *Gregory* Bishop of *Nicomedia*; and it is found in some Manuscripts under St. *John Damascene's* Name. But *F. Combefis* having seen it in a Manuscript, under *Andrew* of *Crete's* Name, believes it rather to be his, than the others, because of a great number of Compound Words commonly used by *Andrew* of *Crete*. The second is a Sermon upon the Beheading of St. *John Baptist*, already published by *Lipomannus*.

They attribute to this Archbishop *Andrew* a great number of Odes, Pieces in Prose, upon the Festivals of the Year, which *F. Combefis* hath joyned to his Homilies. He does also ascribe to him some Iambick Verses, directed to *Agatho* the Deacon, which are at the end of the Letter of this latter, in the second Volume of the Addition to the *Bibliotheca Patrum*. Some believe, that this Archbishop of *Crete* is also the Author of the Commentary on the *Revelation*, bearing the Name of *Andrew* of *Casarea*: Which maketh others think, that he was translated from the Archbishoprick of *Crete*, to that of *Casarea* in *Cappadocia*. But there is no need to suppose this groundless Translation: For, though we should suppose this Work to be of *Andrew's* of *Crete*, which is uncertain, *Casarea* might perhaps have been put for *Crete*. This Author's Sermons are not to be contemptible, as the most part of those of the modern *Greeks*; they are full of Wit, Learning, and Morality, and want not Eloquence nor Greatness: His Discourse abounds with compound and hard Words; his Narrations plain, his Reflections just, his Praises vehement, his Figures natural, and his Instructions solid.

ANASTASIUS.

ANASTASIUS, Abbot of the Monastery of St. *Eulymius* in *Palestine*, flourished about the year 740. St. *John Damascene* commends him in the beginning of his Treatise of the *Trisagion*, which he composed, to draw this Abbot out of the Error, which he thought him engaged in about this Point. They attribute to him a Treatise against the *Jews*, published in *Latin* in *Cassian's* Antiquities; and in the *Bibliotheca Patrum*, [Tom. 13.] but it might be supposed to be made a more modern Author; for the Author of it says, that 800 years ago Christ's Oracles were fulfilled, that the *Jews* were dispersed, and *Jerusalem* destroyed by *Vespasian*: Which makes me think, that he lived to the ninth Century. This Author does not only bring Proofs for the Christian Religion, but he answers the Questions and Objections of the *Jews*. The Work is imperfect: It is found in *Greek* in the *Varian* Library, and in the *Isidore* at *Rome*. It is written well, and the Reasons he alleges are pretty solid. He observes, That when Christians honour Images, they do not adore the Wood, but their Respect refers to Christ, and his Saints; and that they are so far from adoring Images, that, when they are grown old and spoiled, they burn them, to make new ones.

EGBERT of YORK.

EGBERT, an English Man, Brother to **Ethel* King of *Northumberland*, was Archbishop of *York*, from 721, till about 767. The chief Work of *Egbert* was a Penitential, published in four Books, which are found in Manuscript in the Libraries of *England*. We have different Extracts of it: There is one, containing divers Canons concerning

cerning Clergy. Another composed of 33 Constitutions against divers Sins of Clergy, and other Christians. These Collections are ill contrived, and of little Authority.

There was printed in 1664. at *Dublin*, together with *Boniface's* Letters, a Treatise about the Life of Clergy-men, bearing *Egbert's* Name. It is made up of Questions and Answers; and the Questions are not directed to one Archbishop, but to many Bishops: 'Tis therefore a Consultation directed to a Council; but it seems to me to be much later than *Egbert*. The small Tract of the Remedies of Sins ascribed to *Bede*, is one of the ancientest Extracts of *Egbert's* Penitential: All those Pieces are of no great use. They are found in the end of the sixth Volume of the Councils of *F. Labbe's* Edition.

St. JOHN DAMASCENE.

JOHAN, surnamed *MANSUR* [by the *Arabians*], or *Chrysorroas* [from his Eloquence], was born at *Damascus*, of rich and godly Parents. He was taught and brought up by *Cosmas*, a Monk of *Jerusalem*, who had been taken by the *Saracens*. After his Father's decease, he succeeded him in the Place of Counsellor of State to the Prince of the *Saracens*. Being in that Office, he began to write in the Defence of Images; which did so highly provoke the Emperor *Leo*, surnamed *Euxocharis*, that he formed a design to destroy him by an unparalleled piece of Treachery: He caused one to counterfeit the Hand of *John Damascene*, and to contrive a Letter in his Name, whereby he betrayed his Master, advising *Leo* to come speedily to *Damascus*, to take that City. This Letter he sent to the Prince of the *Saracens*, who, if we believe the Author of St. *John Damascene's* Life, caused *John's* Hand to be immediately cut off, and to be for many hours exposed to the sight of the People in the middle of the Town. In the evening *John* demanding it, joyed it to his mangled Arm; afterward having prayed to the Virgin, and thereupon going to sleep, it was found re-united to his Arm when he awoke out of his Sleep: This Miracle struck the Prince of the *Saracens* with amazement, and forced him to acknowledge *John's* Innocency; he prayed him to continue in his Court, but *John* chose rather to withdraw himself from the World, and therefore betook himself into St. *Saba's* Monastery at *Jerusalem*, where he was committed to the care of a very severe old Monk, who imposed on him a perpetual Silence; for the breaking of which, he was turned out of his Cell by that old man, who commanded him, for his Penance, to carry away the Filth of the Cells of the Monastery. When he had made himself ready to obey his Order, the good old man embraced him, and caused him to return. About the end of his Life, he was ordained Priest by the Patriarch of *Jerusalem*; but he returned immediately again into his Monastery, from whence he did valiantly oppose the Opinion of the *Iconodlastes*. He died towards the year 750. This Author wrote a great number of Works of all kinds: They may be divided into Doctrinal, Historical and Moral,* Theoretical, Ecclesiastical and Prophane. Among the Doctrinal Works, we may place in the first Rank the four Books of the Orthodox Faith, in which he hath comprehended the whole substance of Divinity in a Scholastical and Methodical manner.

The first Book is of the Nature, Existence, and Attributes of God, and of the three Persons of the Trinity. In all Points he agrees with our Divines, except in the Article of the Procession of the Holy-Ghost, which he believes to proceed from the Father only.

The 2d Book treats of the Creatures, the World, the Angels and Demons, of Heaven and Earth, and all Things contained therein, of Paradise, and of Man. He teaches, that Man is composed of a Body and Soul, that his Soul is Spiritual and Immortal; he distinguisheth the Faculties of it; he speaks of its Passions, Actions, Thoughts, Will, and Liberty, which he places in the power of doing what we please. He treats also of Providence, Prescience, and Predetermination. He affirms, that this taketh no place in free Actions; that God permits them, but ordains them not. He concludes with Man's Fall, of which *Adam's* Sin was the cause.

This leads him to the Incarnation of the Son of God, which is the Subject of his third Book. He explains this Mytery with great exactness; he establisheth the distinction of the Existence of the two Natures; he speaks of their Proprieties, of the Wills of Christ, and of his Free-will, which he believes to be different from ours, in that the Determination of it is without any doubt or deliberation proceeding. He enlargeth upon the two Wills of Christ; he explains in what sense these Expressions are to be understood. There is in Christ an Incarnate Nature, a Theandrick Will, and an Human Nature Deified. He shews, that Jesus Christ was subject neither to Ignorance, nor to Temptation; that the quality of Slave does not belong to him; that he increased in Knowledge and Wisdom so far forth only, as it did more appear outwardly, according as he grew

Egbert of York.

St. John Damascene.

* Such as treat of the Festivals of the Year.

* *Alia's* Eadbert.

S. John
Damas-
cene.

into years. He proves, that the Human Nature did really suffer, whilst the Divinity remained impassible. He maintains, that the Divinity never ceased to be united to Christ's Soul and Body, nor in the time of his Death.

In the 4th, having discoursed of Christ's Resurrection, and examined some Questions about the Incarnation, he treats of Baptism, of the Faith, the Cross, and the Worship due to it; of the custom of praying towards the East; of the Holy Mysteries, in which we ought not to doubt, but Christ gives us his Body and Blood * to feed us, the Bread and Wine

* Spiritually,

† In their Use,

not Nature.

being † changed into Christ's Body and Blood, and being but one and the same thing. He tells us, with what Fervour we ought to receive such a Holy Sacrament. He establisheth Mary's perpetual Virginity, both in and after the Birth, and reconciles the two Genealogies of Christ, after the same manner with

Africanus. Then he proves, that Saints ought to be honoured, and their Relicks revered. He would also have the Images of Saints, and of Christ, to be honoured, and believeth them to be very useful to remember us of them. He confesses, they do not worship the Matter whereof the Cross or the Images are made, but only that which is represented thereby. He says, That this Custom is established by an ancient Tradition, and thereupon he quotes the Fabulous Story of the Image sent by Christ to King *Achab*. He takes notice, that no Image of God ought to be made. He maketh a Catalogue of the Sacred Books of the Old Testament, agreeable to the Canon of the *Hebrews*. To the Books of the New, he adds the Canons of the Apostles, which he thinks to have been collected by *St. Clement*. Having treated of all these Things, he comes again to some Questions he had forgotten. He explains, how many ways they speak of Christ. He proves, God is not the Author of Sins, and that there is but one Principle of all Things. He renders a Reason, why God created some Men, who would Sin, and not Repent. He shews what's the Law of Sin, and the Law of Grace. He gives some Reasons of the Observation of the Sabbath, and Circumcision. He extols the State of Virginity. He concludes with some Reflections upon Antichrist, the Resurrection, and the Last Judgment: Whereupon he says, "That Hell Fire shall not be material as that among us, but such as God knows; *Nam materiam hujusce nostri constituentem, sed qualem Deum novit.*" This Work is in Greek and Latin in the *Basle* Edition, [in 1548, and 1575.] *St. John Damascene* wrote many Tracts more upon some particular Doctrines.

A Dialogue between a *Christian* and a *Saracen* about Religion.

Another Dialogue under the Name of an *Orthodox* and a *Manichee*, in which he disputes against the Errors of those Heretics.

A Treatise of the two Natures against the * *Monothelites*, who did admit

* The Accephali, but one Nature in Christ, made up of two.

A Treatise of the *Trisagion* against the Sedition of *Peter the Fuller*, wherein he explains several forms of Speech about the *Trinity*, and the *Inconveniences*. Dr. Cave.

A Treatise of the two Wills in Christ against the *Monothelites*.

Another upon the *Trinity*, and the *Incarnation*.

To these Tracts may be added, the last Article of his *Logick*, wherein he explains what is the *Hypostatic Union*, and his *Institutes*, containing an Explication of the Terms used by him in speaking of the Mysteries, as *Essence*, *Substance*, *Person*, *Hypostasis*, &c.

The three Orationes upon Images belong to the Doctrinal Tracts. He distinguisheth two sorts of Worship and Adoration; the one Supreme, belonging to God only; the other a Worship of Honour and Respect only. He says, The matter of Images is not worshipped, but what is represented by them; that they are in stead of Books to the Ignorant, and that, in worshipping of them, they worship the Saints, of whom they are the Images. He cites *St. Basil* to Authorize this use of them. He objects to himself *St. Epiphanius's* Letter, and answers, Either that that Letter is supposititious, or that he caused the Picture he speaks of to be buried, only for some particular Reasons; like as *St. Athanasius* caused the Relicks of Saints to be buried, to condemn the Profane Practice of the *Egyptians*. He cites several Passages of the Fathers, to prove, that the Images of Saints are to be honoured; but there is hardly one word proving directly what he maintains, though he relates a great many Passages in those three Orationes. He owns, the worship of Images cannot be established from Holy Scripture, and that it is authorized by the Tradition of the Church only. Lastly, he confesses, no Image ought to be made of the *Trinity*, nor of Things purely Spiritual.

The Prayer for the Dead is another Point, which also is not proved but by the Tradition of the Church. *S. John Damascene* defends it in an Oration made for that purpose. In it he affirms, that the Prayer for the Dead is from the Tradition of the Apostles. He adds, That the Church does do nothing, but what is useful and pleasing to God; from whence he concludes, that by those Prayers they obtain the Remission of those Sins, which remain to be expiated by the Dead. He relates the Fable of *Trajan's* Deliverance, and a Story that happen'd to *St. John the Almsgiver*.

We may moreover add to these Tracts, two very short Treatises; the one, in what consists the Image and Similitude of God, in which were created; and the other, of the Last Judgment. Besides, we may add to these, two Letters about the *Mist*, and the *Consecration*; but I do not believe them to be of *St. John Damascene's*.

The

The Historical Works of *S. John Damascene* are fewer in number.

We have a Treatise of Heresies, which bears his Name; but the twenty four first are not *S. John Damascene's*.

The rest, beginning at the *Nestorians*, were added by *S. John Damascene*. He joins to the Heretics already known, viz. the *Nestorians*, *Eutyrians*, *Monophysites*, *Apharadocites*, *Theodasians*, *Jacobites*, *Agnoetes*, *Donaristes*, *Monothelites*, *Saracens* and *Iconoclasts*. He joins, I say, to these, other unknown Sects of Perilous that had extraordinary Opinions and Practices, namely, the *Semidolites* who taste of the Pulse brought to them by *Diocorus's* Scholars, and believe this is to them instead of Sacrifice; the *Orchistes*, which are Monks dancing, when they sing God's Praises; the *Gnostomachi*, who will not have Men to Write or Study, a good Life being sufficient; the *Heliotropes*, who believe there is a certain Vertue in the Herb, called *Turnsol* or *Heliatrope*; the *Timetophelites*, who believe Men's Souls to be like to the Beasts, and that they die with them; the *Theocatochoes*, who find fault with some Expressions in the Scripture; the *Christulites*, who believe that Christ hath left his Body and Soul in Hell, and that the Godhead only ascended up to Heaven; the *Ethioprophetes*, who retain some Pagan Superstitions; the *Ethiopisceptes*, who find fault with ancient Usages, and introduce new ones; the *Parameuantes*, who interpret several places of the Old and New Testament according to their own fancy; and the *Lampetians*, living after their own fashion. It is plain, That *S. John Damascene* gave what Names he pleased to those he thought to be of these Opinions and Practices, tho' they made not a Body nor a Sect. Part of the Greek of this small Tract was published by *Billius*, at the end of his Edition [at Paris in 1619.] but *M. Costelier* published it not long ago whole in his Monuments of the Greek Church, Vol. 1. p. 278.

The History of *Barlaam* contains a long Narrative of the Conversion of the Son of the King of the *Indies*, called *Josaphat* by the Monk *Barlaam*; 'tis more like a Romance than an History. Some think it is not *S. John Damascene's*; nevertheless it is like enough to his Style, and all of it is agreeable to his Doctrine, except in the Procession of the Holy Ghost from the Son, which may have been added by this Interpreter in the Translation, as also in the Original by some Transcriber.

We have but one of his Moral Works; but it is as considerable in its kind, as the Book of the Orthodox Faith is. For *S. John Damascene's* hath comprehended in three Books, Intituled, *Parallels*, an infinite number of Precepts and Maxims of Morality, reduced to different Heads, under which he first citeth some Sentences of the Scripture, and then some Passages of several Fathers.

The Hecatomastick Works of *S. John* are very numerous, but few of them are printed. These are printed.

A Sermon on Christ's Transfiguration, in Greek and Latin.

Three Discourses upon the Virgin's Nativity, also in Greek and Latin.

Two upon her Assumption, in Latin only.

A Sermon upon Holy Saturday, published in Greek and Latin by *Billius* [and in Greek and Latin by *Pantinus*, at Antw. in 1601.]

His Ecclesiastical Works, or Books of the Divine Service, are,

Some Hymns on the great Festivals; Odes and Profes for the Service of the whole year, distinguished into two Parts. They are not all *S. John Damascene's*, but some are *Metropolitan's* and other Authors.

Lastly, we have a Book of Logick and another of Physick, of *S. John Damascene*.

These are the Works contained in the most perfect Editions of *S. John Damascene*. The First Editions contain but few Works:

His Three Discourses of Image-worship were printed in Greek, at Rome, in 1533. in Latin, at Paris, in 1555. and at Antwerp, in 1556.

The History of *Barlaam* and *Josaphat*, at Paris, in 1568. at Colen in 1593. at Antwerp 1601.

His Four Books of the Orthodox Faith were printed in Latin, at Paris, in 1507. in Greek, at Verona, in 1531.

The Dialogue against the *Manicheans*, at Basil, in 1578. [at Passaw in 1572, Octavo.]

The Hymns, at Paris, in 1575.

They printed in 1539, 1548 and 1575, at Basil, a Collection of the chief Works of this Father, wherein are found the Books of the Orthodox Faith in Greek. Since that, *Billius* made a much larger Collection of them, containing all the Works above-mentioned. It was printed at Paris, in 1577, 1603 and 1619, but it hath few Works in Greek.

M. Aubert having published *S. Cyril*, design'd to undertake a new Edition of *S. John Damascene's* Works, and having communicated his Design to the Learned^d, had collected several Pieces; among the rest, *M. Alarius* sent him a great number of his Works, never published before, which he had taken the pains to get copied out from some Manuscripts, and to translate them himself. *M. Aubert* dying before he could execute this Design, *F. Labbe* promised, in 1652, an Edition of *S. John Damascene's* Works, and printed a Specimen of it, wherein he set down the Names of the Works which *Alarius* had communicated to *M. Aubert*, without mentioning what this Learned Man had contributed to it, yea, and intimating, That he received no help by his Manuscripts. *Alarius* having heard of it by *F. Goar*, complain'd,

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That

S. John Damascene.

That F. Labbe would set himself forth by his Labours, without expreſſing the leaſt acknowledgment of them; and he publiſhed a Catalogue of the Manuſcripts of S. John Damascene, which he had lent to M. Aubert, and of them he had by him yet and which he had to ſend. Theſe are mention'd there.

A Panegyrick of S. John Chryſoſtom, and the following Sermons, on the Virgin's Nativity; on Chriſt's Preſentation in the Temple; on the Virgin's death, and the Fig-tree dried up; a Confeſſion of the Catholick Faith; a Treatiſe of Malice and Vertue; an hiſtorical Tract of Chriſt's Birth; the Greek Treatiſe of the Dialogue between a Chriſtian and a Saracen; Definitions; other Definitions; a Treatiſe of the Divinity and the Incarnation of Chriſt; a Treatiſe of Chriſt's Body; another againſt the Jacobites; two Treatiſes againſt the Neſtorians; a Writing containing the Paſſages of the Fathers, proving, That Chriſt is compoſed of two Natures, and that there be two Natures in him; a Treatiſe of the two Wills and the two Operations in Chriſt; a Writing upon *Eaſter*; a Prayer; a Sermon on the Annunciation of the Virgin; a Treatiſe to thoſe that believe two Natures, two Wills and two Operations in Chriſt. Thoſe are the Works of S. John Damascene, which Allatius had lent two M. Aubert, together with ſeveral other Pieces of the Greek upon S. John Damascene's Works, of the Lives of this Saint, and a Critical Cenſure upon his Works made by Allatius himſelf. He was moreover to ſend him his Lexicon, which he ſays, is a large Work, rare, and contains in it many things, with ſeveral other Greek Pieces, the Titles whereof may be ſeen in the Catalogue it ſelf, in the end of the Collection of the Greek Works publiſhed by Allatius, and printed at Antwerp in 1653.

S. John Damascene writes clearly and methodically; he was a ſubtle Divine, an able Compiler, but a mean Preacher.

S. CHRODEGAND, Biſhop of Metz.

S. Chrodegand.

[* Alias Chrodegandus in ſue or Roda-gandus.]

CHRODEGAND * Son of Landrada, having ſpent his Youth in the Court of Charles Martel, was advanced, under Pepin's Reign, to the Biſhoprick of Metz, and ordained by Pope Steven (An. 743.) He was the Founder and Reſtorer of the common Life of Clerks; for, having taken Poſſeſſion of his Biſhoprick, he caſt his Clergy to dwell in a Cloyſter, gave them a Rule, and ſupplied them with all the Neceſſaries of Life, that they might take no more care for earthly Things, but might apply themſelves wholly to God's Service only.

This Rule of Chrodegand was publiſhed, in its Native Purity, by F. Labbe, out of a Copy tranſcribed from an ancient Manuſcript of the Vatican Library. F. Dacherius had printed one under his Name in his *Spicilegium*; but this is a Rapſody patched up out of the true Rule of Chrodegand, Decrees of the Council of Aix-la-Chapelle and ſome other Monafterick Rules. The true one hath but 34 Articles, with a Preface to them, wherein Chrodegand tells his Clergy, That, if the Canons of the Nicene Councils were yet in force, and the Biſhop and his Clerks lived according to their Rules, there would be no need for him to make a new Rule; but having found the Clergy and the People of his Dioceſs remiſs and looſe, he thought himſelf obliged to preſcribe theſe Rules: That he enjoins all the People of his Dioceſs, to live in Unity and Love, to frequent the Divine Service conſtantly, to be obedient to their Biſhop, to avoid Lawſuits and Diviſions, to give no Offence; and the Paſtors to look to their Flocks, as knowing they muſt one day give an Account of them to the Paſtor of Paſtors.

Then he preſcribes ſome particular Rules to his Clerks.

In the 1^{ſt}. Article he recommends Humility to them.

In the 2^d. he binds them, To take place of one another according to their Seniority in Orders. He will not have them to call themſelves by their proper Names, without adding the Name of their Dignity: That the younger Clerks, when they meet their Seniors, ſhall bow to them, and ask their Bleſſing; That being ſet down, they ſhall riſe up and give them their place. He enjoins young Men to obſerve this Rule, and preſerve Modesty in all things.

The 3^d. Article imports, That they ſhall all lie in the ſame Cloyſter, in different Cells; That Women ſhall not come into the Cloyſter, no, nor any Lay-man, without an order from the Biſhop, the Archdeacon or the Chancellor; That they ſhall eat all together in the ſame Hall; That no Laick ſhall be admitted into the Cloyſter.

The 4th. Article imports, That all the Clerks ſhall repair to the Church of S. Steven at Compline; after which laſt part of the Office they ſhall eat no more, and they ſhall keep Silence till the firſt hour of Prayer; and if any Body did not return home at Compline, he is forbidden to knock at the Door, or to come into the Cloyſter before the hour of the Nocturnal Office. Clerks are forbidden to ſtay in Town after the hour of Compline, without coming to it.

The 5th, 6th, and 7th. Articles, order the time and manner of ſinging the Divine Service in the day and night time.

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In the 8th. he orders them to come every day into the Chapter-houſe after the Office of the firſt hour, to read there ſome of the Inſtructions made by him, or of the Homilies on *Sundays*, *S. Chrodegand* *Wedneſdays* and *Friday*s, and there to receive Orders and Reproofs of the Biſhop or Archdeacon.

In the 9th. Article he enjoins them to perform the Bodily Labours, as well in common as in private.

In the 10th. He will have the Clerks, when they are upon a Journey, to keep their Rule whileſt they are travelling, and to recite their Office.

In the 11th. he charges them to be Zealous.

In the 12th. he forbids private Perſons to ſtrike or to excommunicate their Brethren.

In the 13th. he forbids them to make Parties one againſt the other.

In the 14th. having repreſented the uſefulneſs of Confeſſion, he chargeth the Clerks to confeſs their Sins twice every year to their Biſhop, or to the Presbyters appointed by the Biſhop, once in the beginning of Lent, and the other time between the 15th. of *Auguſt* and beginning of *November*. And all thoſe who are guilty of no Crime, to receive the Body and Blood of Chriſt every *Sunday*, and on the great Feſtivals. He declares, That, if any Body hath concealed his Sins from his Biſhop, and goes to confeſs to other Priests, fearing, leaſt the Biſhop ſhould degrade him or hinder his admillion, and if the Biſhop comes to know it, he that hath done ſo, ſhall be ſcourged ſeverely or be imprifoned. For he is a very wicked Man, ſays he, who ſins before God, and will not confeſs his Sins to him, of whom he ought to receive advice for the recovery of his Health.

The 15th. ordains, That Clerks guilty of heinous Crimes, ſuch as Murthers, Fornication, Adultery, Robbery and ſuch like; ſhall be chaſtiſhed on their Body, and then ſent into Exile or caſt into Priſon, where they ſhall ſtay as long as the Biſhop pleaſes; That when they come out, they ſhall moreover do publick Penance; that is, they ſhall ſtay at the Church-door proſtrate, whileſt others go in and come out, and they ſhall not enter in during the Service; but they ſhall ſay it ſtanding at the door; That they ſhall uſe ſuch Abſtinence as the Biſhop ſhall impoſe upon them; and that they ſhall receive a Bleſſing from no Body, before they be reconciled; That they ſhall ſue for this Reconciliation publicly, being proſtrate on the Ground, and the Biſhop ſhall reconcile them according to the order of the Canons.

The 16th. Excommunicates him who ſhall keep Company with an Excommunicate Perſon.

The 17th. ordains, That for leſſer Faults, ſuch as Pride, Diſobedience, Arrogancy, Detraction and the Faults againſt the Rule, thoſe who are faulty ſhall be firſt of all be admoniſhed before one or two Witneſſes; if they do not amend, they ſhall be reprov'd publicly; and if they perſiſt, they ſhall be excommunicated; and, laſtly, if they prove incorrigible, they ſhall have a corporal Punishment inflicted upon them.

The 18th. is concerning much lighter Faults, ſuch as coming late to Meat, he chargeth the Clerks to come preſently to diſcover them to the Biſhop, who ſhall impoſe a light Punishment upon them; but if they do not ſubmit to it, and their Fault come to be known, they ſhall be more ſeverely puniſhed.

The 19th. declares, That Penance to be impoſed, ought to bear proportion with the Faults.

In the 20th. he ordains, That Clerks ſhall not eat till after the *Vespers*; That they ſhall abſtain from things preſcribed by the Biſhop; That they ſhall not eat out of the Monastery during this time, except in caſe of great neceſſity; That they ſhall not go out neither, without neceſſity; That they ſhall give themſelves to Reading; That from *Eaſter* to *Whitſunday* they ſhall eat twice aday, and they ſhall eat Fleſh, except on *Friday*s; That from *Whitſunday* till S. John's day, they ſhall eat twice alſo, but ſhall abſtain from Fleſh-meat at the firſt Meal; That from *Midſummer* to S. Martin's day, they ſhall alſo eat twice aday, but ſhall eat no Fleſh on *Wedneſdays* and *Friday*s; That from S. Martin's day till *Chriſmas*, they ſhall not eat till after the 9th. hour, and ſhall abſtain from Fleſh; That from *Chriſmas* to *Lent*, they ſhall faſt till the 9th. hour, on *Mondays*, *Wedneſdays* and *Friday*s, and on the other days they ſhall be allowed two Meals; That they ſhall abſtain from Fleſh only on *Wedneſday* and *Friday*, unleſs they happen to be Holy-days, and the Superior permits them to eat of it; That the Biſhop may diſpence with the Infirm as to their Abſtinence; laſtly, That his Clergy may eat Fleſh during the *Octave* of *Whitſunday*.

In the 21^{ſt}. he preſcribes the order of the Tables in the Hall, and ordains that there ſhall be Reading when they are at Meat, and preſcribes ſome other Particulars about the order of the Hall.

In the 22^d. and 23^d. he comes to Particulars about the quality and quantity of the Meat and Drink.

The 24th. obliges all the Clerks to wait in the Kitchin, except the Arch-deacon and the Chancellor.

The following Articles are concerning the Duties of Officers, of the Arch-deacon, the Chancellor, the Butler, the Porter.

The 28th. is concerning the care to be had of the Infirm and Sick.

In the 29th. he provides for the clothing and warming of them.

S. Chrodegand.

In the 30th. he sets down the Festivals when the Bishop is to Feast them. In the 31st. he enjoins the Clerks of his Society to have a Propriety in nothing, and to give what they have to the Church of S. Paul: Yet he gives them leave, to reserve the use of it to themselves for Almsgiving, and to dispose of their Moveables, as they please, by their Wills.

The 32d. imports, That the Alms bestowed upon private Persons, as upon Priests for saying Mass or hearing Confessions, or upon other Clerks for praying, shall be their own; but those bestowed upon the Community shall be common. He will not have Ecclesiastical Persons to take a great quantity of Alms, for fear of over-burdening themselves with the Sins of others.

The 33d. Article is concerning the time and manner in which those Clerks ought to come to Mass on Holy-days.

The last Canon respects Clerks inducted into other Churches; he charges them to come twice in a Month, once in a Fortnight to the Church of S. Steven, to receive necessary Instructions and Advices from the Bishop, or him who taketh care of that Church.

STEVEN II.

Steven II.

AFTER ZACHARY's decease, the Romans elected a Presbyter, named Steven, in his room; but this dying 3 days after his Election, they preferred to the Pontificate, the 27th. of March, 752. Pope Constantine's Son, named Steven II. In the beginning of his Pontificate, he repaired and built Hospitals. Astolphus, who was then King of Lombardy, threatened the City of Rome. Steven, to appease his Fury, sent Deputies with Presents to him, and concluded a Peace with him 40 Years; but Astolphus, intending to make himself Master of Rome, did soon break it. The Pope sent some Religious Persons to him to pacify him; but he did not at all regard their Entreaties or Arguments. In this Conjunction, John, the chief Silentiary of the Emperor of Greece, came to Rome with some Letters from the Emperor to the Pope, and to King Astolphus, whom he did exhort to restore the Places he had usurped. He brought these Orders to Astolphus, who dignified them, and sent him back again, without any favourable Answer. The Pope seeing the danger he was in, sent some Deputies to the Emperor, to let him know, That it was high time for him to come with an Army to defend the Provinces he had yet in Italy, if he had a mind to preserve them; and for his part, he employed publick Prayers, to obtain from God the Peace of Italy; and endeavoured, with Entreaties, to still the Anger of the King of Lombardy. But seeing, at last, there was no hope left of any assistance from the Greek Emperor, he applied himself to Pepin, King of France, who did voluntarily offer himself to help the Pope and the Romans. He judged it fit to bring the Pope into France, where he received him favourably, and promised him, That he would force the Lombard to restore him the Exarchy of Ravenna, and all the Territories belonging to the Romans. Astolphus, to avert this Storm, sent Carloman, Pepin's Brother, who was a Monk in Monaster-Cassin, to oppose this Design; but he could not dissuade Pepin from his Enterprize, wherefore he retreated into a Monastery in France. Pepin did immediately send Ambassadors to the King of the Lombards, to oblige him to make Peace, and to restore to the Romans the Towns and Lands he had taken from them. The Pope likewise urged him by Letters, but all in vain; so Pepin came with an Army to attack him. The Lombard, having assay'd to force Pepin's Troops in a Passage of the Alps, was routed, put to flight, and forced to fly into Pavia, which was presently besieged by Pepin's Army. Astolphus was forced to sue for Peace, which was granted him, upon condition, he should restore the Exarchy of Ravenna, and what he had taken. But instead of performing this Treaty, as soon as he was delivered, he marched towards Rome, with an intent to take it. Pepin having notice of it, returned again with his Army, besieged Astolphus, and forced him to perform the Articles of the Treaty. The Greek Emperor's Envoy re-demanded the Exarchy of Ravenna; but Pepin looking upon that Country as an Estate which he had acquired by the right of Arms, gave it to the Church of Rome, and sent Fulradus, Abbot of S. Denys, to receive the Towns of the Panopolis and Amisla, which the Lombard was bound to restore. After Astolphus's death, Desiderius, who had possessed himself of the Kingdom of the Lombards, confirmed this Treaty, and rendered to the Pope all the Places agreed on. All this was done under Steven II's Pontificate, which lasted 5 Years. He died Apr. 24. 757.

This Pope's Letters are concerning all those Affairs. In the 1st. he thanks Pepin for the assistance he had promised by Chrodegand. In the 2d. he desires the great French Lords to help forward his Request to their King. In the 3d. directed to King Pepin, whom he calls his Godfather, and to his Sons Charles and Carloman, whom he styles Kings and Nobles of Rome, he entreats them to cause Astolphus to perform the Treaty he had made. In the 4th. he begs Pepin's help against Astolphus, who was come to besiege the City of Rome. The 5th. is a Letter in S. Peter and Steven's Name, to implore Aid against the Lombards. It seems to

Stephen II.

to be Supposititious and of a quite different Style from the rest. The 6th. is a Letter of Thanks to Pepin, for setting at liberty the City and Church of Rome. He informs him, what, of the death of Astolphus, and that Desiderius succeeded him, and entreats him to cause him to restore the rest of the Towns of the Exarchate and the Panopolis, which were to be restored to him by the agreement. There is a 7th. Letter, wherein he requests Pepin and his Sons to force Astolphus, to restore him the Towns and Lands which they had bestowed upon the Holy See.

To those Letters are joined 4 Privileges granted by Steven to Fulradus, Abbot of S. Denys, and a Relation of a Revelation which they pretend this Pope had, being extream sick in the Abby of S. Denys; but these last Monuments are of small Authority and good for little. This Pope's Letters are eloquent and powerful: We have moreover, under his Name, a Collection of some Canonical Constitutions which he made at Creffy, to answer the Questions propounded to him by the Monks of the Monastery of Breigny. It contains 19 Constitutions, for the most part, drawn out of Popes Decrees, and the proceedings of Councils; but there be some upon Baptism somewhat singular: For in the 11th. he excuses a Priest, who in case of necessity had baptized with Wine for want of Water, and he intimates that Baptism, to be valid, in these words: *Infantes sic permanent in ipso Baptismo*. I know very well that some have believed, That this Parenthesis is a gloss impertinently crept into the Text, and that some others have pretended, that of these 19 Articles 10 are Supposititious, whereof this is one; but all this is laid without any Ground against the Faith of the ancient Manuscript, from which they were taken. Walafrid reports, That this Pope brought the Roman way of singing into France, which appears plainly by Charlemagne's Capitularies.

WILLIBALD.

WILLIBALD, Born of an illustrious Family, [in Devonshire] in England, [Scholar and Nephew to S. Boniface, was by his Parents put into the Abby of Waldbheim to Willibald. He was instructed by the Abbot Egwinald, when he was but Five Years old,] being grown up he travelled to Rome, and Jerusalem, and at length retreated about the Year 728 into the Monastery of Mount Cassin. In the Year 739 [going to Rome again] he was sent into Germany by S. Gregory III, [to assist Boniface in the Conversion of that Nation,] and [by him] in the Year 741, was ordained Bishop of Bistad, and was present at a Synod held in Germany in 742, he * Died about the Year 786. He left us the Life of S. Boniface, Arch-Bishop of Mentz, written at the request of Lullus his Successor, which is extant in Canisius's Antiquities, and in the Third Century of the Saints of the Benedictine Order, set forth by F. Mabillon.

* Some will have him to be of the Royal Family. * Bede fixes his Death in 741, in the 77 Year of his Age.]

JOHN Patriarch of Jerusalem.

THIS Patriarch, who sat in the See of Jerusalem (* Anno 759,) is thought to be the Author of S. John Damascene's Life, which we have in Latin only, at the beginning of that Father's Works. It is written in the form of a Panegyrick.

John Patriarch of Jerusalem, [* Dr. Cave places him in 84.]

GODESCHALCUS.

GODESCHALCUS, a Deacon and Canon of Liege, wrote about the Year 770, at the request of his Bishop Agilfridus, the Life of S. Lambert, Bishop of Liege, and Martyr. It hath been Priged in the Collection of the Memoirs of Liege, by Joan. Chapeauvillius, cu. [Tom. I. at Liege in 1612, Quarto,] and in the Third Century of the Saints of the Benedictine Order.

AMBRO.

AMBROSIUS AUTPERTUS.

AMBROSIUS AUTPERTUS, a French Benedictine Monk, and Abbot of *S. Vini cent*, [a Monastery situate near the head of the River *Volturnus*.] Died about the Year 778. His Writings are honourable cited by *Paulus Diaconus*, in his History of the Lombards, and the Author of the Chronology of this Abby wrote his Life, and made a Catalogue of his Writings. We have a great Commentary of his upon the *Revelation*, in which he puts a Moral Sense upon all that is said in that Book. *E. Labbe* says, That there are also some Commentaries of *Ambrose* on the *Psalms*, and the Song of Songs, Printed at *Cologn* in 1536. But *F. Quirin*, who did both seek himself, and got others carefully to seek for those Works, declareth, he could not find them. The Book of the Conflict of Vertues and Vices, which was among *S. Ambrose's* Works, and which bears *Ambrose's* Name in some Manuscripts, is this Author's; he wrote a Treatise of Conspicence, which is found Manuscript in *Benner's* College Library of *Cambridge*. He made the Lives of the Saints *Paldon*, *Tuton*, and *Vafon*, the first Abbots of *S. Benedict's* of *Volturnus* which are so much the better, because he hath only represented their Vertues, without relating any Miracles. He had composed several Works, and some are found in Manuscripts under his Name, and others are Printed under other Author's Names. There is one upon our Saviour's Transfiguration, which is at the end of his Commentary upon the *Revelation*, in a Manuscript of the Abby of *S. German-des-Prez*. He hath made one on the Virgin's Assumption, which was the 18th among *S. Austin's* Sermons upon the Saints. There is one upon the Purification, Printed among the Sermons, attributed to *S. Ambrose*, which is found inserted in an Homily upon the same Festival, made by *Alcuin*.

PAUL I.

STEPHEN the Second being near Death, one Party of the People appointed his Brother *Paul* to be his Successor. Another Party was for *Theophylactus* the Arch-Deacon; but after *Stephen's* Death, *Paul's* Party being the stronger, he was preferred to the Holy See. He was Pious and Charitable to the Poor, repaired several Churches, and built Monasteries. He wrote to the Emperors *Constantine* and *Leo* for Image-Worship, and to *Pepin*, to implore his Aid against the Lombards, and the Greeks. He Died in June 767.

This is the Catalogue and the Abridgment of this Pope's Letters, written to *Pepin*, as they are found in a Manuscript of the Vatican, and as they have been set out by *Gresler*. The Roman Figures mark the order of the Vatican Manuscript, and the Arabick that of *Gresler's* Collection. Neither of them are exact.

I. 13. He acquaints King *Pepin* with his Brother *Stephen's* Death, and his own Ordination. He prays him to continue his Protection and Friendship to him, assuring him of his Fidelity. It was sent by *Simon*, *Pepin's* Ambassador.

II. 12. He gives to *Pepin* the Monastery of *S. Sylvester*, built on the top of Mount *Soracte*, together with three circumjacent Monasteries, which *Carloman* had given to *Zachary*.

III. 43. He thanks *Pepin* for defending of him against his Enemies, he promises him, he will take care to reach his Brother's Psalmody to the Monks he had sent him.

IV. 39. He prays him to cause *Marinus* the Presbyter to be Ordained Bishop in France, and dissuades him from designs contrary to the Holy See.

V. 38. He congratulates *Pepin's* Prosperity, and Happy Journey, and tells him, that his Legates are not yet come back from *Constantinople*.

VI. 37. He returns him thanks for protecting the Church of Rome; he tells him, that next after God he puts his confidence in *Pepin's* assistance; he desires him to send him an Ambassador, by whose means he may discover to him the Designs and Snares of the Greeks.

VII. 35. He sends him a Copy of the Letters wrote to a Monk by *Cosmus* Patriarch of *Alexandria*.

VIII. 33. He sends him word that the Greek Emperor is in Arms to assault *Ravenna*, and begs his help against the Greeks.

IX. 30. He says, That he shall speak with *Desiderius* King of Lombardy at *Ravenna*, and would cause him to make preparations to defend him against the Greeks.

X. 30. He clears himself from the Accusation brought against him, of saying, that *Pepin* would not help the Romans; he tells him, that they heard nothing of those who had been sent over to *Constantinople* from him and *Pepin*. He leaves it to his choice to deal with *Marinus*, as he shall think fit; he sends him some Letters that he had received from *Ravenna*.

XI. 31. He

XI. 31. He enquires of *Pepin's* Health, and the Success of his Journey; because his Enemies spread a report, that it was not prosperous.

XII. He complains of the Injury done him by the People of *Beneventum*; he desires *Pepin* to write sharply to them, and in case they did not Obey, to content that they may be dealt with as they had designed.

XIII. 29. He lets him know, that he hath made peace with *Desiderius*. He desires him to give him his Hostages back again, that he may receive the Town of *Imola*.

XIV. 27. He sends a Copy of the Letters he had received from *Sergius* Arch-Bishop of *Ravenna*; he desires him to write to *Desiderius* to help him to defend *Ravenna*, and the *Pentapolis*.

XV. 28. He tells him that the Lombards will restore nothing which they had taken, and that he endeavours the Restauration of *Sergius* in the Arch-Bishoprick of *Ravenna*. He recommends Bishop *Fulcherius* to *Pepin*.

XVI. 26. He commends *Pepin* for his constant protection of the Church of Rome, of which the Letters brought by *Wilfridus* were a fresh Testimony. He approves of his detaining the Legates, returned from *Constantinople*, till the Synod. He leaves it to him to order things as he shall think best, about the matter of Bishop *George*, and *Peter* the Presbyter. He tells him, that *Desiderius* came to Rome the last Autumn, and that they had agreed, that he should deliver what belong'd to the Church into the hands of *Pepin's* Ambassadors. He returns him thanks for writing to *Desiderius*, to warn him to oblige the *Neapolitans*, and those of *Cajeta*, to restore the Church Patrimony to the Church, and to let their Bishops be Consecrated by the Holy See.

XVII. 24. He lets him know that Six Noblemen will come from *Constantinople* to Rome, and that they will go into France to see him. He complains, that *Desiderius* hath not kept his promise which he made before *Pepin's* Envoys. He desires him to send Three Ambassadors, one to *Desiderius* at *Pavia*, and the other two to Rome to help him.

XVIII. 25. He sends to *Pepin* the Rescript which he demanded, to grant the Title of *S. Chrysogonus* to *Marinus* the Presbyter. He sends some Books to *Pepin*, and among the rest *S. Demetrius* the *Arcopagite's* Books, written in Greek.

XIX. 23. He thanks him for protecting the Church.

XX. 21. He writes to him about the Treaty made by *Remedius* a Bishop, and *Aucarius*, *Pepin's* Envoys with *Desiderius*, and gives him notice, that they are agreed to restore the Church to all her Rights before *April's* that he had received part of them already, and that he gave him assurance of the rest.

XXI. 19. He gives him notice, that the Ambassadors he had sent have discovered the Fraud of the Lombards, about the Restitution promised.

XXII. 20. He thanks him for imparting to him what had passed between him and the Ambassadors of the Emperor of *Constantinople*, and the Answers he gave them, with the Letters he had written to that Prince. He intercedes with him for *Tassilon*, Duke of *Bavaria*. He tells him, the Greek Emperor is vexed at him upon the account of Image-Worship.

XXIII. 18. He thanks him for his constant affection to the Holy See, comparing him to *David*.

XXIV. 17. He Answers Two Letters of *Pepin*. He tells him, they have agreed that his Envoys, together with the Deputies of the Cities, should go to *Desiderius*, because he had not only not restored all, that he had taken, but went about to take again what he had restored.

XXV. 16. He commends *Pepin* for his protecting the Church, comparing him to *Moses*; he thanks him for the Monastery he had given him upon Mount *Soracte*.

XXVI. 15. He complains of the Cruelty and Malice of the Lombards. He says, that he hath given some other Letters to his Legates, whereby he required *Desiderius's* Hostages to be sent back again. He tells him the reason that forced him to write thus to him, and desires him to do nothing till *Desiderius* had restored the Church's Patrimony.

XXVII. 14. He complains of the Lombard's Invasions, tho' *Desiderius* had falsely affirmed the contrary. He thanks him for the Table he had offered to *S. Peter's* Tomb. He leaves it to him, to detain Two Bishops, if he thinks fit.

XXVIII. XXIX. XXX. 42, 41, 40. Those Three Letters are directed to *Charles* and *Carloman*, *Pepin's* Sons, whom he exhorts to protect and defend the Church of Rome, following their Father's steps.

The XXXI. 22. Is to all the French Army, which he thanks for their Service to the Church of Rome. There are Ten of his Letters whole in the 6th Vol. of the Councils, with a privilege granted to *Paul*, for the Monastery of *S. Hilary*, in the Diocels of *Ravenna*, and the Foundation of the Monastery of *S. Stephen*, and *S. Sylvester*, Erected by this Pope.

STEPHEN

STEPHEN III.

STEPHEN III. PAUL I. being at the point to Die, *Toten*, Duke of *Nepi*, who dwelt at *Rome*, brought many Arm'd Men thither, who took *Constantine*, his Brother, who was but a Lay-Man as yet, put him in possession of the Pope's Palace, the next Day caused him to be Ordain'd Subdeacon and Deacon, and the Sunday after to be Consecrated Bishop of *Rome* by Three Bishops. Two of the chief Officers of the *Roman Church*, viz. *Christopher*, Secretary, and *Sergius*, Chaplain, being not able to bear with this Violence, fled to the King of the *Lombards*, and having received his Orders, return'd to *Rome* with a Band of Armed Men. Being got into the Town, they were set on by *Toten* and his Creatures; but *Toten* being slain in the Conflict, *Constantine* was turn'd out, and one Named *Philipp*, a Priest and Monk, was chosen to sit in the Holy See. But *Christopher* the Secretary, who had been head of this Enterprize, forced him to withdraw into his Monastery, and in August in the Year 768, procured the unanimous Election of *Stephen*, who came from *Sicily* to *Rome*, under the Pontificate of *Gregory* the Third, and from that time had been much esteem'd in the Church of *Rome*. After his Election, *Constantine* was shamefully deposed, those of his Party were very cruelly us'd; they carried their Fury so far, as to go and fetch him out of the Monastery, where he was shut up, to pull out his Eyes. After these Cruelties *Waldegert*, a Presbyter, who had brought the *Lombards* to *Rome* to expel *Constantine*, would also have apprehended *Christopher* the Secretary, and the chief Citizens of *Rome*, to deliver them up to the *Lombards*; but they sent a Vicount against him, who heading the People, took him Prisoner, and put out his Eyes. During all those troubles, *Stephen* sent into *France* to request the King to send some Bishops to *Rome*, there to set things in order in a Council. *Sergius*, sent by the Pope, found *Pepin* Dead, and delivered the Letter to his Sons *Charles* and *Carloman*, who sent Twelve French Bishops to *Rome*, who held a Council there, with the Bishops of *Italy*, to which they brought *Constantine* blind, as he was. The first Day he beg'd the Council's forgiveness, and to excuse himself, told them, that the People had forced him; but the next Day he vindicated himself, affirming, that it was no new thing, for Laicks to be raised to the Episcopall Dignity, that *Sergius* was made Bishop of *Ravenna*, from a Lay-Man, and *Stephen* Bishop of *Naples*. The Bishops, being provoked by this defence, caused him to be beaten, and turned out of the Church. Afterward the whole matter was examined, and the Acts of the Council, that had confirmed *Constantine*, were burnt. After this Pope *Stephen* fell down prostrate, with the Bishops, and those of the People, who had communicated with *Constantine*, and having confessed their fault, and ask'd forgiveness with Tears, they imposed a Penance on them. The Council caused the Canons, forbidding to Elect Lay-Men, to be read, and made several Constitutions. Concerning the Bishops, Priests, and Deacons Ordain'd by *Constantine*, it was declared, that their Ordination was Null, and that they should remain in the same degree of the Clergy in which they were before, unless they should afterwards think it fit to Ordain them anew; and, as to the Lay-Men which had been Ordain'd Deacons and Priests by *Constantine*, that they should wear the Religious Habit during the rest of their Life. Lastly, All that *Constantine* had done was declared Null, except Baptism and Confirmation. Consequent to this Decree, the Bishops Ordain'd by *Constantine*, having got themselves to be chosen by the Clergy, and the People, were re-ordin'd by *Stephen*. The Council created also of Images, and maintain'd the Worshipping of them against the Council holden in *Greece*. Things being thus ordered, *Stephen* remain'd in the quiet possession of the Holy See. But he had some difference with the King of the *Lombards*, about the Arch-Bishoprick of *Ravenna*, which became vacant by the Death of *Sergius*. The King of the *Lombards* had put one Named *Michael* in his room. *Stephen* would have deprived him as an intruder, and he was, at last deposed and sent to *Rome* by the Order of *Charles* King of *France*. But *Desiderius* caused *Christopher* and *Sergius* to have their Eyes put out, for summoning of him in the Pope's Name, to restore to the Church what belong'd to her, yea, and put *Christopher* to Death.

This Pope wrote three Letters. The 1st is directed to the Queen, or to King *Charles*; He thanks the King there for the good Turns *Itherius*, his Envoy, had done him, and desires him to give him a Reward.

The 2^d is to *Charles* and *Carloman*; He congratulates their Reconciliation, and desires them to force the *Lombards* to restore what they had taken from the Church's Patrimony.

The 3^d, directed to the same, is to dissuade them from marrying *Desiderius's* Daughter, or from bestowing their Sister upon his Son. This Letter is very earnest and vehement. There be two Letters more of this Pope in the *Carolin Code*; the 1st, which is the 46th of this Collection, is directed to *Bertrande*, and is written against *Sergius*, *Christopher*, and those others, who would have assassinated *Stephen*. The other is a Letter of Thanks to *Carloman*.

There is also found there two Letters of *Constantine*, directed to *Pepin*: In the 1st of which he acquaints him with *Paul's* Death, and promises to be obedient to him. In the 2^d he assures him, He was chosen against his Will; and tells him, That he hath received a Letter from the *East* about Images, of which he sends him a Copy. *Stephen* died the last Day of January, 772.

ADRIAN

ADRIAN I.

ADRIAN I. ADRIAN was elected and consecrated Bishop of *Rome* by the unanimous Consent of the whole Clergy and People of *Rome* (ann. 772. Feb. 9.) In the beginning of his Pontificate *Desiderius* King of the *Lombards* sought his Friendship: But seeing that King had been perjur'd all-a-long, he would not at first give Ear to his Embassadors; yet he was prevailed with at last by their Oaths, and sent Deputies to him; but they were hardly got out of *Rome*, when News was brought that *Desiderius* had invaded the Dukedom of *Ferraria*, and the Ex-archate of *Ravenna*, and that he was ready to besiege that City. The Pope having sent to demand those Countries back again, he promised to restore them, if he would come to him: But *Adrian* would not put himself into his Hands, and therefore declared, That he would not go to him, being had restored what he had taken from the Church. *Desiderius* seeing he could do nothing by Fraud and Cunning, attack'd him openly, and prepared himself to besiege the City of *Rome*. In this Extremity the Pope applied himself to *Charles* King of *France*, and sent to intreat him to help the *Romans*, after the Example of his Father *Pepin*. He would have done it immediately, had not *Desiderius* born him in hand by his Envoys, That he had restored all to the Church of *Rome*, at that very Time when he was drawing near to *Rome*, to besiege it. *Charles* hearing of it, came into *Italy* with an Army, summon'd the King of *Lombardy* several times, to give the Church of *Rome* her Right. The King always denied it; but at last, his Men being taken with a panick Fear, he was forced to withdraw into *Pavia*, and his Son *Adalgisius* to *Verona*. During this Time the Pope recovered the Dukedom of *Spoleto*, and great part of the Country which the *Lombards* had taken. On the other side, *Charles* besieged the Cities of *Verona* and *Pavia*; the first yielded presently, he left his Army before the other and went to *Rome*, where he was receiv'd by the Pope and the *Romans*, in a manner suitable to so signal a Service as that he did them. He confirmed the Donation his Father had made to the Holy See, of the Towns and Territories taken by Conquest from the *Lombards*, and promised to preserve them to it. From *Rome* he return'd to the Siege of *Pavia*, which he took soon after: He took *Desiderius* Prisoner, and conquered the whole Kingdom of the *Lombards*. From this time *Adrian* continued in the peaceable possession of the *Roman Church*, and of the Countries the Kings of *France* had bestowed on him. He laid out his Wealth in Building, Adorning and Beautifying the Churches of *Rome*. He was Pope 23 Years, 10 Months and a few Days. This is the Sum of this Pope's Letters to *Charles* the Great, which are found in Manuscript of the Vatican, and have been put out by *Greiser*, but without observing any Order of the Times. The first Numbers note the Order of the Vatican Manuscripts, and the second the Number of the *Caroline* Book.

I. 88. He congratulates *Charles's* Conquest of *Bavaria*, and gives him notice, That *Archiebist*, Duke of *Beneventum*, hath sent to *Constantinople*, to demand Aid, with the Dukedom of *Naples* and the Patrician Dignity, upon promise to obey the Greek Emperor, to be clad after the Grecian Way, and to follow their Usages. But the Embassadors sent by the Emperor found *Archiebist* dead: But the People of *Beneventum* had promised the Greeks to perform these Conditions, since *Charles* has granted them *Grimoaldus* for their Duke, and they had led their Embassadors to *Naples*. He desires *Charles* to take his Measures accordingly, and discovers to him the Snares laid by the *Neapolitans* and the People of *Beneventum*, for whose whom he had sent.

II. 87. He grants the *Pall* to *Ermenbert*, Archbishop of *Bourges*, at *Charles's* Request.

III. 86. He gives him notice of the Snares the Greeks had laid for him; he prays him to keep his Armies always in readiness. He complains, That his Envoys have not fully executed his Orders concerning the Towns he was to deliver again to the *Roman Church*: He says, That *Grimoaldus* and the Greeks take from thence an occasion of insulting over him.

IV. 85. He writes an answer to *Charles*, about the Bishops of *Lombardy*, who did increase upon the Dioceses of other Bishops; about *Ersmaldus's* Daughter, which married after having taken the Religious Habit; and about *Simony*, very rife in *Italy* and *Tuscany*. He complains of the Disobedience of the People of *Ravenna* and the *Pentapolis*. He desires *Charles*, not to countenance them, and not to receive those that are come to him without his Orders, as he receives none of the King's Subjects, that bring no Order from their Master.

V. 84. He acquaints him, That according to his Orders, he commanded the *Venetian* Merchants to be banish'd out of *Ravenna* and the *Pentapolis*. He desires him to apprehend the Duke of *Gaienne*, who had possessed himself of some Lands belonging to the Church of *Ravenna*.

VI. 83. He recommends the Duke *Paul*, who went to him, to clear himself from the Accusations charged upon him and the Duke *Constantine*.

VII. 82. He says, He saith he hath sent him *S. Gregory's* Sacramentary.

VIII. 81. He tells him, He hath set up in the Church the Cross he sent him. He prays him to send Commissioners, to restore some Towns of the Dukedom of *Beneventum* to him, with the Territories of *Popolo* and *Roselle*.

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IX. 80.

Adrian I.

- IX. 80. He speaks of the Penance to be imposed upon the Saxons, who being baptized, had lapsed again into Idolatry.
- X. 78. He intercedes for the Abbot of S. Vincent, falsely accused for Charles.
- XI. 79. He forbids Bishops and Presbyters to bear Arms, and gives him notice, That upon his Recommendation he hath set at Liberty John the Monk, accused of bearing false Witness.
- XII. 77. He says, That Charles's Envoy could not procure the entire Restitution of the Territory of Sabina.
- XIII. 67. He speaks to him of the Presents he sent him.
- XIV. 66. He prays him to send a new Commissioner, to cause the whole Territory of Sabina to be restored to him.
- XV. 69. He requests him again to cause that whole Country to be restored to him.
- XVI. 68. He begs of him some Beams and Pewter, and gives him notice of the War of Arichius against the Amalphitani; and of the Defeat of his Troops by the Neapolitani.
- XVII. 65. He assures him of the continuation of their Prayers for him. He tells him, That the Slaves sold to the Saracens were sold by the Lombards and the Greeks. He says, The Roman Priests are not guilty of the Crimes; they are charged with.
- XVIII. 64. He says, That the Neapolitani and the Greeks had made themselves Masters of Terracine, by the Advice of Duke Arichius. He desires Charles to send Wolfino to retake that Town, and the other Church-lands in the Neapolitan Territory.
- XX. 62. He tells him, he prays to God Night and Day for him.
- XXI. 61. He begs some Beams and Lead to repair the Church of S. Peter. He says, He durst not meddle with the Holy Corpse, which Adam had beg'd of him, and gives him a hint of one, which was at the Archbishop Vulcharius's; viz. the Body of S. Candidus the Martyr.
- XXII. 60. He gives him notice of the Emperor Constantine's Death. He charges the Duke Clusus with seizing of Church-Lands, and entreats Charles to remove him out of Tuscany.
- XXIII. 59. He acquaints him with a Plot made to besiege the City of Rome.
- XXIV. 52. He tells him, That his Envoys fared worse for not following his Advice; and that the Greeks were forming a Design to deprive Charles of his Dukedom of Beneventum.
- XXV. 48. He complains that King Charles's Commissioners had slighted him, and that, instead of coming to Rome, they were gone to Spoleto, and to Beneventum. He desires Charles to put him in possession of the Dukedom of Spoleto, as he had promised him.
- XXVI. He says, No body did question but that the whole Country of Sabina should belong to him.
- XXVII. He congratulates the Victory he had lately obtained, and recommends an Abbot and two Bishops to him.
- XXVIII. 54. He tells him, That in Italy and Tuscany there were some Lombard Bishops, who invaded the Dioceses of others; that there are some Monks, who lay aside their Habits, to lead a Secular Life and to marry. He speaks again of Ermenald's Daughter, and desires Charles to stop these Disorders.
- XXIX. He complains of the Bishop of Ravenna's Impudence, who detained the Towns of Emilia and Pentapolis, after Charles's Departure.
- XXX. 51. He sends him a Letter of the Patriarch of Grado, and complains that the Bishop of Ravenna had open'd it and read it.
- XXXI. 51. He intreats Charles to remember his Promises to him, and demands all the Countries which the Lombards did once possess.
- XXXII. 50. He complains, That he hath waited in vain for the Commissioners that were to come with Andrew. He complains, That Leo Bishop of Ravenna did boast of having obtain'd of him the Towns of the Pentapolis and Emilia.
- XXXIII. 93. He speaks of his Loyalty and Amity to him. He rejoices because he wrote to him that he would come into Italy. He complains of his detaining his Legate Anastasius in France. He accuses two Persons about him of being his Enemies.
- XXXIV. 49. He speaks of some Advantage gotten by the Persians upon the Greeks.
- XXXV. 76. He prays him to cause all the Lands, which he pretends the Lombards had taken from the Roman Church, to be restored to him.
- XXXVI. 77. He prays again, That the Territory of Sabina be wholly put into his Hands again. He rejects an Abridgment of the Council of Chalcedon, which was brought to him.
- XXXVII. 75. He intreats him to continue his constant Affection to the Roman Church. He accuses two private Persons who had fed to Charles, and desires him to send them to him.
- XXXVIII. 74. He recommends the Deputies of the Monastery of S. Hilary to him, and prays him not to suffer that the Hospitals built in the Road of the Alps be seized to entertain Travellers.
- XXXIX. 73. He answers him about the Elections of the Bishops of Ravenna, that they ought to be performed by the Clergy and the People of the Town, in the presence of the Emperor's Commissioners, and with the Bishop of Rome's Consent.
- XL. 72. He acquaints him, How he hath composed the Differences of the Monks of S. Vincent's, and how that the Abbot Porbon was resolved to go to him with some Monks, to purge himself from the things laid to his Charge.

XLI.

Adrian I.

- XLI. 71. He thanks Charles for all his Pains that he had been at to serve the Church of Rome.
- XLII. 70. He gives him notice, that Adelgisius, Desiderius's Son, was come to Calabria, and he desires Charles to make War on him, and to constrain those of the Country of Benevento to obey him. He cautions him not to make Grimoald Duke of Beneventum, and demands of him the restitution of Ravenna, Roselle and P-polo.
- XLIII. He tells him, That he hath received the Embassadors of Offa*, the English King, together with Charles's Commissioners; and he intimates to him, That he does not believe that Offa hath suggested any thing against Charles.
- XLIV. He appoints Litanies to be said for 3 Days together, in all the West, for the happy Conversion of the Saxons, wrought by Charles.
57. He tells him, That the Greeks have put out the Eyes of Maurice, Bishop of Ithria, because of his faithfulness to the Church of Rome. He prays Charles to order the Duke of Aquileia to get him restored.
75. He acquaints him, That he, with all his Clergy and Monks, pray to God to grant him the Victory against the Agerentani.
- The 95th is directed to Egila, who had been ordain'd Bishop, and sent into Spain by Vulcharius, for accepting a Mission without having any particular See: He commends his Zeal, and exhorts him to follow the Usage of the Roman Church in the Saturday-Fast.
- In the 96th, directed to the same Bishop, and to John a Presbyter, he exhorts them to a Conformity to the Usages of the Roman Church. He confutes the practice of the Spanish Churches, which put off Easter to the 8th Day, when the 14th Moon fell on Saturday. He reports a long Passage of S. Fulgentius about Predestination. He condemns some Errors about Free-will, and the Relicks of Priscillianism, and reproves some Abuses. Afterwards he was displeased with Egila, for teaching some Errors, and neglecting his Ministry.
- The 97th Letter is directed to all the Bishops of Spain: In it he treats of Felix and Euphrosinus's Error. 2. Of the keeping of Easter. 3. Of Predestination. 4. Of the Obligation to abstain from Blood. 5. Of the Commerce and Marriage with Pagans and Jews, and of the Women that marry again during the Life of their first Husband.
- Flodoard mentions a Letter of this Pope to Tipis, Archbishop of Rheims; in which having described the Disorders that had happen'd in that Church: He confirms to him the Right of Metropolitan or Primate, and grants him the Privilege of not being judged but by a Canonical Judgment, and by the Pope, if in the very Judgment he did appeal to the Holy See. This Letter seems doubtful to me.
- Adrian gave to Charlemagne the Code of *Divinus Exigens*, of whose Canons there was a Summary made, bearing unfitly the Name of this Pope. Some attribute to him a Collection of 72 or 80 Capitula's, which they suppose him to have given to Ingilram, Bishop of Metz, or Ingilram to have presented them to him, for both these are found in the Manuscripts: It contains 72 or 80 Articles of Ecclesiastical Judgments, for the most part taken out of the Ancient Canons, Popes Letters, and the Theodosian Code; but some Additions are made to them, favourable to the Pretensions of the Court of Rome. This piece was forged when the false Decretals were made, and perhaps by the same Author. They talk also of a Privilege granted by this Pope to the Monastery of S. Denis, wherein it is permitted them to have a Bishop: But this also is visibly supposititious.

PAUL Deacon of Aquileia.

PAUL, Deacon of Aquileia, called Winifrid after the Name of his Family, Son of Warstifred and Theodolinda, was Secretary to Desiderius, the last King of the Lombards. This Paul of Prince being taken (A.D. 774) by Charlemagne, and his Kingdom utterly destroyed, Paul Aquileia, the Deacon fell into the Conqueror's Hands, who used him very civilly. But his ties to his Prince having brought him into a suspicion of some Conspiracy, he was banished into an Island of the Adriatick Sea [called Diomedea] from whence he escaped to [Anchi] the Duke of Beneventum, Desiderius's Son-in-law, and a little after made himself a Monk in Mount-Cassin, where he died in the beginning of the 9th Century.

This Author wrote * the History of the Lombards, divided into 6 Books. They do moreover falsely attribute to him an Abridgment of the Roman History drawn out of several Authors: For, tho' he made an Addition to Eutropius's Epitome, he is not the Author of that Collection, which is rather Anastasius's the Library-keeper. He abridg'd the History of the first Bishops of Metz, which Abridgment is found among the Historiographers of France, and in the last Edition of the *Bibliotheca Patrum* [Tom. 13.] The first times of this History, which he brings up to the Apostles, are altogether fabulous. He made this Writing, as he tells us himself (Ch. 16. B. 6. of his History of the Lombards) at the request of Ingilram, Bishop of Metz. He composed also, in particular, the Life of S. Arnulphus, Bishop of Metz, which is found

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among

[* This History hath been printed by itself at Auspary 1515, at Edinburgh 1552, as Hamburg 1611.]

Paul of
Agiltoft.

among *Bede's Works*. There is a relation of *S. Cyrian's Martyrdom*, under his Name, which is found at the beginning of this Father's Works, of *Pameli's* Edition. They published, moreover, under his Name, the *Lives of S. Benedict, S. Maurus and S. Scholastica*. *Sigebert* assures us, he wrote the *Life of S. Gregory the Great*, which was printed in the last Edition of that Saint's Works. Besides, they ascribe to him a Commentary upon *S. Benedict's Rule*, which is not printed. There be some Hymns and Homilies, both Manuscript and Printed, bearing his Name. It is thought, That *S. Felix's Hymn, Ut queant laxis, &c.* is his. Lastly, he composed, by *Charlemagne's* order, a Book of Homilies or Lessons, gathered out of the Holy Fathers for all the [Festival] days of the Year. This Book was printed at *Spire, (An. 1475)*, by *Peter Drach*, with a Letter of *Charlemagne* at the beginning of it, declaring, That this Work was composed by *Paul the Deacon*, by his order*. *F. Mabilion* hath printed this Letter and some Extracts of the Commentaries of the first Homilies, because the Edition of *Spire* is grown very scarce.

* 44th.
Dr. Cave.]

CHARLEMAGNE.

Charle-
magne.

THE Emperor *CHARLEMAGNE* may be rank'd among the *Latin Ecclesiastical* Authors, as well as *Constantine* among the *Greeks*: For he did not only labour in the re-establishing the Church-discipline, but moreover he made several Laws, wrote Letters and caused some Treatises of Ecclesiastical Matters to be composed.

Charlemagne's Laws, about Ecclesiastical Matters, are called *Capitularia*, *Capitularies*. They contain'd some Constitutions made by Councils and confirmed by this Prince, or some Laws made by the sole Authority of this Prince.

The 1st. *Capitulary of Charlemagne* is of the Year 769. it contains 18 Articles about the matters of the Clergy. It forbids Ecclesiastical Persons bearing of Arms and Hunting. It enjoins Priests to be subject to their Bishops, to give them an account of their Conduct every Year in Lent; to take no Church without the consent of the Bishop upon whom it depends; to take care to administer the Sacraments to the Penitents and to the Sick, and let no Body die without the Unction, Reconciliation and the *Vaticum*; nor to say Mass but in Churches dedicated to our Lord, and upon Stone-altars consecrated by the Bishop. It charges Bishops to look carefully after their Dioceses, to obviate Superstitions, to visit every Year. It forbids Judges to punish or condemn the Clergy without the Bishop's consent.

The 2^d. *Capitulary* is dated in the year 779. it was made in an Assembly of Bishops, Abbots and Lords. About Ecclesiastical Matters, it ordains, That the Suffragan Bishops shall be subject to their Metropolitans; That Bishops shall be ordained in those Towns where there were none before; That in Monasteries the Rule shall be observed; That the Bishops shall have a full Power over the Presbyters and other Clerks; That they shall be impowered to punish incestuous Persons, and to order the life of Widows; That they shall neither entertain nor ordain the Clerks of other Bishops; That every one shall pay Tithes, which shall be distributed by the Bishop's order; That the Church shall not protect Murderers, tho' they have fled into Churches, and that they shall give them no Meat there.

They ordered also, in this Assembly, the manner of praying for the Prince, as follows: That every Bishop shall sing three Masses and three Psalters; the 1st. for the King, the 2^d. for the Army, and the 3^d. for the present Calamity: That Presbyters shall say 3 Masses, and the Monks, Nuns and Canons, 3 Psalters. Besides, That the Bishops, the Abbots and Abbesses, that are Rich, shall bestow upon the Poor one Pound of Silver, or the worth of it; That those, who are not rich enough, shall feed some poor Folks; That the Earls shall also give a Pound of Silver, and the rest proportionably.

In the *Capitulary* of the year 788. there is but one Article concerning Ecclesiastical Matters, whereby Bishops are forbidden entertaining the Clerks of another Bishop, without his consent.

The 1st. *Capitulary of Aix-la-Chapelle* of the Year 789. is preface'd with a Letter directed to all ecclesiastick and secular Persons, exhorting them to watch over their Flocks, to instruct them in the definitions of the Holy Councils; and, declaring to them, That he sends them some *Capitularies* drawn out of Canonical Constitutions. The 58 first Chapters are taken out of the ancient Councils and Decrees of Popes. And the 22 next, are new Constitutions, wherein he forbids Perjuries, Witchcrafts, Murders, false Witneses; and recommends Peace, Patience, Submission to lawful Powers, Reverence in Churches, Order in the Divine Service, Rule in Monasteries, Vigilance and Learning in the Pastors, and particularly the use of the *Roman* way of Singing, which *Pepin* had with much ado brought into the Churches of *France*.

The 2^d. *Capitulary* is of the same Year, containing 16 Rules for Monks.

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The 3^d. comprehends some Rules of Policy, and, among the rest, That in the Administration of Baptism they all follow the *Roman* Usage; That Bells shall not be baptized; That Monks shall not meddle with secular Affairs, &c.

There is a particular *Capitulary* for the *Saxon* Converts, containing 34 Chapters.

The 8th. condemns to death those *Saxons* that will not get themselves baptized. The 6th. and 7th. grant the Tithes of all to the Churches. The 18th forbids keeping Courts on Sundays and Holy-days. The 19th. ordains, That Children shall be brought to Baptism within the Year. There are several against Superstitions, and some for Ecclesiastical and Civil Policy.

The *Capitulary* of the year, 793. is for *Italy*, it contains 17 Chapters. The 1st. permits the Laity to govern the Hospitals founded by them: But it forbids them to govern the Churches, wherein Baptism is administered. The other Chapters concern Civil Matters.

The *Capitulary of Frankford* of the year 794. was drawn in the Synod; it contains 51 Chapters. By the 1st. *Charles* grants *Tassilon*, Duke of *Bavaria*, his Pardon. By the 4th. it is ordain'd, That the Bishops shall do Justice to the Clergy, and that their Judgments shall be obey'd. By the 5th. it is ordain'd, That the Bishop shall not run from Town to Town; but shall settle in his own Church, and take care of it. By the 6th. they compose the difference between the Bishops of *Vienna* and of *Arles*, according to the Pope's Letters; and they grant five Suffragan Sees to that of *Vienna* and nine to that of *Arles*. As for *Tarentaise, Amburn and Aix*, they ordain, That they shall send to the Pope about them, and shall follow his Judgment thereupon. In the 9th they ordain, That a Bishop, suspected of Infidelity, shall clear himself by taking God to witness of his Innocency. By the 8th they depose *Gerboldus*, who called himself Bishop, without any Proofs or Witneses of his Ordination, and had been ordained Deacon and Priest, contrary to the Canons. The eight following Canons are concerning Monks and Abbots. The 17th forbids Clerks to go to a Tavern. The 18th enjoins Bishops to know the Canons. The 19th is for the observation of the Sunday. The 20th prohibits ordaining Bishops in Burroughs. The 21st prohibits ordaining a Slave without his Master's consent. The 22^d enjoins Clerks and Monks to continue in their Profession. The 23^d renews the order for the paying of Tithes. The 24th ordains, That Churches shall be repair'd by those that enjoy the Benefices. The 25th. That no strange Clerk shall be received without Letters from their Bishop. The 26th. That no Body shall be ordained without a Title to a Benefice. The 27th. That the Bishop shall instruct his People. The 28th. That he shall be Judge of the differences between Clerks. The 29th. That there shall be no Cabsals among them. The 30th. That Monasteries shall be under Discipline. The 31st. That all the Faithful shall learn the Creed and the Faith of the Church. The 32^d. That Avarice and Covetousness shall be avoided. The 33^d. That Hospitality shall be exercised. The 34th. That Infamous Persons shall not be Accusers. The 35th. That they shall reconcile in case of Necessity. The 36th. That the Clerks of the King's Chappel shall not communicate with those Clergy-men which are at odds with their Bishops. The 37th. That the Bishop shall judge the Presbyters found delinquent. The 38th. That he shall take care of Orphan Girls. The 39th. That he shall not stay above three Weeks out of his Diocess, and that the Church-lands of a Bishop deceased, shall belong to his Successor, as his Patrimonial-land to his Heirs. The 40th. That they shall worship no new Saints, nor build any Chappel in the High-ways to their Honour; but those only shall be honoured, which have been chosen because of their Martyrdom or the Merits of their good Life. The 41st. That the Trees and Groves, consecrated to the Pagan Deities, shall be cut down. The 42^d. That they shall stand to the Sentence of Umpires chosen. The 43^d. That Children shall not be brought to the Sacraments. The 44th. That they shall observe the Canons concerning the manner of veiling Virgins. The 45th. That those Abbesses shall be deposed, which live disorderly. The 46th. That the Bishop shall distribute the Oblations made in Churches. The 47th. That no Body shall be ordained Priest, before he be 30 years old. The 48th. That after Mass, they shall give one another the kiss of Peace mutually. The 49th. That the Names shall not be recited before the Oblation. The 50th. That we must not believe that Men cannot pray to God, but in 3 Languages only, because God may be worshipp'd in all sorts of Languages, and he understands all our Petitions. The 51st. That the Bishops and Presbyters shall not be ignorant of the Canons. The 52^d. That Churches cannot be sold to prophane uses. In the 53^d. the Synod affirms, That the Emperor may keep the Bishop *Hildebold* in his Court, as he did *Ingrimar* already. In the 54th. he recommends *Alcuin* to the Prayers of the Synod, as a Man very well seen in Ecclesiastical Matters.

The *Capitulary* for the *Saxons* of the year 797. given in an Assembly of Bishops and Lords, contains nothing but Articles merely civil.

An. 799. *Charlemagne* sent two Persons to *Rome*, to Pope *Leo III.* to consult him about the *Chorepiscopi* and the punishment of wicked Priests; he wrote to his Bishops also about it; and we have a Fragment of that Letter with Chapters brought over from *Rome*, for the abolishing of the *Chorepiscopi*.

An. 800. or thereabouts, he set out an Edict, wherein he charges the Counts and other Judges to afford the Bishops their helping Hand for the Execution of the Constitutions made about Ecclesiastical Discipline.

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Some time after he made a Capitulary to recommend the reverencing of the Holy Apostolick See in honour of *S. Peter's* Memory.

There is another Capitulary yet of the year 801. containing 22 Chapters, drawn by the Bishops, and confirmed by the King's Authority. The 1st and the 2^d import, That the Priests shall pray for the Health and Prosperity of the King and the Royal Family, and for their Bishop. The 3^d, That they shall take care of the Church and the Relicks. The 4th, That they shall preach every Sunday and Holy-day. The 5th, That they shall learn the People the Creed and the Lord's Prayer. The 6th and 7th, That Tythes shall be paid; and one part shall be bestowed upon Church-ornaments, another upon the Poor, and the third upon Ecclesiasticks. The 8th, That Divine Service shall be perform'd at convenient hours. The 9th, That they shall not celebrate Mass but in consecrated Churches. The 10th and 11th, That Baptism shall not be administered but at the appointed times, excepting Children, which may be baptized at any time. The 12th, That they shall exact nothing for the administration of Sacraments. The 13th, That Priests dwell in the Church where they were ordained. The 14th and 15th, That Clerks shall be free. The 16th, That they shall have no strange Woman in the House with them. The 17th, That he that had the possession of a Church during the space of 30 years, shall continue in the peaceable possession of it. The 18th and the next, That Clerks shall carry no Weapons with them; that they shall not meddle with Law-suits; that they shall not go to the Tavern, that they shall forbear Swearing. The 21st, That they shall impose Penance upon those that shall confess to them, and shall grant the Penance and the Communion to the Sick. The 22^d, That they shall give the Unction to the Sick.

The 1st Capitulary of the year 802. given by the King to his Communiaries, contains some Articles of the Life and Manners of the Clergy, of Abbots and religious Persons.

The other Chapters, and the 2^d Capitulary of the same year, are upon civil Matters.

The Capitulary of the year 803. was made in the Synod held by *Paul of Aquileia* at *St. Le-Chapelle*; it contains 7 Articles. The 1st provides for the preservation of Church-lands. The 2^d is for the restoring the Election of Bishops by the People and Clergy. The 3^d prohibits encroaching upon Churches, Lands and Privileges. The 4th, 5th and 6th declare, the Ordinations, Imposition of Hands and Consecrations made by the *Chorepiscopi*, to be void. The last is concerning the Judgments of Presbyters. There be also two Capitularies more made a little after upon this Article.

The 3^d Capitulary of the same year, contains only two Articles upon Ecclesiastical Matters. The 1st imports, That Churches shall be repaired; and that in those places which have more Churches than needs, some of them shall be pulled down to build up others, where they shall be needful. The 2^d, That none shall be ordained Priest before he be examined, and no Excommunication shall be pronounced without cause.

The 5th of the same year contains one whereby it is forbidden to give or take any thing for the Holy Chrism.

The 8th given at *Worms* in the same year, is an Edict for the exemption of Bishops and Priests.

An. 804. he made at *Salz* eight Articles for the Bishops. By the 1st they are charged to take care of the Churches of their Dioceses. By the 2^d and 3^d, he preserves the Tythes to the Parochial Churches. The 4th imports, That the Bishops shall take care to ordain Priests. The 5th forbids, secular Persons to go into Nunneries, and Clerks also, except in case of necessity, and by the Bishops order. The 6th forbids Nuns to have in their Monasteries, any other Girls but such as design to stay there. The 7th and 8th forbid admitting Male-children thereinto, or carrying Arms thither. These Articles are back'd with the following Advertisements to Presbyters, to preach and teach the Scripture and the Creed; to be able to say the Mass without Book, as also the words for administering Baptism; to be skilful in the Canons and the Penitentials; and in Singing; not to dwell with Women, except their Mother, Sister or Aunt; not to go to the Tavern; not to be Covetous, Drunkards or Idle; not to break the Fast of *Holy Thursday*; not to administer the Holy Chrism and to come to the Synod.

An. 805. He made a Capitulary of 16 Articles at *Thionville*, containing several Rules of Ecclesiastical Policy: Some Articles of it are also found in the second and third Capitularies. In the Articles given the same year to *Jesse*, Bishop of *Amiens*.

The 2^d imports, That no Lay-man shall be Superior of Monks nor Arch-deacon.

There's an Edict of the same year, and in the same place, about the reverence due to Bishops and Priests.

The 4th Capitulary of the year 806. contains several Constitutions of Ecclesiastical Policy.

The 6th renews some ancient Canons about Discipline.

The 2^d Article of the 1st Capitulary of 809. discharges the Priest from administering the Holy Chrism.

The 5th of the 1st Capitulary of 810. enjoins them to preach and instruct the People.

The 1st and 2^d Capitularies of 811. contain excellent Instructions of the duty of Abbots, Monks, Clerks and Bishops.

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The Capitulary of 813. contains 28 Articles, made in the Councils of *Arles* and *Meitz*, and confirmed by the Authority of *Charlemagne*, about Church Discipline and the Manners of the Clergy.

Lastly, besides these Capitularies of *Charlemagne*, of which we know the Time, there are also 5 Capitularies more, of which the Time is unknown; they contain several Constitutions, which are almost all contain'd in the Capitularies above-mention'd.

Most of the Capitularies of *Charlemagne* concerning Ecclesiastical Matters, have been collected in the first of the four Books of Capitularies compiled by *Ansgisus*, (according to some Abbot of *Lobbes*, and according to *M. Baluzius*, Abbot of *Fontenelles*) whose Collection was approved by *Lewis the Meek*, and by *Charles the Bald*. This Abbot undertook to set in order, and to collect the Constitutions contain'd in the Capitularies of *Charlemagne*, and *Lewis the Meek*, made before 828. The first of the four Books of his Collection contains *Charlemagne's* Ecclesiastical Constitutions; the second the Civil Laws of the same Emperor; the third the Ecclesiastical Constitutions of *Lewis the Meek*; and the last the Civil Laws of the same. After him, *Benedict*, Deacon of *Meutz*, gathered about the Year 845. some Capitularies of these two Emperors, omitted by *Ansgisus*, and added thereto the Capitularies of *Carloman* and *Pepin*; but his Collection published in three Books, is very much confused. These two Collections are the seven Books of the Capitularies of our Kings. The six first Books were set out in 1548. by *Tilius*, Bishop of *Maux*; and the seven Books altogether have been published by *M. Pirbair*, in the end of the last Century, and in the beginning of this. Since 1545. they had printed in *Germany* some Capitularies, and in 1557. several had been printed at *Basle*, but all those Editions were imperfect and defective, and we are obliged to *M. Baluzius* for having procured us such a fair Edition of the Capitularies, very large and full, and revised by several Manuscripts, with all the Care and application imaginable. It came forth in 1677. from *Muguet's* Press, in two Volumes Folio. The first of which comprehends the Capitularies of the Kings *Chilotebert*, *Chlotarius*, *Dagobert*, *Carloman*, *Pepin*, *Charlemagne*, of *Pepin King of Italy* and *Lewis the Meek*, together with the seven Books of Capitularies, collected by *Ansgisus* and *Benedict*, four Additions to these Collections, the Canons of *Isaac* Bishop of *Langres*, taken out of the three last Books of Capitularies, and the Chapters of *Herard* Archbishop of *Tours*, taken also out of our King's Capitularies. The second Volume contains the Capitularies of *Charles the Bald*, and the posterior Emperors, with divers Terms.

These Capitularies renew the ancient Church Discipline in many points, and in the other establish one suitable to the Necessity and the Manners of the Age, and against the most common Disorders of the Time. They set up again the Bishops Elections, and restored the Church to her former Possessions. They forbid the Laity to encroach upon them, and the Clergy to alienate them. They revived the ancient Laws concerning Ecclesiastical Judgments, the Authority of Metropolitans, and of Provincial Synods, and the Prohibitions of the Canons against encroaching upon other Bishop's Dioceses, and receiving their Clerks or Persons excommunicated by them. They did not forget the famous prohibition so often repeated, for all sorts of Persons in Holy Orders to have no strange Woman in the House with them. They put in force again the Canon of the Council of *Chalcedon*, whereby it is forbidden to make Ordinations absolute and without Title. They prohibited Translations and Non-residence; the perseverance of Clerks and Monks was ordained. Clerks were commanded to be subject to their Bishops by several Laws. They ordain'd, That he should have the disposing of all the Benefices in his Dioceses, and that no Priest might be put in or out of any Parish or Chappel but by his Authority. They bound the Parsons to go or send to the Episcopal City for the Holy Oyl. The *Chorepiscopi* were forbidden Episcopalian Functions, and they endeavoured the total abolishing of them. They charged the Bishops to examine the Doctrine and the Manners of Presbyters before they ordained them; to ordain no Body Presbyter, unless he was 30 years old; they enjoy'd Presbyters and other Ecclesiastical Persons, to live regularly, to add themselves to the Offices of their Ministry, and chiefly to Preaching. Priests are forbidden saying Mass without communicating: They were enjoined to have the Eucharist always ready at hand, to be administered to the Sick, together with the Unction, which was common at this Time. Clerks had no other Judges but the Bishops, and they required a great number of credible Witnesses to condemn them. They set up Schools in Bishopricks and Abbies, to learn the Psalms, Singing and Grammar. They endeavoured to destroy the Remains of Pagan Superstitions. The Invocation of Saints (lib) was much used; Relicks and the Cross were revered (ii): But in *France* no veneration of Images was allowed. The Prohibition of contracting Marriages, was extended to the fourth degree of Consanguinity; Spiritual Affinity (iii) began then to take Place.

[(lib) Invocation of Saints.] In the Days of this Emperor, *Charles the Great*, who flourished towards the latter End of this Century, Idolatrous Superstitions and Corruptions were arrived at their full growth. Image-worship was established in the Law in the *Eastern* and *Western* Churches, and Saint-worship as our Author says truly, and

much used; But from the beginning it was not so. Neither the Scriptures of the Old and New Testament, nor yet the purest Antiquity do at all authorize this Practice. Among those excellent Prayers which we meet with in Holy Scripture, compiled by Men divinely inspired, we cannot find one directed to any Saint or Angel,

Rec. 228. 5. Angel, nor any other Being whatsoever, but the only Living and the True God; but we read in several Places, That both the Angels and Saints, while they were alive, have disclaimed all Worship, when tendered to them, as not due to them; and after their Death we are assured that they cannot hear us. Confessing these Truths did the Church of Christ for above 200 Years believe and do, and not only make no Prayers to any Angel or Saint, as *breves testifies*, but shewed a great Abhorrence of such Heretics, as used such a sort of Worship. The first step towards it was made by *Origen*, who advanced this Doctrine in the Church, That the Saints departed out of this Life, do carry along with them a Remembrance of the State and Condition of their Brethren, and out of their Love to them do carefully recommend them to God, and pray for them. From this Persuasion, (which many learned from him) did the Christians take occasion to intreat their Living Friends, who were eminent for Piety, That if they dyed before them, and so came into Christ's joyful and happy Presence, they would not forget to recommend them to God, who were left behind in a sinful World: But yet no Saint was invoked or prayed to after Death many Years after this; for *S. Jerome*, *Ambrase* and *Theodoret*, unanimously acknowledge, That God alone is to be worshipped, and prayed to; And *S. Austin* expressly says, *Nam soli Religiosi homines mortuorum: Let not the Worship of Dead Men be any part of our Religion*. But although there was no Invocation of Saints, yet many Doctrines and practices were allowed and believed, which laid the Foundation of Saint-Worship, which was introduced from after, As 1. It was held, That the Souls of the Martyrs were every where present, but especially at their Tombs, where several Miracles were wrought. 2. Many of the eminent Fathers both for Learning and Devotion made Rhetorical Panegyrics of the Christians deceased, where in by Apophorese and Prolepsis they seemed to invoke Souls departed. Thus *S. Jerome*, in his Epitaph of *Paula* faith, Farewell, O Paula, and by thy Prayers help the despoiled Age of him, this honours thee. And *St. Nazarius*, in his Invocations against *Gulian*, faith, Hear, O thou Soul of great Constantine, &c. 3. The Christians in their Prayers, at the Commemoration of the Memories of the Martyrs, not only siled many unwary Expressions, implying a sort of Invocation of them, but did formally pray to God to grant them such blessings as they stood in need of, through their Intercession: for *St. Austin* says, *We mention not them as though we prayed for them, but that they may pray for us*. These Doctrines and Practices, so prepared Men's Minds for the Invocation of Saints, that about the Year 600. *S. Gregory* inserted Petitions to them in the public Litany among the *Latins*, as *Petrus Gasparus* had some time before among the *Greeks*, and it was quietly received and allowed, and so continued to the Times of *Charles the Great*, and downward till the Reformation, without any considerable Opposition: So apt are Men to cherish Will-worship.]

[(ii) *Relicks* — *reverenced*.] Altho the Reverence of Bones and other Relicks of Saints seems as absurd a piece of Idolatrous Worship as the Heathens themselves were guilty of, yet it was the first that crept into the Church through the Policy of Satan, which was effected by this Means: It pleased God, for the Testimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witness that they had been his Ministers, and Instruments of his Will: But that which was intended by God for the good of Men and Conversion of Souls, became a snare to lead them into Error; for their admiration of the virtue which God seemed to put into them, stirred them up not only to seek for them, and use them as Amulets and Remedies against all Evils and Distempers, but also made them give them a singular Respect and Veneration, as we may gather from *S. Austin's* Words, *I know many that worship Graves, Images, &c.* Indeed there was a Respect always paid to the Martyrs deceased, by the Christians, by celebrating their Memories at their Tombs, upon the anniversary of their Martyrdom, and by bestowing a neat and convenient Burial upon them; but it was never allowed by the Orthodox Fathers to give them a Divine Honour: Yea, *S. Gregory* says, *That it is not lawful to bring the Body of the Saints into a public view, or handle them with the Hands*. 'Twas Satan's Subtlety to insinuate Idolatry by an immoderate Devotion.]

[(kk) *Prohibition of Marriage to the fourth Degree of Consanguinity* (*Spirital Affinity*).] To avoid incestuous Marriages, such Canons as these, prohibiting Marriage within certain degrees were very convenient to be imposed, and ought to be observed: And tho' indeed this may seem too strict, restraining such Kindred from Marriage, as the Word of God itself do seem to permit, *Lev. 18.* being extended to the fourth degree of Consanguinity; yet 'tis better to prohibit something in it self lawful, where there is little or no inconvenience consequent upon it, than to permit a thing, which in strictness, perhaps, is lawful, but is in appearance evil and scandalous, as a Marriage-Conjunction of Persons near a-kin, is commonly accounted. But as to Spiritual Consanguinity or Affinity, as it is no real Relation, so to hinder such as are thus allied from Marriage is an Instance of Papal Tyranny and Usurpation, no Persons being really better qualified for Marriage together, than such as are Brethren and Sisters in the Lord: So that though the Constitution for not marrying to the fourth degree, is tolerable enough, yet the latter, since it may produce many Inconveniences among Men, deserves no Regard or Observation; and it is to be believed, that it had long since expired, had it not been much for the Advantage of the Papal Hierarchy, by creating an abundance of Dispensations.]

The Celebration of *Sundays* was then very solemn. On this Day they did forbear all manner of servile Work, and Christians were obliged to be present at Divine Service, which was solemnly performed: The keeping of public Markers was prohibited on this Day. This is the number of the Holy Days then kept, set down in the 158th Chapter of the first Book of the Capitularies: The Festivals of *Christmas*, *S. Stephen*, *S. John the Evangelist*, the *Immaculate*, the *Octave of the Lord*, the *Epiphany*, the *Octave of the Epiphany*, the *Purification of the Blessed Virgin*, eight Days at *Easter*, the *great Litany*, the *Ascension*, *Whitsunday*, *S. John Baptist*, *S. Peter* and *S. Paul*, *S. Martin* and *S. Andrew*. As to the Virgin's Assumption, it is said, *We leave it out to enquire into it*. Churches were built with as much splendour and Magnificence as the Age would permit; they were decked and adorn'd, the Altars consecrated and covered with Linen-Cloth; the Service was performed with great Pomp. The Roman way of singing was brought into the Churches of France, but they kept still their own

own peculiar way of Singing. They took great care of the Church-Books and Singing. Women were forbidden to come near the Altars; and Abbesses to give the Blessing, to make the Sign of the Cross upon Men's Heads, and to give the Veil with the Sacrosanct Benediction. Simony was severely forbidden. They made Laws against Ufury then, not only in Ecclesiastical, but Laymen. There were many Hospitals for the Poor and the Sick. The paying of Tithes was become obligatory, and all sorts of Persons were constrained to pay them to Church-Men. They were forbidden exacting any thing for the Sacraments, or for Ecclesiastical Offices. Church-Revenues were divided into three Parts; one part was for the repairing of Churches, the other for the Poor, and the last for Churchmen. They began to oblige the Clergy of Cathedrals to live together canonically. They made divers Constitutions to keep Monks in order. They forbade to receive Children without the Parent's Consent, and to veil Virgins before 30 Years of Age, and Widow-Women before the thirtieth Day after their Husbands Decease. They prohibited a Sort of Clerks, which wore the Religious Habit, and would live neither as Monks nor Clergymen. The Rectors of Country Parishes came from Time to Time to give the Bishop an account of their Conduct; and the Bishop did also visit his Dioceses. Publick Penance was in use yet, but not with the same rigor as in the former Ages. They granted Absolution several Times. They never denied the Communion to dying People. Secret Confessions were frequent. They recommended frequent Communion. They admitted yet Baptism by immersion, and only at *Easter* and *Whitsunday*, unless in case of Necessity. Prayer for the Dead was very much practised. This is part of the Discipline contained in *Charlemagne's* Capitularies.

This is the Catalogue of this Emperor's Letters. A Letter to the King of the *Mercians*, in the Year 774. A Declaration for the Designation of Bishops. A Letter to the *Emperor*, sent by *Angilbert*, going to *Rome*, anno 796. A Letter to the *Emperor*, sent by *Angilbert*. Two Letters to *Offa*. A Fragment of a Letter against vicious Priests, directed to the Bishops of France. A Letter to the Monks of *S. Martin of Tours*, wherein he enjoins them to send back again to *Theodulphus*, Bishop of *Orleans*, some Clerks of *Orleans*, who had harboured among them. A Letter for the Restauration of Schools in Churches and Monasteries. A Letter to *Pepin*, for the Peace of the Churches; and of those who serve them. A Letter to the Bishops of the Kingdom, written in 811, commanding them to instruct the Priests and the People in the Signification of the Ceremonies of Baptism. The Copy we have of it is directed to *Odobert*; it was set forth by *F. Mabillon*, and is found, as well as the preceding, in the Collection of Capitularies of *M. Baluzius*. This Letter stirred up *Anastarius*, *Jesse*, and some other Bishops, to make some Treatises to explain the Right of Baptism. A Letter to *Alcuin*, about the number of the Works in the Year; among *Alcuin's* Works. A Letter which he made for a Preface to the Book of Homilies, made by *Paul the Deacon*, [and collected into one Volume by his order] set out by *F. Mabillon* in the first Volume of his *Analesta*, pag. 25. *Sigebert* ranks *Charlemagne* among Ecclesiastical Writers, upon the account of this Work, which yet was none of his, but of *Paul the Deacon of Aquileia*. *F. Mabillon* hath moreover set forth, in the fourth Volume of his *Analesta*, an Epistle of *Charlemagne*, touching the Grace of the Holy Ghost. Lastly, we meet with several Letters more of *Charlemagne*, as Foundations, Donations, Privileges, &c. in the Collection of such kind of Pieces.

But the two most considerable Ecclesiastical Works that have appeared under this Prince's Name, are the Letter written in his Name to *Elipandus*, Bishop of *Toledo*, and the other Bishops of *Spain*, against the Error of *Felix*, Bishop of *Urgel*, which is at the end of the Council of *Frankfort*; and the four Books called *Carolin*, against Image-Worship, and the Decree of the *Nicene* Council; Some attribute them to *Ingilmar*, Bishop of *Metz*, others to *Alcuin*, others would have us think them to be supposititious: But this last Pretension is unwarrantable, for, not to speak of the Authority of *Hincmarus*, who cites them, and of several ancient Authors, which are found in Libraries, *Pope Adrian's* Answer to this Work shews it had been published in his Time by *Charlemagne's* Order, and the Councils of *Frankfort* and *Paris* are authentick Testimonies of the Truth of these Books; So that there can be no Doubt but this Work is a kind of Manifesto, containing the Sentiment of the French Church, published under the Name and by the Order of *Charlemagne*. We shall speak more fully of these Works of *Charlemagne*, when we make the History of the seventh Council, and of this of *Frankfort*, where we will examine the Affair of *Felix of Urgel*, and the Sentiments of the Author of the *Carolin* Books, touching Images.

A L C U I N.

FLACENS, ALBIN, or *ALCUIN*, born in *England*, Deacon of the Church of *York*, and the Scholar of *Bede* and of *Egbert*, was invited into *France* (anno 790.) by *Charlemagne*, who looked upon him as his Master, and shewed a great esteem for him. He had the Reputation of one of the most learned Men of his Age, in Ecclesiastical Matters. He instructed the French not only by his Writings, but moreover by the publick Lectures he read in the King's Palace and other Places. *Charley* gave him [the Government of] many Abbies, and at last charged him with the Care of the Canons of *S. Martin of Tours*: He died in this Society, anno 804.

This *Alcuin's Works* were collected by *Anselm* [Benedictine, of] *de Cîteaux*, and Printed at *Paris* by *Grenouille* in 1617.
They are divided into Three parts. The 1st comprehends his Tracts upon the Scripture; the 2^d his Books of Doctrine, Discipline, and Morality; and the 3^d the Verses, Letters, and Poems he made.

The first part comprehends the following Works. Questions and Answers about several difficult passages of *Genesis*, with an Explication of these words, *Let us make Man in our Image*. An Exposition of the Penitential and Gradual Psalms, and of the 118th Psalm. A Treatise of the Gift of *Wisdome*, with Prayers taken out of the Psalms. An Office of the Church for the Year. A Letter upon what is said in the Song of Songs, that there be Sixty Queens, and Eighty Concubines. A Commentary upon *Ecclesiastes*, and Seven Books of Commentaries upon the Gospel of *S. John*. It is observed in the end of this part, that *Alcuin* had laboured to correct the whole Text of the vulgar Bible, by *Charlemagne's* Order, and that this Manuscript work is found in the Library of *Vaucluse*, with some Verses of *Alcuin* upon this Work.

The Second part comprehends the following Treatises. A Tract of the Trinity, Dedicated to *Charlemagne*, divided into Three Books, wherein he handles with great accuracy and clearness some Speculative and Scholastic Questions, concerning those Mysteries, with Twenty Eight Questions and Answers about the Trinity. A Letter explaining what is Time, Eternity, and an Age, &c. A Tract of the Soul, directed to his Sister *Estella* a Virgin. Seven Books against the Opinion of *Felix*, Bishop of *Urgel*, who believed *Jesus Christ* might be called the Adoptive Son of God, as to his Human Nature. A Letter upon the same Subject written to *Elipandus*, Bishop of *Toledo*. *Elipandus's* Answer, in which he treats *Alcuin* very rudely, and having loaded him with Calumny, cites some passages of the Fathers, and the Church Office, to justify that *Jesus Christ* may be called God's Adoptive Son, as to his Human Nature. *Alcuin's* Reply to *Elipandus's* Letter, divided into Four Books. In the Two first the Authors the Authorities alledged by *Elipandus*; and in the Two last he proves his own Opinion by Testimonies of the Fathers, and the Scripture. He forbears Reviling Words, but deals with him without much Moderation as his Adversary hath expressed himself with Heat and Passion. At the end of these Four Books, there is an Advertisement of *Alcuin's* above the original of *Felix's* Error, and the retraction he made of it; *Elipandus's* Letter to *Felix*; The Confession of Faith he made after his Retraction; And a Letter of *Alcuin's* about the Questions that may be raised touching the Son of God. These are the Dogmatical Works contained in this Second part.

The first of the Works of Discipline is the Book of [the Divine] Offices, bearing *Alcuin's* Name, but it belongs to a later Author, there being mention made there of *Hilperick*, who lived in the Tenth Century; besides it contains several Observations of a lower Age than *Alcuin's* lived in.

The 2^d Work about Discipline, is *Alcuin's* Letter to *Charlemagne*, upon the *Septuagesima*, *Sequentias*, and *Quinquagesima*; and upon the differences of the number of the Weeks of Lent, with *Charlemagne's* Answer upon the same Subject.

The 3^d is a Tract of *Alcuin's*, directed to *Adrian*, upon the Ceremonies of Baptism, which are the same that are practised now, of which he renders Moral Reasons.

The 4th is a Letter * to the Clerks of *S. Martin*, to exhort them to confess their Sins.

The 5th is a Sacramentary, containing Masses for many Festivals of the Year.

These Works are followed with Three Homilies upon the Incarnation, the Virgin's Nativity, and the Festival of *St. Martin*. These Three Homilies are taken out of the Book of Homilies of *Paul the Deacon*, and it is not certain that they are *Alcuin's*.

The Life of *Alcuin* follows, which is full of groundless Fancies. There is but one Work of Morality, which is of Verses and Arts: The rest are Works upon Prophane Arts and Sciences. The Book of the Seven Arts is *Cassiodorus's* Preface upon that Subject.

The last part of *Alcuin's* Works comprehends the following Books.

The Life of *S. Martin of Tours*, and a Sermon on his Death.

The Life of *S. Vedastus of Arras*.

The Life of *S. Richardus*, a Presbyter.

The Life of *S. Willbrod*, Bishop of *Utrecht*, in Prose and Verse, with an Homily for his Festival.

One Hundred and Fifteen Epistles, with the fragments of some more, taken out of *Engliff* Authors.

Poems upon several Saints.

A Poem upon the meeting of *Pope Leo*, and *Charlemagne*.

Divers Poems.

The Letters upon Ecclesiastical matters are these.

The 1st of which we have already spoken, about the difference of the number of the Weeks of Lent.

The 2^d upon these words of the Gospel, *Here are Two Swords*.

The 3^d of the manner of instructing the People in the Faith.

The 4th, in which he speaks against a Letter written to him by *Felix of Urgel*, whom he calls *Joosely*, *Felix infelix*. But this was returned upon him by *Elipandus*, who called him several times *Albinus niger*, *Antiphassus*.

In the 13th he speaks of a Writing he had made against *Felix of Urgel*, and of a Dialogue of that Author between a *Christian* and a *Saracen*.

The 25th directed to *Otfred*, King of *Northumberland*, is full of Instructions very useful for Princes.

The 30th contains some for a Queen that had retired from the World.

The 31st is full of Advices to the Canons of *Tours*.

The 32^d to the Bishop *Adelbert* and his Society, contains a commendation of the Life of the Canon Regulars, and an Exhortation to follow it.

The 49th contains the same sort of Exhortations to the Friars of *Witremouth* and *Jarrow*.

The 50th to those of *Tork*.

The 62^d to the Canons of *S. Leger*.

The 63^d is directed to *Pope Adrian*, to whom he writes very submissively.

In the 60th he exhorts the Canons of *Lyon*, to reject the Errors which are come from *Spain*, to follow the Tradition and Usage of the Universal Church, to avoid the Additions made to the Creed, and the new Customs brought into the Service of the Church. He speaks particularly of their Error, about the Adoption of the Son of God, and the practice of some, who threw Salt upon Christ's Sacrifice. He maintains, they ought to Offer nothing but Bread, Water, and Wine; that the Bread ought to be very pure, without any mixture, made of Flour and Water. The last thing, he finds fault with, in the usages introduced in *Spain*, is, that they made but one Immersion, calling upon the Three Persons of the Trinity. He maintains against them the use of the Triple Immersion, and here he explains the Ceremonies of Baptism; he speaks of the same thing in the 81st Letter, where he does intimate, that there were some who dipped Three times, repeating the Invocation of the Trinity at each time. He reprehends in this Letter, those who doubted, whether the Souls of the Holy Apostles and Martyrs were received up into Heaven before the Day of Judgment. In the 71st Letter he proves the necessity of Confession.

The 72^d is to *Pope Leo*, whom he calls Vicar of the Apostles, Prince of the Church.

The 79th he commands the Monastic Life, and exhorts Monks to discharge the Duties of it.

In the 91st contains excellent Instructions about the Duties of a Bishop.

He Treats of Baptism in the 104th.

In the 106th he Answers the Question put to him by *Charlemagne*, which is the Hymn that *Jesus Christ* said after his last Supper. He pretends, it was the words related by the Evangelists.

Since this Edition there have been Printed some more of *Alcuin's* Works; as, a Commentary upon the Song of *Salomon*, at *London* in 1638, [by the care of *Patrick Young*.] An Abridgment of the Faith against the *Arians*, set forth [at *Paris* in 1620.] by *F. Sirmondus*, without the Author's Name, and attributed to *Alcuin* by *F. Chiffletius*, upon the Authority of some MSS. A long Confession of Faith, divided into Four parts, drawn out of the Fathers, published by *F. Chiffletius*, and Printed at *Dijon* in * 1656, [but it is dubious whether it belong to *Alcuin*, or no.] A Discourse of the Purification, which was without Name among *S. Ambrose's* Works, and was restored to *Alcuin* by *M. Baluzius*, in the 2^d Vol. of *Miscellanea*, p. 382. Two Letters set forth by *M. Baluzius* in the same place, [Tom. 1. p. 365.] the one directed to *Charlemagne*, upon the price of *Jesus Christ's* Death; the other to the Abbots and Monks of the *Corts*, upon the Unity of the Two Natures in the Person of *Jesus Christ*. There's in the same place a Capitulary, containing sundry Moral Maxims directed to *Charlemagne*; but that Work seems to me unworthy of *Alcuin*. Twenty Six Letters published by *F. Mabillon* in the 4th Vol. of his *Analetha*. And a Poem, in which he laments the disorders and lawlessness of one of his Friends, under the Name of a Cuckoo.

The Learned are not all agreed, that the Confession of Faith, set out by *F. Chiffletius*, is *Alcuin's*. The Author of the Office for the Holy Sacrament, in the Historical and Chronological Table of the Authors, hath propounded some difficulties about this Confession of Faith, which might make one doubt, whether it be truly *Alcuin's*. He says, the two first parts of it are very excellent and precious; but there are many things taken out of the other Works of *Alcuin*, especially the different Orations. That the third part does not seem to be coherent to the two first, there being several places in it copied out of them word for word; which probably an Author, whatever he might be, would not have done in the same Work. Besides, that it is almost all of it taken from *Pelagius's* Confession of Faith, and from the Book of the Ecclesiastical Doctrines, yet so, that the *Pelagian* and *Semi-pelagian* expressions of those Books are commonly left out in it; that there are also some places of it without any rational coherency: And above all, what he set in the end, to join it to the 4th, seems to have been added. That the 4th part, in what it contains about the Eucharist, is perfectly fine, but doubtless it ends in the first Chapter; all the rest being but a Rapidity of divers Orations. He confesses the Style of this last part, as well as of the first, does pretty well resemble that of *Alcuin*, which is not always very pure and correct, but very quick and lively. He intimates, that altho' these Four Words (*Cave, Cibus, Sanguis, Potus*.) which are found in *S. Thomas's* Prose, are read there, the Thread of his Discourse did so naturally lead him, to use them in that order, that one ought not to conclude, that this Work was made since *S. Thomas's* time. That the Style hath nothing Scholastical, yea, and that it hath some expressions, which were not used since *Berengarius*, as, that the Eucharist is Christ's Body and Blood only for the Just. Lastly, that in this 4th part there are some places found in the Book of the Divine Offices attributed to *Alcuin*.

Dailleus hath taken affirmatively, what was said but doubtfully by the Author Of the Office of *Rouen*, and the Holy Sacrament, and he adds new Conjectures, to show that this Confession was not *Alcuin's*.

Alcuin.

The 1st is grounded upon this, that in this Confession of Faith some things are met with, which are taken word for word out of the Books of the Meditations, and the Mirrour, falsely ascribed to S. *Austin*, and composed since *Alcuin's* time, seeing, that of the Meditations, which is the ancients, was written since S. *Anselm's* time. The 2d is grounded upon this Work's, not being set down in the Index's of *Alcuin's* Works. The 3d upon this Author's often copying himself, which an Author does not usually do. Moreover he insists upon this, that there is a place in this Book, which is found in the Book of Offices, attributed to *Alcuin*. *Asbly*, *Dallous* pretends, that this Author's Sentiments differ from *Alcuin's*. He says, that explaining the Creation of the World, he related the two Opinions related by *Alcuin* also in his Questions upon Genesis, but prefers that which was disapproved by *Alcuin*. He adds, that this Author believes the real presence, which Sentiment he does not think to be *Alcuin's*; and that he looks upon the contrary Opinion as Heretical. Lastly, He pretends that there be some things in this Work which do not agree with the Ninth Century; as when he complains of the infelicity of his Age, and speaks of the Miracles whereby the Eucharist had been represented upon the Antiquity of the Manuscript, contrary-wise asserts the truth of this Work, chiefly upon the Antiquity of the Manuscript, from which it is taken. He maintains the Characters to be of *Charlemagne's* time, or very near it; and tho' the sole Testimony of a Man, as much conversant in these matters as he was, might be sufficient, he joined to it the Attestation of many Learned Men. The Antiquity of this Manuscript shews, that this Book is of *Alcuin's* time, seeing the Manuscript it self is of that time, *2dly*, He notes, That the Ancient Title of this Manuscript was written in Red, and that they only put Ink upon the Ancient Red Characters, which are to this effect; *Albini Confessio Fidei*. *3dly*, He proves that this Author is older than the School-Men, because he does not speak as exactly as they do of the Myrtrees, that he always translates *Lucanus* of the Greeks, by the word *Co-scentinal*, whereas the School-Men always said *Con-substantial*. He taketh notice of the place, in which he varies from our way of speaking of the Eucharist. He adds, that this Author hath some Opinions which were not common, but in the Eighth and Ninth Century; as when he pretends, that *Catechumens* cannot be saved without either Baptism, or Martyrdom; that the Question of the Two Predilections, which he treats of, was Agitated in this Age; that all, that this Author says of himself, agree to *Alcuin*. Lastly, To bring in a Witness, he says, that *John* Abbot of *Fogcamp*, who lived in the Twelfth Century, hath cited several passages of this Treatise in a Book he made against *Berengarius*.

Having alleged these proofs of the Antiquity of this Book, he clears the difficulties; he says, it's no wonder, this Author should have made Extracts of *Pelagius's* Confession of Faith, seeing it was commonly cited in this time, and was look'd upon as a Work of S. *Hieron*. That it's less to be wonder'd at, that he should be cited in the Book of *Gennadius's* Ecclesiastical Doctrines, seeing *Adrian* made no difficulty to alledge one Authority out of it. That the passages, which are found in this Confession, are not taken out of the Book of the Meditations, and the Mirrour; but it is the Compilers of those Two Works, that have inserted them in two places of *Alcuin's* Treatise, seeing the Manuscript of this Work is doubtless older, than the Author of those other Treatises. And if this Confession be not found in the Catalogues of *Alcuin's* Works, that's not to be wonder'd at, seeing all those Lists of Catalogues are imperfect; that it is an ordinary thing with the Authors of this Age, and with *Alcuin*, not only to transcribe other Men's, but their own Works also; that the Author of the Book of Offices did transcribe *Alcuin's* Confession of Faith; that it's not true, that *Alcuin's* Opinions about the Eucharist are different from this Author's; that he had instances to prove, that Jesus Christ had appeared in the Eucharist in the shape of a Man; that some Authors of the Ninth Century, before the Birth and the Condemnation of *Berengarius's* Error, have condemn'd his Opinion as Heretical; that it's no extraordinary thing for an Author, alledging in two places two different explications of the same passage, to approve now the one, and then the other; that it were a more extraordinary thing, that two different Authors should bring two like explications of the same passage; that altho' *Charlemagne's* Age was more Learned than the Tenth, yet *Alcuin* Expofitulates the infelicity of that time, and the disorders then in the Church, in the Works not doubted of, as in the 6th Letter, and in his 271 Poem. And therefore, that there's nothing in the Confession of Faith, bearing his Name, that proves it not to be his. [These Reasons and Solutions, saith F. *Mabillon*, make it probable, tho' not certain, that this Confession of Faith is *Alcuin's*.] *Alcuin's* Style is neat and lively, he writes wittily, his Expressions are pure enough for his time, he handles things pleasantly; one may say, he did not want Eloquence, no, nor Elegance neither.

ETHERIUS.

Ethierius.

ETHERIUS, Bishop of *Axume* in Spain, and *Beatus*, Abbot and Priest, were some of the first that opposed *Felix* and *Elipandus's* Error: These charged them with Eutychianism. It was to vindicate themselves, and to convince their Adversaries of the opposite Error: That they made 2 Books, in which they profess to hold the Doctrine of the Council of *Ephefus*, and resist the Sentiment of their Adversaries, contrary to their Doctrine. These 2 Books are very much confuted, and full of several idle useless Reflections, and divers Reperitions. They were printed in *Cassini's* Antiquities, and in the last *Bibliotheca Patrum*.

P. A. U.

PAULINUS of Aquileia.

PAULIN, Bishop of *Aquileia*, was present at the Council of *Frankfort*, held in 794, there he encountered *Felix* and *Elipandus's* Error, about the Title of adoptive Son, which they attributed to Jesus Christ; he made a small Writing and three Books upon this Subject. Those Works are found among *Alcuin's*: They did formerly attribute to him the 7 Books of *Alcuin* against that Error. There is a Fragment yet extant of a Letter, directed to *Heisfulphus*, who had killed his Wife, which he suspected of Adultery; he does most sharply reprove that Lord, and lays a heavy Penance upon him. We may find also some Fragment of *Paulinus of Aquileia*, in the first Track of the *Miscellanea* of M. *Baluzius* [Tom. 1. p. 362.]

Lastly, The Book of wholesome Instructions, which went a long while under S. *Austin's* name, was referred to *Paulinus of Aquileia*, in the last Edition of this Father's Works, upon the Credit of an old Manuscript of M. *Collier's* Library. It contains several useful Advices to lead a Christian Life, and is of the same Style with the Advertisement to *Heisfulphus*. This Bishop died about the Year 803. His Style is very simple, and no way elevated.

Paulin of Aquileia.

THEODULPHUS Bishop of Orleans.

THEODULPHUS, Abbot of S. *Benedict* upon the *Loire*, and afterwards preferred to the Bishoprick of *Orleans*, before 794, flourish'd towards the end of this Century, and died towards 821. F. *Sirmondus* published this Bishop's *Opuscula* in 1646. [at Paris, with his own Notes.] The first and chief is his Capitulary, containing 46 Articles for the Instruction of the Priests of his Diocess. He discourses with them of the Dignity of their State, and recommends to them the Care of their Flock, Diligence in Reading, Praying and Working; he enjoins them, when they come to the Synod, after the Custom, to bring along with them the Habits, Books and Vessels, wherewith they perform their Functions, and 2 or 3 Clerks; to have a care, that the Bread, the Water and the Wine, wherewith they celebrate the Mass, be very decent and proper; to make the Bread themselves which is to be consecrated, or cause it to be made in their presence. He forbids Women to approach the Altar, whilst the Priest is celebrating; and orders, That their Oblations shall be received in their Scars. He forbids Priests to celebrate Mass by themselves, without other Communicants. He prohibits putting any thing in Churches besides the Sacred Vellments, Vessels and Books. He will not have any body to be buried within the Church, but Clergymen only, or persons of singular piety. He prohibits Assemblies in the Church, for any other thing than Praying, and also celebrating Mass without the Church. He extends the Prohibition of Church-men keeping Women at home with them, to the nearest Relations. He forbids Clerks to go to the Tavern, and recommends to them Sobriety in the Feasts they are invited to. He forbids Presbyters to take the Tythes belonging to their Brethren, or to solicit and entice their Clerks. He charges all Presbyters to baptize Children in case of Necessity, whether they be of their own Parish or not. He forbids Presbyters and Laymen to convert Sacred Vessels to profane uses. He would have Schools set up in Parishes, to teach Youth to lead a Christian Life of which he maketh an Abridgment; and all the Faithful to know the Lord's Prayer and the Creed. He exhorts them all to pray to God, at least, twice in the Day. He enjoins them to spend *Sundays* in Praying, and being present at the Divine Service, and prohibits all manner of Work but what is of necessity, to dress Meat. He permits Travelling, provided they be present at the Office. He charges the Laymen to be present at the first Vespers of Festivals, at Matins, and at Mass; and would have them to be exhorted to the practice of Hospitality, to be deterred from false Oaths, Perjuries, false Witnesses; to be instructed in the Holy Scripture, to be reproved, to be admonished to be constant in Prayer. He exhorts Laymen to confess all their Sins, even those of Thought, and instructs the Presbyters how they ought to examine Sinners. He exhorts them to the Works of Mercy towards others. He will have the People to be put in Mind of the Obligation laid upon Children to honour their Parents, and upon Parents to use their Children gently, and of the mutual Love they owe one another; that Merchants and Men of Business are to be remembered, that they should not mind their Temporal Gain so much as Life Eternal; that the People must confess their Sins the Week before *Lent*, and then receive Penance, in order to their doing of it, during *Lent*. He marks out several ways of obtaining forgiveness of Sins, he recommends the exact keeping of the *Lent-Fast*, and the joyning of Almsgiving to Fasting. He will not have Men to break their Fast at the ninth Hour of Prayer, but to stay till the Hour of Vespers. He thinks, it would be a great perfection to abstain from Eggs, Cheese, Fish and Wine; yet he allows infirm Persons and Labourers to use them. He will have all the Faithful to communicate on *Sundays* in *Lent*, except those which are suspended the Communion; and that all take the Sacrament on *Holy Thursday*, on *Easter-Eve* and *Easter Day*; that they abstain from the Use of Marriage on Fast-days and also some Days before the Communion; that they prepare themselves for this Holy Action by Almsgiving and good Works. That the Priests who say private Masses on *Sundays*, shall not say them publicly, left they should take off the People from being present at the Mass in their Parishes. Lastly, he will have the People put in mind, That they should not eat, till they have been at the solemn Mass and the Sermon.

Theodulphus.

R 3

There

A New Ecclesiastical History

There was published since an Addition to this Capitulary, containing a general Advertisement about such things as the Parsons ought to instruct the People in.

This Bishop wrote one Book more upon Baptism, directed to *Magnus* Archbishop of *Sens*, wherein he explains the Ceremonies of that Sacrament; and a Tract of the Holy Ghost, directed to *Charlemagne*, which is nothing else but a Collection of several Passages of the Fathers, to shew that the Holy Ghost proceeds from the Father and the Son. He cites the Books of the Trinity, and the Creed under *Athanasius's* Name.

Lastly, There are six Books of *Theodulphus's* Poems extant; The 1st is a Piece directed to the Judges, to exhort them to do justice. The 2^d begins with a Catalogue, in Verse, of all the Books of the Old and the New Testament; both of those which were in the Old Canon, and those that have been received since: It contains also Poems for *Palm Sunday*, and several other Poems. The 3^d contains an Elogy of *Charlemagne*, Pope *Adrian's* Epitaph, and Verses to several Persons. The 4th Book contains Verses on the Fables, the Liberal Arts, Verses to Bishop *Aulphus* and to *Moduin*, with some Verses of *Moduin's* to *Theodulphus*. The 5th contains Verses of Consolation upon his Brother's Death, a Description of the seven Mortal Sins, and an Exhortation to the Bishops. And the last Verses upon different Points of Morality. *F. Mabillon* hath published [in his *Analec'ta*, Tom. i. p. 376.] *some more of them, which were not in *F. Sirmond's* Edition. *Theodulphus* was a good Man, very zealous for the publick Good, and none of the least Writers, nor of the unlearned of his Time. His Poems are very fine, and surpass his Prose.

[* Ten.]

LEO III.

LEO III. was elected in the Room of *Adrian*, January 28. 795. Presently after his Election, he sent Embassadors to *Charlemagne*, to give him notice of it, and to carry him *S. Peter's* Keys and the City's Banner, and some other honourable Presents, praying him to send some of his Princes to take the Oath of Allegiance of the Roman People. The King sent *Angilbert*, Abbot of the Monastery of *S. Riquier*, with some considerable Presents.

For all *Leo* had such a powerful Protector yet he was assaulted (anno 799.) by a Faction of seditious People (headed by his Predecessor, *Adrian's* Nephew) who fell upon him as he was going a solemn Procession, endeavour'd to put out his Eyes and to cut out his Tongue, and drag'd him into Prison in a Hall. It was found that he had not been main'd, as they thought. He fled into the French Embassador's Lodgings, from whence he was conveyed to *Spoleto*, and thence he came to *France*, to King *Charlemagne*, who was then in *Saxony*. The King having heard his Complaints, sent him back again to *Rome* with the same Marks of Honour with which he had received him, and promised him, That he would soon come to do him Justice upon the Place: And, indeed, the next Year, having held his Parliament at *Meurx*, he went into *Italy*, both to take Cognizance of the Outrages done to the Pope and to oppose the Designs of *Grimaldus* Duke of *Beneventum*. Being at *Rome*, he admitted Pope *Leo* to justify and clear himself by Oath, there appearing no Body to accuse him: After this, he brought those that were guilty of the Assault made upon him to Trial; they were condemned to Death, but the Pope obtain'd their Pardon. *Leo*, to acknowledge and requite so many Favours, as the Holy See had received from *Charlemagne* and his Progenitors, moved it to the People, to desire him for their Emperor, and crowned him on *Christmas-day*, in *S. Peter's* Church (anno 800) taking the beginning of the Year from *January*, and anno 801. taking it from *Christmas*, according to the Authors of this Time. After the Ceremony ended, the Pope did adore the new Emperor; that is, he kneeled before him, and took the Oaths of Allegiance to him, and set up his Picture in publick, to the end that all the Romans might pay him this Duty.

Anno 804. *Leo* came into *France* to visit *Charlemagne*, and was made Welcome by that Prince, who sent his Son to meet him, and came himself to receive him at *Rheims*, from whence he led him to his Palace at *Cressy*, and thence to *Aix-la-Chapelle*. After his Return to *Rome*, he enjoyed the Pontificate quietly till *Charlemagne's* Death: But (anno 815.) there was another Conspiracy made against *Leo*, which he avenged so severely, that he put some of the Criminals to Death with his own Hands. *Lewis* the Meek found fault with his Proceeding, as being disagreeable to his natural Lenity, and contrary to the Right of Sovereignty he had in *Rome*: He ordered *Bernard* King of *Italy* to go thither, and to enquire into the Truth; which he did. The Pope, then his part, sent Legats into *France*, to justify himself. But the Romans were so incensed against his Cruelty, that this Pope being fallen Sick, they seized on his Lands and plundered his Castles. He died May 23^d 816.

There be 13 Letters of this Pope's extant among the Councils [Tom. VII. p. 1111.] The 1st is an Answer to *Kenulfo*, King of the *Mercians*, who had desired him to abolish the Archbishopric of * *Lichfield*, and to restore the Bishop of *Canterbury* to the Rights taken away from him by *Offa* and *Adrian* I. The Pope granted him his Request, and having commended the King and *Abbeimard*, Archbishop of *Canterbury*, he subjected to his Jurisdiction all the Churches that had been taken from him: We have this Letter only upon the Faith of *William of Malmsbury*. The 2^d Letter of *Leo* is a Privilege of Exemption granted for a Chappel, built by *Charlemagne*, in *Saxony*, upon the Hill of *Eresburgh*. The 3^d is directed to *Charlemagne*: He complains that this Emperor had been informed, That he could send him no Commissioners which he would admit to inform of his Affair; he tells him, That it is a Calumny, and prays him not to believe

of the Eighth Century of Christianity.

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believe it. In the 4th he informs *Charlemagne* of the Treaty concluded between the *Saracens* and the Inhabitants of *Sicily*. In the 5th he tells him what had passed in a Meeting of some *Moor* and *Greek*: In the 6th he acquaints him with the Death of the Emperor *Constantine*, killed by *Leo's* Order. The 7th and the 8th are Letters of Thanks, directed to the same *Charlemagne*. In the 9th he solves some Questions upon the Scripture, propounded by *Charlemagne*. The 10th is a supplicatory Letter, to pacify *Charlemagne*, who was incensed against him, and to perwade him of his Innocency. By the 11th he asks him leave, To let a Bishop of the Isle of *Grade*, banish'd, stay in a Town of *Italy*. In the 12th he complains, That *Charli's* Commissioners, who should have done him Justice, had done him Wrong. The 13th is a Letter of Thanks to *Riculphus*, Bishop of *Meurx*: *Leo's* Letters are written with great Art, but with little reference to Ecclesiastical Matters.

Some Greek Authors against the Iconoclasts.

Here are some Authors, of whose Works we will speak more at large, when we treat of the Acts of the seventh Council.

Tarasius, *Photius's* great Uncle, who from the Emperor's Secretary was made Patriarch of *Constantinople* (anno 785.) and died in 806. wrote a Circular Letter about Images; two Letters directed to Pope *Adrian*, and an Apologetick Oration upon his Election.

Epiphanius, Deacon of *Catania* in *Sicily*, recited a Panegyric in the seventh Council.

Basil of Ancyra, offered a Confession of Faith to the same Synod.

Theodosius, Bishop [of *Ammorium*,] made a Writing upon the same Subject.

ELIAS Cretensis.

This Author made some Commentaries upon *S. Gregory Nazianzen's* Works, which are printed, in the second Volume of that Father's Works. He hath done the same also upon the Works of some other Greek Fathers, which are found Manuscript in Libraries. He wrote Answers to *Dionysius* the Monk's 8th Questions, which are extant in *Greek* and *Latin*, in the fifth Book of the *Greek* and *Roman* Law [l. 5. p. 194.]

GEORGE SYNCELLUS and THEOPHANES

GEORGE SYNCELLUS of the Patriarch *Tarasius*, made a *Chronicon* [from the Creation of the World to the Reign of *Maximinus* and *Maximinianus*, anno 300] which has been continued by *Theophanes* a Monk [to the Reign of *Leo Armericus*, anno 813. they are printed the one at *Paris* 1652. and the other 1655.]

Councils held in the Eighth Century.

The Assembly of Barkhamstead in the Kingdom of Kent.

WIGHTRED, King of *Kent*, held an Assembly (Anno 697.) which *Birchwald*, Bishop of *Canterbury*, assisted at, and *Gebmond*, Bishop of *Rocheſter*, with several of the Clergy and Laity, which made some Ecclesiastical and Civil Laws. The 1st ordains, That the Church shall be free, and enjoy her Courts of Justice, Revenues, and Penſions, that they shall pray for the Prince, and voluntarily submit to his Orders.

The 2^d, That the Fine, for infringing the Justice of the Church, shall be 50 Pence, as that of the King's Justice is.

The 3^d ordains, That the Adulterers of the Laity shall be put to Penance, and they of the Clergy shall be deposed.

The 4th, That Foreigners, guilty of that crime, shall be expelled the Realm.

The 5th and 6th, That those of the Nobility, overtaken in that sin, shall be fined in 100 Pence, and the Peasant in 50.

The 7th permits an Ecclesiastical Person guilty of Adultery, if he break off that habit, to continue

Assembly of Barb-hamstead. due in the Priesthood, provided that he have not maliciously refused to administer Baptism, or that he be not a Drunkard.

The 8th imports, That if one, with the Tonsure, that is, a Monk, do not keep his Rule, he shall retire into an *hermitage* with permission.

The 9th, That the Slaves enfranchised before the Altar, shall enjoy their liberty, and be capable of Succession, and of the other Rights of Free Persons.

The three next Canons punish with pecuniary Mulcts those who set their Slaves to work, or to go a Journey on a Sunday.

The four following appoint Corporal Punishments or Fines against those who sacrifice to Devils. The 17th imports, That the Bishop's and the King's word ought to be believed without any Oath.

The 18th, That Abbots shall swear, as Priests do; and that the Priests shall swear before the Altar, by laying simply, *I speak the truth in Jesus Christ, and I lie not*; that the Deacons shall take the same Oath.

The 19th, That other Clerks shall take four persons more with them to clear themselves by Oath, and that they shall lay one of their hands upon the Altar.

The 20th, That strangers shall not be obliged to bring other persons with them.

The 21st, That the Peasants shall present themselves with four persons more, and shall bow the head before the Altar.

The 22d declares, That the Causes of the Bishops Clients belong to the Ecclesiastical Court.

The 23d ordains, That if any body impeach a Slave, his Master may purge him with his bare Oath, provided he take the Eucharist; but if he taketh it not, he must put in Bail, or submit to the Penalty.

The 24th, That a Clergy-man shall purge his Slave with his bare Oath.

The 25th, That he that kills a Robber, is not liable to pay any Sum for that Death.

The 26th, That he that shall be caught carrying something away, shall be punished with Death, Banishment, or Fine, according to the King's will: That he that got hold on him, shall have half the Fine; but if he kills him, he shall be fined in 70 Pence.

The 27th, That he that helps the flight of a Slave, who hath robbed his Master, shall be fined in 70 Pence, and he that killeth him shall pay the worth of him.

The 28th, That the Strangers and Vagabonds which run up and down the Country, without blowing the Horn, or crying aloud, shall be used as High-way-men.

These Laws are followed with some Canons concerning the Pecuniary Compensation of the Wrongs done to the Church or the Priesthood. They were found in the same Monument; but it is not known whole they are, nor at what time they were written.

Councils held in England about the matter of Wilfrid.

FEW Men have been more molested and cross'd in their Life than Wilfrid, Abbot of Rippon, and afterwards Bishop of York. He was a Native of Northumberland, born towards the year 634. He left his Country to go to Rome, where he was instructed in the discipline of that Church. Thence he returned to Lyons, and there he received the Tonsure from Delphin, Bishop of that City, who was murder'd soon after by Elbroin's order. After his death, Wilfrid was called home by Alfrid, eldest Son of Oswi, King of Northumberland, who gave him the Monastery of Rippon, founded by him in the Bishoprick of York. He was ordain'd Priest by Hagilbert, Bishop of Dorchester. He was present at the Conference, held at Sremsball before the King, about the difference between the Church of Rome, and the ancient British and Irish Churches, about Easter-day; and there he maintain'd the usage of the Roman Church against Colman, an Irish Man. Afterward, he was nominated to the Arch-Bishoprick of York, and passed over into France to get himself ordain'd, there being then but one Bishop in England. He was consecrated by Angilbert, Bishop of Paris, and Eleven Bishops assisted at that Ceremony. During his absence, they that stood for the usage of the Irish Churches perswaded King Oswi to put into the Church of York, Ceadda, Abbot of Liffingen, who was consecrated by one English and two British Bishops. S. Wilfrid, after his return, did immediately retire into his Monastery, and after that, he was called out into Mercia, where the King gave him Lichfield, to erect a Bishoprick or a Monastery there. After the death of Aedatus, Bishop of Canterbury, he perform'd for some time the Episcopal Functions in that Church, till Theodorus obtained that See. This Man re-established S. Wilfrid in the Arch-Bishoprick of York, and deprived Ceadda, who did very patiently bear that expulsion. Wilfrid enjoyed that Arch-Bishoprick peaceably, during King Oswi's Reign; but he was turned out of it in the beginning of Egfrid's Reign, towards the year 670, being deposed by Theodorus himself. He presently withdrew into Friestland, and thence went to Rome. He was very well entertain'd by Pope Agatho, who restored him to his Dignity in a Council of Bishops, and that Sentence was confirm'd by the Popes Benedict and Sergius. Being fortified with this Authority, he came back again into England, where he met with bad Entertainment, and was imprison'd by the order of Queen Ermenburge, Egfrid's Wife. Being got out, he went to preach the Gospel to the South-Saxons, and baptized, as is believed, Edelwath for Ethelwulf's king. Theodorus seeing, That he had suffered himself to be surprized by S. Wilfrid's Enemies, reconciled himself with him, and prevailed with King Alfrid to consent to his

his re-establishment; he return'd to York in 686. but five years after, he was expelled again, for refusing to receive some Constitutions, made by Theodorus, Arch-bishop of Canterbury. He returned to his Bishoprick of Lichfield, which he found vacant. Some years after, he was invited by Brithwald, Arch-bishop of Canterbury, to be present at a Synod, within two Leagues of Rippon, in hope of an agreement. They urged him to withdraw into his Abby of Rippon, and to quit his Bishoprick. He did not only refuse to do it, but he had recourse to the Holy See. Therefore, he went to Rome again, and purged himself before Pope John in a Synod, in the presence of the Deputies of both Parties, and was declared innocent. With this sentence he return'd into England, but Alfrid would not permit it to be executed. Sexulfus, who succeeded him, continued in the same resolution; but being turn'd out, two Months after, and Ofred having succeeded him, Brithwald, Arch-bishop of Canterbury, went into Northumberland, and there held a Synod in 703, near the River Nid, at which the King also and the Officers and the great ones of the Country were present. They read the Pope's Letters, and after some difficulties, raised by the Bishops of the Country, they were reconciled, and that long Contest was thus happily ended.

Wilfrid yielded up his Episcopal See of York to John of Beverly, and he was restored to the possession of the Church of Haguestad, and of the Abby of Rippon. He died in 709.

These Matters of Fact are certain, being affirmed by Eddi, S. Wilfrid's Disciple and Author of his Life, by John VII's Letters, and the relation of Bede's and William of Malmesbury.

A Council of Rome under Gregory II.

THIS Council was held in April 721. in S. Peter's Church. Twenty two Bishops were present at it, among whom there was one of Spain; one of England, and another of Scotland. Council of Rome. Eleven Priests and 5 Deacons. Gregory II. presided in it, and published the Constitutions which were approved by all that were present.

The Eleven first are against them that Marry their Kindred, Persons consecrated to God, or the Wives of Priests and Deacons, or who steal away Widows and Maidens.

The Twelfth is against those that consult Diviners or Sorcerers, or use Enchantments.

The Thirteenth against those that invade Gardens or Places belonging to the Church.

The Fourteenth, Fifteenth and Sixteenth, against a * private Man, who had married the Deacons [Epiphania].

And the Seventeenth, against Clerks wearing long Hair.

A Council of Germany under Carloman.

THIS Council was assembled in Germany, An. 742. by the order of Carloman the French Prince. Boniface held the first place there. Both the number of the Bishops, and the place of it *, are unknown. The Canons of this Council are set down in the Capitularies under the name of Carloman, who declares, That following the advice of his Bishops, Monks and Lords, he caused Bishops to be ordain'd in his Towns, and subjected them to the Arch-bishop Boniface, the Legate of the Holy See; That he hath ordered a Synod to be kept every year in his Presence, to re-establish the Churches Rights, and to reform Manners and Discipline; That he hath caused Church-lands, that had been invaded, to be restored; hath deprived wicked Priests, Deacons and Clerks, guilty of Fornication, of the Ecclesiastical Revenues, degraded them and put them to Penance. This is the sum of the first Canon.

The 2d imports, That he hath forbidden Clerks to bear Arms, or to go to the Army, except those that have been chosen to celebrate Divine Service there, and to carry the Relicks of Saints, that is, one or two Bishops, with two Chaplains, and two Priests for the Prince; and for the Lord one Priest only, to hear Confessions and impose Penances. He forbids the Chair or Pulpit to the Clerks.

By the 3d Canon he enjoins Parsons to be subject to their Bishop, to give him an account once a year in Lent of their Ministry, to receive him when he is Visiting, to go every year to fetch new Chrism on Holy-Thursd'ay before Easter; That the Bishop may be a Witness of the Chastity, Life, Faith and Doctrine of his Presbyters.

The 4th prohibits admitting into the Presbyterial or Episcopal Functions, unknown Priests or Bishops, before they be examined in a Synod.

The 5th orders Bishops, with the help of the Magistrates, to purge their Dioceses from Pagan Superstitions.

The 6th ordains, That he or she that shall henceforward fall into the Crime of Fornication, shall be imprison'd, and shall do Penance there with Bread and Water; and if he be a Priest that hath committed this Crime, he shall be shut up for two years, having been whip'd till the Blood comes; and then the Bishop shall lay on him what Penance he pleases. And if it be a simple Clerk or Monk, he shall be whip'd three times, and then shut up for one year; That the Nuns which have received the Veil, shall be used after the same manner and shaved.

The 7th forbids Presbyters and Deacons to wear close Coats, as Laicks do; and ordains; That they shall live long Caskets. It forbids them to have Women in their Houses with them. It enjoins Monks and Nuns exactly to follow S. Benedict's Rule.

A New Ecclesiastical History

The Council of Leftines.

COUNCIL **of Leftines.** **AN. 743.** the same *Carloman* assembled a Council at *Leftines*, near *Cambray*, the Canons where-
of do immediately follow the last mention'd, in the Book of the Capitularies. They go al-
to under *Carloman's* name, declaring, That in the Assembly then held at *Leftines*, the Bishops, Nobles
and Governors of Provinces have confirm'd the foregoing Decrees of the Assembly, promising to
observe them, to receive the Canons of the Fathers, and to re-establish the Church-discipline and
Doctrine in its Splendor. That the Abbots and Monks have received *S. Benedict's* Rule, and pro-
mised to keep it. That they have degraded and put to Penance such Priests as are guilty of
Adultery or Fornication, and ordained, That the Decree made against them shall be executed.

In the 2d he ordains, by the advice of his Clergy and People, That the Laity shall enjoy the
Church-lands, which they hold as Tenants at will, upon condition that they shall pay a Penny
for every Houfe, and when he that enjoys them, comes to die, they shall return to the Church;
yet so, that if it be needful still for the good of the State, or if the Prince orders it so, they shall
renew their Lease; provided, nevertheless, that the Churches or Monasteries, whose Lands are
held by such a Title, are not extream poor.

In the 3d Canon, Adulteries, Incests and illegitimate Marriages are prohibited. Bishops are
ordered to hinder and punish them. It forbids also delivering Christian Slaves to Pagans.

In the 4th, *Carloman* renews his Fathers Decree against them that observe *Pagan* Superstitions,
condemning them to a 15 Pence Fine.

These Canons in an ancient Collection are joined with an abjuration in the *Tudesk* Tongue, a
List of the most ordinary Superstitions, and an Instruction about prohibited Marriages, and about
the prohibition of keeping the Sabbath-day. This hath so much relation to the Canons of this
Council, that it may be rationally believed to have been part of it.

A Council of Rome held under Pope Zachary.

COUNCIL **of Rome.** **THIS** Council was held (*An. 743.*) and composed of 40 Italian Bishops or thereabouts, and
of many Priests. *Zachary* published there the following Canons, which were written and
approved by those that assisted at it.

The 1st decrees, That Bishops shall not dwell with Women.

The 2d, That Presbyters and Deacons shall have no strange Women in the House with them,
tho' they may have their Mother and near Relations.

The 3d, That Priests and Deacons shall be decently clad, and shall wear a Cloak in the Town.
The 4th, That the Bishops ordain'd by the holy See shall every year in the Ides of May come
to the Council, if they be near; if not, they shall perform this duty by writing Letters.

The 5th, anathematizeth those that marry a Priest's or a Deacon's Wife, a Nun, or a Religious
Woman, as also those who marry their God-mother.

The 6th forbids any person to marry his Cousin-german, Niece, Mother-in-law, Sister-in-law,
and any near Relations.

The 7th anathematizeth those who steal Maidens and Widows (to marry them.)

The 8th is against those (Clerks or Monks) that let their Hair grow.

The 9th prohibits Feasting on New-years-day, as the Heathens did.

The 10th anathematizes those who give their Daughters in Marriage to the *Jews*, or sell Chri-
stian Slaves to them.

The 11th ordains, That the times appointed by the Canons for Ordinations shall be observed;
that Persons twice married shall not be ordained; That no Clerk of another Diocese shall be or-
dained or received without a dimissory Letter, or permission from his Bishop.

The 12th Canon ordains, That if Priests, Deacons or other Clerks, have any difference among
themselves, they shall apply themselves to the Bishop only to be judged; and if they differ with
their own Bishop, they shall go to the next Bishop; and if they will not refer the matter to him,
they shall go to the Holy See.

The 13th forbids Bishops, Priests and Deacons, to carry a Staff to the celebrating of the Mass,
or to step up to the Altar with the Head uncovered.

The Council of Soissons.

COUNCIL **of Soissons.** **THIS** Council was assembled by *Pepin* Prince and Duke of France, the 2d year of *Charlperick's*
Reign, *An. 744. March 2d.* It was composed of 28 Bishops, of some Priests and Lords.
Adalbert was condemn'd there. After this Council, *Pepin* published 10 Canons in his own and
this Assembly's name.

By the 1st, They own the Faith established in the *Nicene* Council, and the Authority of the
Canons of other Councils; and they publish them in France that the Discipline, which was cor-
rupted there, may be re-established.

It is ordain'd in the 2d, That there shall be a Synod kept every year, to procure the Salvation

of the Eighth Century of Christianity.

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of the People and to prevent Heresies, such as that of * *Adalbert* was, who was condemn'd by
23 Bishops and several Priests, with the Prince's and the People's consent.

In the 2d he declares, That by the advice of the Bishops and great ones, he hath put legiti-
mate Bishops in the Towns of France, and hath given them for Arch-bishops over them, *Abel* and
Ardober (the former was Arch-bishop of *Itheims* and the latter of *Sens*) to have recourse to their
Judgments, when it shall be needful both for the Bishops and the People, to the end that the
Monasteries may be regular and orderly, that Monks and Nuns may peaceably enjoy their Re-
venues, and the Clerks be not debauched, nor wearing secular Habits or going a Hunting.

By the 3th he forbids the Laity to commit Fornication, Perjury and bear false Witnesses. He
enjoins Parish-priests to be subject to their Bishop, to give him yearly, in Lent, an account of
their management; to demand the Holy Oil and the Crime of him, and to receive him when he
is upon his visit. The 5th forbids receiving Foreign Clerks and Priests, before they be approved
by the Bishop of the Diocese. The 6th charges Bishops to endeavour the utter extirpation of *Paganism*.
The 7th orders the Croffes set up by *Adalbert*, in his Diocese, to be burnt. The 8th forbids Clerks
to have Women in their Houses, except their Mother, Sister or Niece. The 9th forbids the Laity
to have in their Houses Women devoted to God, and also to marry another Man's Wife during the
Life of her Husband; because Husbands ought not to forsake their Wives, but in case they have
caught them in Adultery. The last ordains, That whoever shall violate these Laws, made by 23 Bi-
shops, Servants of God, with the consent of the Princes and the Grandees of France, shall be
judged by the Prince, or by the Bishops, or by the Counts.

The Second Council of Rome under Zachary.

THIS Council (assembled *An. 745.*) was composed of 7 Bishops and some Presbyters. The
Presbyter *Denardus*, sent by *Boniface*, came before the Council (*Obit. 25.*) and declared,
That this Bishop had called a Synod in France, in which *Clement* and *Adalbert*, false, schisma-
tical and heretical Bishops, had been depofed, and then put in Prison by the Prince's order; but
that they would not obey this Sentence, keeping their Dignity till, and continuing to seduce the
People. He added, he had * a Letter of *Boniface's* upon this Subject: It was read, he de-
manded, That those two Bishops should be kept in Prison, and that no Body might speak with
them. He accuses *Adalbert*, who was a French Man, to have been an Hypocrite in his Youth,
to have made People believe, That an Angel from Heaven had brought him some Relicks from
far, by which means he could obtain whatever he desired of God; That afterward he had given
Money to be ordain'd by some ignorant Bishops; That at last he equal'd himself to the Apostles;
That he would consecrate no more Churches to the honour of the Apostles or Martyrs; That he
condemned Pilgrimages to Rome to visit the Sepulchres of the Apostles; That he had consecrated
Altars in his own Name; That he had set up little Croffes and small Chapels in the Country,
where he kept Assemblies; That the People crowded thither and forsook the Churches; That
some had been so impudent as to say, *S. Adalbert's* Merits shall help us; and that he had the Face
to give some of his own Nails and Hair, to be honoured and carried with *S. Peter's* Relicks;
That the People flocking to him, to cast themselves down at his Feet, ready to confess their Sins,
he told them, There was no need for them to do it, that he knew all they had done; that their
Sins were forgiven them, and that they might be assured of it.

As for *Clement*, who came out of Ireland, That he did reject the authority of the Canons;
That he would not receive the Writings of the Fathers, and maintain'd he might continue Bishop
after having had two Battards; That he gave leave to marry the Brother's Wife; that he affirmed,
That Christ, being descended into Hell, had delivered all those that were there, whether Be-
lievers or Unbelievers, *Jews* or *Pagans*, Worshipers of the true God or Idolaters. These Accusa-
tions, brought to the Synod of Rome, provoked the indignation of the Bishops against those two
wicked Villains: Yet the Pope put off the judging of this Matter to another meeting on the same
day. They read in this the Proofs of the Facts alleg'd in *Boniface's* Letter, the Life of this
Adalbert, a Letter which he affirmed to have fall'n from Heaven, and to be found by *S. Michael*,
and brought to Rome by another Angel. These Follies became a Laughing-matter to the Council.

The next day they read a Prayer of *Adalbert's* making, wherein he called upon the Angels
Uriel, *Raphael*, *Tabuel*, *Michael*, *Incar*, *Tubicas*, *Sabaoth*, *Simiel*. The Council, hearing all this,
declared, That all these pretended Angels, except *S. Michael*, were Demons; That they knew
the names but of 3 Angels, *Michael*, *Raphael* and *Gabriel*. They required, *Adalbert's* Writings
to be burnt; but the Pope judg'd it better, to secure them in the Library of the Roman Church.
After this, the Council declared, That *Adalbert*, whose Acts had now been read, who made himself
be called Apostle, and his Nails and Hair be honoured as Relicks, who had seduced the People into
several Errors, and invoked Demons for Angels, ought to be depofed and put to Penance. They
pronounced the same Sentence against *Clement*, upon the Accusations brought in *Boniface's* Letter.

This is the sum of the Acts of this Council, in the end of which is the Letter of *Gennadius*
Deacon of the Roman Church to *Boniface*, about the condemnation of those two false Bishops.

The Council of Cloveshaw.

THIS Council was held in England at *Cloveshaw*, *Septemb. 1. 747.* Altho' it was composed but of 12
Bishops, it may pass for a National Synod of England, because besides the Archbishop of *Canterbury*
and the Bishop of *Recheber*, there was the Bishops of the *Mercians*, *Saxons*, both East and West Angles, and
some other People of England present at it. They read a Letter, which *Zachary* wrote to the Church
of England, to exhort them to restore the Discipline. After which, they made 30 Canons. In the 1st,
the Bishops are exhorted to do their Duty, to discharge their Ministry with Zeal and Vigilance, to give them-
selves wholly to it, and to entangle themselves no more in secular Affairs, but apply themselves to the

Council
of Soissons.
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se as well the
Wicked as
Godly, and for
these
Doctrines
he was con-
demned in this
Council
of Rome.
* This Let-
ter in *Zachary's*
Ep. lib. 3.
c. 11.
c. 31.]

Council of
Cloveshaw.

Service of God and the Church, to instruct their People; and to set them a good Example, by leading an exemplary Life. The 3rd recommends Peace and Union to them. The 3rd prescribes them to visit their Diocese every year, and to abolish the remainder of Heathenish Superstitions. The 4th to warn Abbots and Abbesses to live regularly, to be Examples to the Monks and Nuns under their Government, and to take care of them. The 5th enjoins them not wholly to neglect the Monasteries held by Seculars, to visit those that dwell therein, and to put a Presbyter in them. The 6th forbids them ordaining Presbyters, before they be assured of their unblemished Life. The 7th ordains, That there shall be Lectures in the Abbies both for Men and Women, and that they take care to instruct the Youth therein. The 8th enjoins Presbyters to leave their secular Buſineſſes, to apply themselves wholly to the Service of God, and to read Divine Service with attention; to look to the Church as their Father, and to addiſſe themselves to Reading, Praying, celebrating the divine Sacraments, and to admonish and reprove those under their Tuition, and to draw them to God by their Words and Example. The 9th enjoins them to administer the Sacraments, and to live with modesty and temperance. The 10th imports, That they shall know how to perform their Functions, and shall be able to explain the Creed, the Lord's Prayer, the Prayers of the Mass and of Baptism; That they shall also take care to learn the ſignification of those Ceremonies and Sacraments. The 11th That they shall all administer Baptism in the same manner, and shall explain the Ceremonies and the Effects of this Sacrament. The 12th That the Priests shall not read the Prayers aloud, but shall sing them with a sweet and agreeable Melody; and if they cannot do this, they shall only pronounce them diffinly. The 13th, That in Festivals they shall follow the Roman Rites. The 14th That the Abbots and Parsons shall not fail to read Divine Service in their Churches every Sunday and Holy-day. The 15th, commands them to sing the 7 Canonical hours of the day and the night, and forbids intermixing usual Prayers, which are not taken out of the Scripture, nor according to the Roman usage. The 16th imports, That the Litany shall be made by the Clergy and People, and that the usual ones, namely, the 1st of November, and 3 days before the Ascension, on which they shall fast till the ninth hour, of Prayer and say Mass. It prohibits mixing prophane Songs with this Ceremony, and will have nothing to be carried in (U) Procession but only the Croſs and ſome Relicks.

[illegible]

The 17th ordains, That they shall keep the Festivals of *S. Gregory* Pope, and *S. Austin* the Apostle of the *Englilh*. The 18th, That the Feasts of the Ember-weeks shall be kept. The 19th enjoins Monks subjection to their Superiours, and forbids them to wear fcluar Habits. The 20th, warns the Bishops to see that Monasteries according to their Name, the abode of Folks living in silence, peace and repoit, and working for God, praifing and praying to him, and giving themselves to fpiritual Reading; and not places of reereat for Poets, Muficians and Buffoons. It forbids admitting Lay-men into them, particularly into the Convents of Virgins. It enjoines thee to fee themselves to reading or finging, rather than to embroidering of Stuffs of divers colours to make fcluar Habits. The 21/ſt ordains, That the Meals of Friars and Nuns fhall be fober and modeſt, and fhall not begin, if poffible, till the third hour of Prayer be over, that is, till noon. The 22d enjoins Monks and Eccleſiaſticks to make themſelves worthy Communicants of Chriſt's Body and Blood, and reproves thoſe that neglect this Duty to live licentiously, without any care of confeſſing. The 23d orders, That they ſhall bring Lay children, not yet corrupted with fin, to be communicants. The 24th, enjoins a that aged Perſons, who are ſo weak, as not to be able to communicate frequently, ſhould be exhorted to frequent communicating. The 25th, enjoins a that every Perſon, who comes to make a religious Profefſion, and that they ſhall not give them the Habits of their Order, till they have been well proved. The 26th, That the Bishops ſhall publiſh, in their Dioceſes, the Statutes of the Synod, and if there be any abuſes in their Dioceſes, which they cannot remedy, they ſhall acquaint the Synod with them. The 26th, recommends Almsgiving, but will not have Men give ill-gotten Goods, or with an intent to fin more freely, or to leffen the ſatisfaction of the canonical Penance, or to free themſelves from Fasting, &c. The 27th, teaches how to pray; there it is ſaid, that tho' they do not underſtand the Latin of the *Prayers* they ſing, yet they may refer their intention to the general *Petitions*, which are to be made to God (*nam*). (Thisſews, That the publick Service was then performed in Latin in England,

[(mno) *Publick Service performed in Latin in England, tho' not understood.*] Altho' 'tis very probable, that in some places of *England* the *Latin-tongue* was not understood, where the Prayers of the Church were read in that Language, yet it is certain, that it was generally known in *England*, as not only *com. Tacitus* testifies of his time, but *Bede* also affirms us of the time wherein he lived, which did not much precede this Council. And for this reason doubts it is, that the Liturgy and H. Scriptures were read in the Churches of *England* in the *Latin-tongue*, there being wonted of old times, that the *Latin-tongue* was the *mother-tongue* of the English Nation, so that the *Latin-tongue* was the *mother-tongue* of the *English* Monks came into *England*, had no Letters. So that it is no Argument for the Romish imposition of the *Latin Service* upon Nations, where that *Tongue* was not understood; a thing to highly unreasonable in itself. To oppose to H. Scripture and contrary to the Primitive Practice as the Fathers do unanimously agree, That for the space of 800 years after Christ we find no Nation, but what had their Liturgy and Scriptures either in their own *Tongue* or in the *Hebrew* *Tongue* well understood by their People, by the reading and hearing of which might be edified, and which the People might love to hear. The *Latin-tongue* was generally received in *Europe* and *Africa*, and most of the Christian Churches in the *Roman* Empire, but then it was as generally understood, the *Romans* labouring to have all the Provinces of the Empire to speak *Latin*. And when through the incursions of the *Goths* and *Vandals*, and other barbarous Nations, the *Latin tongue* was not only corrupted but lost, then Translations became necessary, tho' the Church continued the publick service in the same language; as the *English* Church, as this Council says, did so, by the *English* *Tongue*, and by the *English* *Scriptures*. Understanding all, and the most important and illiterate ought to be able to pay Attention to the Priests Prayers and Thanksgiving, as the *Apostle* approves, 1 Cor. 14. 16.

The 28th forbids Establishing Communities or religious Societies without sufficient means to maintain them. It forbids religious Men and Women to wear fecular and prophane Habits. The 29th forbids religious Men and Women to dwell in private Houses, and enjoins them to receive those that shall betake themselves to them. The 30th orders Prayers to be made in Churches at all hours for Kings and Princes.

The COUNCIL of *VERBERIE*.

THIS Council, or Assembly rather, was held in the beginning of *Pepin's* Reign *Ann.* 752. at *Verberie* in the Diocess of *Soissons*: They made 20 Chapters which were published by the Authority of *Pepin*.

The First Ordinance that those that Marry in the third Degree of consanguinity shall be put asunder, and that after having done Pennance they may Marry others. That those in the fourth degree only shall not be separated, but only be put to Pennance if they be Married; or otherwise not suffered to Marry.

The 2d declares, that if any Man had any commerce with his Daughter-in-Law, he shall dwell no longer, neither with the Mother nor with the Daughter, and neither the Daughter nor he shall Marry others, but the Mother may Marry another.

The 3d. imports, that if a Presbyter Marry his Niece, he shall be obliged to leave her, and loose his degree; and if any body else Marry her, he shall be oblig'd to leave her, but shall have Liberty to Marry another.

The 4th that a Maid, in what manner soever she hath taken the Veil, shall be obliged to keep it, unless it was given her against her Will; and in that case, the Priest; that Veil'd her, shall be depofed.. If a Woman takes the Veil without her Husbands consent, it shall be free for her Husband, to let her keep it, or to hinder her.

The 5th gives leave to the Husband, whose Wife conspired his death, to send her away, and to Marry another.

The 6th gives leave to those who have Married Slaves, whom they thought to be Free-born Women, to Marry others:

The 7th permits Slaves, who have a Concubine, to leave her, to Marry his Master's Maid-servant, tho' they do better, if they keep the first.

The 8th permits the Master to oblige his Slave to Marry his Maid-servant, if he hath had any Carnal knowledge of her.

The 9th imports, that if men be forced to go away from the place of their Habitation, and their Wives refuse to follow them without any other Reason, but their Love to their own Country, it shall be free for those Men, whose Wives have thus left them, to Marry others ; but not for the Wives to Marry again.

The 10th forbids him to Marry, who hath layn with his Mother-in-Law, and the Mother-in-Law likewise ; and permits the Father-in-Law to Marry another Woman.

The 11th. inflicts the same punishment upon them who defile their Daughter-in-Law, or Sister-in-Law.

The 12th Ordains, that he that lies with two-Sisters, shall have neither, tho' the one of them were his Wife.

By the 13th He that marrieth a Bond Woman, knowing her to be such, is bound to keep her.
The 14th forbids ambulatory Bishops to Ordain any Priests: and if any be found to have broken

The 14th forbids ambulatory bishops to Ordain any Priests; and if any be found to have been thus Ordain'd, and they deserve it, they shall be Consecrated anew.

The 17th Permits a Woman, which complains that her Husband never did Cohabit with her.

The 17th Remains a woman, which complains that her Husband never did Cohabit with her, to try the Proof of the Crofs; and if it appears by this Tryal, that the thing is so, then she may do what she pleaseth.

The 19th Ordains, that Bond Slaves be exhorted not to Marry again, if they be found to be fold feverally.

The 20th imports that the Slave who is set at Liberty, may put away his Wife, being a Bond Woman, and marry another.

The 21st forbids him, who suffered his Wife to be defiled, to marry another. Regino recites some Articles more about the said matters, which he ascribes to this Council of

Verberic. They may be seen in the Edition of the Capitularies of M. Baluz. 19. 166. Vol. 1.

S The

The COUNCIL of VERNEVILLE.

Council of
Verneville.

THIS Council was held at Verneville upon Oise, and not at Vernon, as some have thought about July (An. 755.) by the Order of Pepin, who confirm'd by his Edict, and published the Canons that had been propoed in this Council.

The 1st imports, that there shall be a Bishop in every Great City.

The 2d, That Obedience shall be paid to the Bishops made Metropolitans.

The 3d, That the Bishop shall be empower'd to Correct the Regulars and Seculars in his Dioceses.

The 4th, That there shall be two Synods yearly kept in France, one in March, the other in Olish.

The 5th, That the Monasteries of Men and Women shall be regular; otherwise, the Bishop shall see to it; and if he cannot do it himself alone, he shall acquaint the Metropolitan with it; if the Metropolitan cannot yet Correct and Order it, he shall inform the Synod of it; and if they slight the Synod, they shall be Excommunicated.

The 6th, That an Abbeys shall have but one Monastery to govern; that neither she, nor any of her Religious Women shall go out without permission from the King, that they shall defend secular persons to the Prince or Synod, to represent their Grievances; that those, that are not Veiled, shall be put out of the Community, and if they be willing to live regularly, they shall be admitted after Trial.

The 7th, That no Baptistry shall be Erected without the Bishops Leave.

The 8th, That the Priests shall be subject to the Bishops, and that they shall neither Baptize, nor Celebrate the Office without permission from him.

The 9th, That they that communicate with Excommunicated persons shall be Excommunicated; that Excommunicated Persons shall not enter into the Church; that they shall not eat with any of the Faithful; that no body may receive Gifts from them; nor Kiss or Salute them.

The 10th, That Monks shall not go to Rome, nor out of their Monasteries, unless the Bishop gives them Leave to go into a more strict Monastery.

The 11th imports, that all Clerks shall live, as Canons, under the Bishops care; or as Monks, under an Abbot.

The 12th, That Clerks not change the Church, and that Clerks of another Church shall not be received.

13th forbids Bishops to Ordain or Perform any other Episcopal Function out of their Dioceses, without the Bishops Order [of the Dioceses].

The 14th permits necessary Works, such as dressing of Meat, or making the House clean on Sunday; but forbids the Works of Agriculture.

The 15th enjoins both the Nobles and the Common people to be Married publicly.

The 16th renews the third Canon of the Council of Chalcedon, which forbids Clerks to meddle with secular Affairs.

The 17th is the 25th of the Council of Chalcedon, about the vacancy of Bishopricks.

The 18th renews the Ordinance of the 9th ch. of the 3d Council of Carthage, which forbid Clerks to come before the Tribunals of the Laity, without the Bishops Leave.

The 19th is concerning the immunities of Churches.

The 20th Ordains, that the Accounts of Monastery's Lands and Revenues, if they be Royal, shall be given up to the King; if Episcopal to the Bishop; this Canon was made in another Synod, and perhaps the following Canons also.

The 21st, That the Bishop shall have the Cures of his Dioceses.

The 22d, That no right shall be exacted from Pilgrims.

The 23d, That Counts and Judges shall hear the Causes of Churches, Widows and Orphans preferably to others.

The 24th, That no Money shall be given, to get into Holy Orders.

The 25th, That Bishops, Abbots and others shall take no Presents to Administer Justice.

The 26th is concerning the Rights of Portage.

The 27th, The weight of Money.

The 28th, Exemptions.

The 29th, Secular Courts of Justice.

The 30th forbids Ecclesiastical Persons to go to Law, with their Superiour, without permission.

The

The COUNCIL of METZ.

THIS is another Synodical Assembly, held under Pepin after the former, An. 756. the Laws whereof were authorized and promulgated by Pepin.

The First is against the Incests, committed either with a Person Consecrated to God, a Sister, a Niece, a Cousin-German, or Aunt, &c, they are deeply Fined.

The Second appoints the Deposition of the Superior Clergy, convicted of these Crimes, and the Inferior are Condemned to Whipping, or Imprisonment.

The Third ordains, that the Arch-Deacon shall bring the Priests to the Bishops Synod.

The Fourth renews the Ordinance of the Council of Verneville, that they that hold Benefices of the King, shall give account to him.

The Fifth imports, that those that hold Churches in a Dioceses, shall pay the Rights, and the Wax due to the Mother Church.

The four last are in the Council of Verneville.

The COUNCIL of COMPEIGNE.

Pepin's last Capitulary is that which he made at Compeigne in 757. It contains 21 Canons, which are almost nothing else but a Repetition of the Canons of the preceding Capitularies: So that it is needless now to set down the Particulars of it. We shall not speak neither of the Assemblies of the same Nature, held under Charles the Great, seeing we have related the Canons of them in the Abstract of his Capitularies.

The Second COUNCIL of NICE for Images, The Seventh General.

Wherein the Acts of another Assembly, held at Constantinople, An. 754, against Images, are related: And the Books written in France against these two Councils. Together with the Letters of the Popes upon that Subject.

THE Use and Worship of Images was commonly received in the East, when the Emperor Leo Sirmained *Isaurus*, [or the *Isaurian*] being advanced to the Empire (An. 717,) undertook to abolish this Practice. The Contest began about the year 725, he found in his way Pope Gregory II. German, Patriarch of Constantinople, and St. John Damascen. The first of these wrote vehemently to him upon this Subject. In his

^{2d} The Use and Worship of Images was commonly received in the East. Before the Contest about Image-Worship began in the East, it cannot be denied, but that Images had been for some time allowed in Churches, as Helps of the Memory, Instrumts of the Illiterate in Sacred History, and Ornaments of the Church. Gregory Nyssens speaks of the Lively Pictures of the Martyrs, and their Sufferings, then painted upon the Walls of Churches, who being the first of all the Greeks that mention them, Writers do unanimously agree, that Pictures and Images were about his time [viz. about the year 370] admitted into the Eastern Churches, and that only for Ornament, or History sake. Some indeed did zealously oppose themselves against this Innovation (of whom, Epiphanius was the Chief) not as a thing absolutely unlawful, but as fearing it might introduce Idolatry among the People, but because it was declared, that no Worship was intended or

allowed them; they submitted, but notwithstanding, what these men forefaw, did, in process of time, come to pass: For not only the People became down right Idolaters, but even the most Learned paid too great a Reverence to them, saying Prayers before them, and worshipping Christ by his Image. This grand Abuse of them stirred up the Emperor Leo to remove Images out of Churches, and to destroy and burn them, as the Cause of so great a Sin. This is evident from Damascens Words, who himself was one of the most violent Opposers of the Emperor's Proceedings. *Exprobrant nobis, says he, quid agamus, adoramus, &c. veneramus Christi Mariæ, &c. Reliquiarum Sanctorum Imagines.* They accuse us of Image-Worship and Idolatry. And 'twas for this Crime that they appeared to vigorously against Images. They had been used, but when they were abused to the Dishonor of God, Leo would endure them no longer in the Church. As soon as they were worshipped, they were pulled down.

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first Letter, he represents to him, that having received in former Years several of his Letters, very Orthodox, he wondered, that ten years after, he went about to destroy Images, and treat them as Idolaters, who honoured them. He maintains, That the *Worship*, having rendered himself visible, by taking the Humane Body, they might draw Christ's Picture. Yea, and he pretends, that the first Christians had some Pictures of him, and of St. James, St. Steven, and the other first Martyrs. He alleges the Picture which Chich sent to King *Alaric*. He confesses that no Image can be made of the Deity. He adds, Images are very useful to stir up Motions of Piety and Compunction in the Faithful. He says, They don't worship Cloths, and Stones, but they are a Means of renewing the Memory of Saints, and raising our Mind to God. He denies also that they are worshipped as Deities; but he says, that, if they be Images of Christ, they are before them; *Lord Jesus, save us*; and if they be Images of the Virgin, they say, *Holy Mother of God, intercede for us with thy Son; that he may save our Souls*. If it be a Martyr, *Intercede for us*. &c. He complains, That he did not follow the Councils of German, who was then 95 years old, but those of *Apollinaris*, and other like Persons. He tells him, That it belongs to Bishops, and not to Emperors, to judge of Ecclesiastical Doctrines; that as Bishops do not meddle with Secular Affairs, so the Emperors should not meddle with the Ecclesiastical. He observed that it was to no purpose to assemble the General Council he had required; if he would only give over Prosecuting Images, the Church would be at quiet. He protests, that he was so far from raising Tumults against him, that he hath written to all the Princes of the *West* in his Behalf, and that they were resolved to live peaceable with him; but, that hearing he was the Destroyer of Images, and had sent an Officer to break an Image of our Saviour, which was done before several Persons of the *West*, they had laid aside all Respect of him, had broken down his Statues, and the Barbarians had invaded *Decapolis*, had put out the Magistrates, and taken the City of *Reverma*; as that his Impudence had been the Occasion of all this.

Then he relates the Emperor's Threatnings to him in these Terms: 'I will send to Rome, says he, to break down St. Peter's Image, and will carry Gregory away, as *Constantine* did formerly *Martin*. He answers him thus: 'You ought to know, and be sure, that the Roman Bishops do always employ themselves to Maintain the Peace between the *East* and the *West*, our Predecessors endeavoured to do it, and we do follow their Example. But if you go on to insult over us, and threaten us, we will not fight against you, but will withdraw within 24 Furlongs from Rome, into *Campagna*; after that, do what you please. Then he puts him in Mind, that *Constantine*, who persecuted Pope *Martin*, died unfortunately in his Sin, being slain in the Temple by one of his Officers, being informed by the Bishops of *Sicily*, that he was an Heretic: That *Martin*, contrariwise, was honoured as a Saint in the Place of his Banishment in *Thrace*, and the Northern Countries. That he desires nothing more, than to tread in the Steps of his Predecessors; but, that he thought himself bound to preserve his own Life for the Peoples Good; because in all the *West*, every body's Eyes were upon him; and all Christians had Confidence in him and St. Peter, whose Image *Leo* threatened to destroy; that they looked upon St. Peter as a God upon Earth; and if *Leo* attempted any thing in the *West*, he feared that they would also avenge those of the *East* mis-used by him: That he knew his Empire did not reach far in *Italy*; that Rome only had cause to fear, by reason that the Sea was so near; but if the Pope removed but 24 Furlongs, he was safe. He wonders lastly, That when all the most barbarous People of the *West* grew mild, the Emperor of the *East* should grow fierce and barbarous. He declares to him, That if he sends Men to break down St. Peter's Image, the Blood that will be spilt, shall fall upon his Head: As for himself, he protests he is clear and pure from it. This Letter shews the Falseness of what some Greek Historiographers, out of Hatred to the Pope, have reported, That Gregory II. had forbidden the *Romans* and *Italians* to pay the Tributes due to *Leo* the Emperor, and had freed them from their Oath of Allegiance to this Prince.

This Letter did not alter *Leo* the *Isaurian's* Mind; nay, he wrote to the Pope, that he was Emperor and Chief Bishop, *Imperator sum & Sacerdos*. Gregory writing again to him, in his Second Letter, tells him, It's true, the Emperors, his Predecessors, shewed themselves both Emperors and Chief Bishops by their Deeds, defending Religion jointly with the Bishops; but he could not pretend to this Dignity, seeing he divested the Church of its Ornaments, and

so if they be Images of Christ, they say before them, *Lord Jesus, save us*, &c.] What plain Evidences of an Idolatrous Worship than this; not only to bow themselves before the Images, but to Pray unto them; just Grounds for *Leo* to charge those men with Idolatry: That did, and to be moved like another *Hezekiah*, or *Isaiah*, against such horrible Corruptions of Gods Worship.

He protests, that he was so far from raising Tumults. Notwithstanding these Protestations

of this Pope, yet the Historians of those times assure us, that he caused several of the Countries, belonging to the Empire, as *Hellespontus*, *Liguria*, and all his Western Dominions to revolt from him, and forbade them to pay him his Tributes; yea, offered to betray the City of Rome itself to the growing Power of the *French*. So Willful and Resolute were the Roman Patriarchs in maintaining their Superstitions and Idolatry.

spoiled

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spoiled Temples of Images, which did equally instruct and edify the People: That Emperors ought not to meddle with Doctrine; that Bishops only had the Understanding necessary to decide them; that Ecclesiastical and Civil Matters being judged by quite different Principles, he might be very skillful in Civil Matters, and have very little Skill in Matters Ecclesiastical; that as Bishops had no Right to meddle with State Affairs, so the Emperor had no Right to Govern Church Affairs, to make Elections in the Clergy, to Consecrate, to administer the Sacraments; no, nor to receive them, but from the Bishops Hands. That the Prince does punish the Guilty with Death, Banishment, and other Penalties; but the Bishops don't do so; but when any body hath sinned, and confessed his Sin, instead of Beheading, or Hanging of him, they lay on his Head the Gospel or the Crofs, they put him in the Vestry, or among the Carechumens, they make him Fast, Watch and Pray; so that after a long Correction and Affliction, they at last give him the Body and Blood of Christ; and having purified him, and made him a Vessel of Election, they lead him to Heaven. Then he does sharply rebuke him for his Cruelty, Barbarity and Tyranny, and exhorts him to submit himself. And as to that which was objected, that in the six first Councils, nothing had been said of Images, he answers, That they were so common, that there was no need to speak of them. He advises him to refer himself to his Judgment, and German's Patriarch of *Constantinople*, seeing they have received from Christ, the Power of Binding and loosing in Heaven, and on Earth. All this did not hinder *Leo* the Emperor from going on in his Enterprize, and from setting out, Jan. 7. An. 730. an Edict, whereby he ordered Images to be removed out of Churches, and Sacred Places, and to be thrown into the Fire, inflicting Penalties upon those that would not obey this Order. German was then turn'd out, and *Anastasi* put in his Room, in the See of *Constantinople*.

Constantine Copronymus, *Leo's* Son, followed his Father's Steps, and for the better establishing the Discipline, he had a mind to introduce, he called a Council (An. 754.) at *Constantinople*, composed of 338 Bishops. It began in February, and ended in August. This Council made a Decree against the Use and Worship of Images, which we will set down afterwards. It was not received by the *Romans*. But by the Authority of the Emperor, a great part of the Eastern Churches received and executed it; till *Irene*, who had married *Leo* the Fourth's Brother to *Constantine* Copronymus; being a Widow, and Mistress of the Empire, her Son *Constantine* being but young, yet was so devout, as to set them up again. To succeed in her Enterprize, she resolved to call a new Council, and wrote to *Adrian* in her own, and her Son's Name, shewing him, that the Princes, her Predecessors, had destroyed Images in the *East*, and had drawn the People, and all the Eastern Churches to their Persuasion; that to reform this Abuse, they judged it fit to assemble a Council, and desired him to be there without fail, to hold the Place of the first Bishop in the World; and if he could not come himself, to send some Legates in his Place, that the ancient Tradition of the Church might be confirmed in this Synod, and that there might be no Schism hereafter in the Apostolick and Catholick Church, of which, Christ is the Head. They add, they send him *Constantine*, Bishop of *Laonice*, in *Sicily*, to bring him this Order, desiring him to send him back again with an Answer as soon as he can.

Tarasius, whom the Emperor and Empress had caused to be chosen Patriarch, though he was but a Lay-man, and Officer of the Crown, having excused his accepting of that Dignity, let forth the Division of the Church about Images, and the Necessity of calling a General Council. The Assembly assented to it, he was ordained Patriarch, and wrote Synodical Letters to the Patriarchs of *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*. Pope *Adrian* sent * to Priests to hold his Place in the Council, and the Eastern Bishops did the same. After their Arrival, the Emperor's Officers would have had the Council to sit at *Constantinople*; but this became impracticable, because many of them that had approved the Destruction of Images, would have no more Synods to be held about that Affair, which they thought to be already decided. As they were discouraging these Matters in private Meetings, the Emperor sent them word, that it was not lawful for them to meet without the Consent of the Bishop of *Constantinople*; and that in rigor, they

* Viz. *Petrus Vicedominus*, and *Petrus Huguenus*.

99 Obj. That in the six first General Councils, nothing had been said of Images. A very weighty Objection, and not to be hid over with such an Answer as the Pope gives it; viz. That they were so common, that there was no need to speak of them. There was hardly any Doctrine or Practice of the Christian Church, but had been either Explained, Confirmed, or Regulated by some of these Councils; and had Image-Worship been then used, it would have been mentioned in some of them. But the Truth of it was, that it

was a perfect Innovation, a Practice never used but among Heathens, and therefore this Pope could do no other than pass it over with such an insufficient, and sorry Answer.

100 [Irene] A second *Athalta* or *Jezabel*, not less Zealous for Images, nor less Scandalous and Notorious for Wickedness and Cruelty; for the purpose of her Son *Constantine*, gave her self out to follow Wizards and Sorcerers, put many good and Innocent Persons to Death; a fit Instrument to set up this Doctrine of Devils.

2d Council
of Nice.

were Deposed. Nevertheless, they raised some "tumult, when the Council Assembled the first time, the 1st day of August An. 786, and having caused the Soldiers of *Constantinople* to rise, they got them to Besiege the Bishops, and to require with threatnings, that no Council should be held. So they were forced to separate themselves; and to end they might hold another without constraint, they sent the Soldiers to the Army, under pretence, that the *Agarenian* had made Incursions into the Empire. After this the Council was Assembled at *Nice* about the end of 787. The Pope's Legates held the first place there, *Tarafius* Patriarch of *Constantinople* the 2d, the Deputies of the Eastern Bishops the 3d, after them *Agapetus* Bishop of *Cefarea* in *Cappadocia*, *John* Bishop of *Ephesus*, *Constantin* Metropolitan of *Cyprus*, with 250 Bishops, or Arch-bishops, and above 100 Presbyters or Monks, and two Commissioners of the Emperor and the Emperess.

The First Action or Session was held the 24th of September in the Church of *St. Sophia*, after they had declared the Cause of holding of the Council, they read the Letter of the Emperess *Irene*, and the Emperor, wherein they both assure them, that they have Assembled the Synod with the consent of the Patriarchs; that they leave the Bishops at full Liberty, to speak their mind; that *Paul* the last Patriarch of *Constantinople*; acknowledging the Fault he had committed in receiving the Synod, which enjoy'd the destroying of Images, having quitted his See, he had Caused *Tarafius* to be chosen in his Room; that he had refused this Dignity; but being urg'd to accept of it, he had required, a Synod might be held, to suppress the Schism which divided the Church in the point of Images; that according to his request they had called this Council; that they exhorted them to Judge justly and courageously, to condemn Errors, and establish the Truth, in Order to bringing Peace back again into the Church; that they had received Letters from Pope *Adrian*, which they would have read in the Assembly, with the Papers sent by the Eastern Bishops. After the reading of this Letter, *Basil* Bishop of *Ancrea*, *Theodosius* of *Myra*, *Theodosius* of *Amora* made very Large Declarations, that they did Honour, Reverence, and Worship Images, and that they were sorry for having been of another Perswasion; and they were received. After them, *Hypatius* Bishop of *Nice*, and four others, who had been Caballing the year before, did also present themselves to be received, declaring that they did admit of Image Worship. These gave an Occasion to examine how and in what Quality they should be received. They searched several Ecclesiastical Laws touching the manner of receiving Heretics. Thereupon they read the 13 Canon of the Apostles, the 8 Canon of the *Nicene* Council, the 3 of the Council of *Ephesus*, the first Canon of *St. Basil's* Epistle to *Ambrosius*, a Letter of the same Father to the *Eusebians*, the Definition of the Council of *Ephesus* against the *Messians*, *St. Athanasius's* Letter to *Ruffinus*, the Judgment of the Council of *Chalcedon* about the reception of the Bishops, who had assisted at the Council of *Ephesus* under *Disgorgus*, and some Abstracts of their Ecclesiastical Histories of *Rufinus* and *Socrates*. They debated, whether they ought to receive converted Heretics so, as to leave them in the Sacerdotal Dignity. Some insisted upon *Athanasius's* Letter to *Ruffinus*, which imports that they shall be admitted to Penance, but shall not continue in the Clergy; but it was answered, that it was to be understood of *Heretics* only. Some Voted, that according to the *Nicene* Council, they should lay hands on them anew; but some said, that the Council did not mean a New Consecration, but a simple Ceremony of Imposition of Hands. They enquired, whether the Heresie of the *Iconoclasts*, was greater or lesser than the former Heresies; and there was nothing determined upon that Point. Lastly, after many Allegations, they declared, that those who returned from their Heresie, and those also who had been Ordain'd by Heretics, were to be received, and to keep their Dignity; if there was nothing else that hindered them from continuing in the Degree of Clerks.

In the Second Action of the 26th of the same Month, after *Gregory*, Bishop of *Neo cesaria*, had presented himself, and owned that he had done amiss in rejecting Image Worship, they read Pope *Adrian's* Letter to *Constantine* and *Irene*, in which having commended their Zeal, he establisheth the Worship of Images, and affirms, that the Church of *Rome* received it by Tradition from *St. Peter*. He proves by a false Relation, that in *St. Sylvester's* time, *St. Peter* and *St. Paul's* Pictures were in the Church. He alleges the Opposition his Predecessors had made to the destroying of Images. He exhorts the Emperor, to re-establish the Use of them in the East, as it was Established in the West. He says, that Christians do not make themselves Images God; but use them as Memorials of the Worship due to God and his Saints. He grounds the use of them upon several instances of the Old Testament, as those of the Sacrifices, the Mercy-seat, the Cherubims, and the Brazen Serpent, and upon some Testimonies of the Fathers, which are either superstitious, or impertinent, proving nothing at all, or proving only the use of Images, but not

"Tumult" The true Cause of this Tumult was, that the Image-Worshippers being resolved to carry the point, having gotten so powerful, as well as Zealous Patron of their Idolatry, as from the Emperess was, would have had the contrary party out of the Council, who thereupon endeavour'd to gain admission by force, that their Doctrine might not be condemn'd unheard. This being Granted them, they carried themselves peaceably as well in Publick, as in their Disputes in the

Councils, which they managed with such undeniable Arguments drawn from Holy Scripture, that the Image-Worshippers were obliged to disavow the Council at *Constantinople* without accomplishing their Design. But not long after by the Emperess's Order they called another Council at *Nice*, where they established Idolatry by a Law, the Emperess's Guards keeping the *Iconoclasts* from entering the Council, and her self undertaking to put the Constitutions of it in force.

that

2d Nicene
Council.

that any Worship was paid to them. Nevertheless, *Adrian* does not only maintain, that it is useful to have Images, to teach the Ignorant the things, which they represent, to remember them of the Saints, to stir up Piety and Compunction; but besides, he will have them to be Worshiped. To this Letter *Athanasius* adds many Lines, wherein the Pope entreats the Emperor. 1. To that had been Persecuted for defending of them. 2. To cause *St. Peter's* Patrimony to be restored him. 3. To Order that all the Arch-Bishops of his Diocess shall receive Ordination from him. 4. To maintain the Church of *Rome's* Primacy. 5. To hinder the Patriarch of *Constantinople* from assuming the Title of Universal Bishop. 6. Not to leave *Tarafius* in the See of *Constantinople*, to which he was advanced, being a Lay-man. 7. He acquaints him with *Charles the Great's* Victories, and his Beneficence to a Lay-man. 7. He acquaints him with *Charles the Great's* Victories, and his Beneficence to a Lay-man. 8. 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In the Third Action, of the 28th or 29th of the same Month of September, *Gregory* of *Neocaesarea* was admitted, though with much Contradiction; after he had read a Retraction of his old Opinions, and Profession of Faith about Images. The rest of the Bishops that abjured, were likewise received, and took their Place in the Council. Then was read *Tarafius's* Synodical Letter, sent to the Patriarchs, in which, to his Confession of Faith about the Trinity, and the incarnation, he adds the Intercession of Saints, of the Virgin, the Angels, and the Worship of Images. Therein he owns but six General Councils. They also read the Letter of *Theodosius* of *Jerusalem*, approved by the Eastern Bishops; in which, after a long Confession of Faith about the Trinity and Incarnation, he adds the Worship of Saints and Images. The Bishops approved these Writings, and rejected the Council against Images.

In the Fourth Action, *Tarafius* caused the Testimonies of the Scripture and the Fathers, whereby he pretended the Worship of Images was authorized, to be read. They allege but three Passages of the Old Testament, where mention is made of the Cherubims upon the Mercy-Seat, and one Passage of the New, taken out of the Epistle to the *Hebrews*, Chap. 9. where the Cherubims are mentioned, and what was in the Tabernacle. The Bishops insist upon this, and pretend, that the Cherubims had Humane Faces, and that the Use of Images is thus established in the Old Testament. I leave you to judge, whether that be a sufficient Proof. Then they quote a Place out of *St. Chrysostom*, taken out of *St. Melitius's* Panegyrick, which proves only, that the Faithful being Affectionate to that Saint, did not only repeat his Name, but moreover represented his Picture upon Rings, Cups, Glasses, Bed-Curtains, and in many other Places; but he does not speak at all of the publick Worship of *Melitius's* Pictures. The next Passage alleged by them, under *St. Chrysostom's* Name, is drawn out of an Homily, which shews that there is but one Legislator in the Old and the New Testament, which is not this Saints, as we shewed in the Criticism of his Works. The Author of this Homily says, that he beheld with Pleasure a godly Picture, wherein was represented an Angel putting to flight some Barbarian Troops. The Passage of *St. Gregory Nyssen*, which they allege here, does not prove it much better, though this Father speaks in other Places of the Pictures representing the Conflicts of the Martyrs, set up in some Churches. That of *St. Cyril* proves the Use of Images among Christians, as well as that of *St. Basil*, in *St. Basil's* Panegyrick; which Passage is cited out of its Place, in this Council. But it is hard to understand how they can draw a good convincing Argument for Image-Worship, from what is reported by *St. Gregory Nazianzen*, that a debauched Woman was persuaded to leave off her Lewdness, by beholding a Picture, representing *Polemus's* Change of Life, whom *Xenocrates* converted from his Vices. Do they believe that *Polemus's* the Heathen's Picture, deserved any Religious Worship? It's true, *St. Gregory Nazianzen* says, That Picture was venerable (*οὐραquila*); but he means no more but this, that it was well done, and did in-

"Testimonies of Scriptures, and Fathers, whereby he pretended the Worship of Images: to be authorized." This Learned sorbonist, in the Recitation of these Testimonies, hath so ingeniously owned both the Fallhood and Impertinency of them, that it is needless to spend any further Pains or Time upon a Confutation, there being not any one pertinent Allegation, or genuine Proof out of any ancient Author, to prove the Worship of Images lawful. All that can fairly be gathered

from them is this, That some Images have been made by Christians, and allowed a Civil Use, or at most, but an Historical Use in the Church, which none disallows, so long as they are kept within those Bounds, and not suffered to become an Object of Worship, though but in inferior Sense, which is Idolatry. Yet if any one desire an Answer to them, the Abridgment of the *Catholic* Books, which our Author gives us at the end of this Council, will give him Satisfaction.

spire



pire some Respect for the Manner of the Painting; which shews, that though this kind of Epitaphs (Holy, Venerable) were laid somewhere else of the Pictures of Saints, that would not come up to an invincible Proof, that they ought to be honoured; but only, that what was represented in them, did inspire some Reverence and Devotion. *Antipater of Bistria* speaks of the Statue, which the Woman, cured of the Bloody-Flux, erected to Christ. But this does neither prove the Worship of Images, nor the common Use made of them in Churches. The Passage of *Asterius of Amaseus*, is quoted more pertinently, and proves, that on St. *Euphemia's* Day, they did expose the Picture of the Martyrdom of this Saint. The Narrative of a Miracle of a Woman troubled with a Pain in her Back, for speaking with little Respect to St. *Anastasia's* Relicks, which they were bringing over from *Pessia*, is indeed a Proof of the Worshipping of Relicks, but not of Images; therefore the *Sicilian* Bishops add, That a Woman possessed with a Devil, was cured at *Rome* by St. *Anastasia's* Image. Then they bring in a supposititious Piece, falsely attributed to St. *Athanasius*; importing, that the *Jews* of *Berytus*, having used Christ's Image, as the Gospel relates, that their Fathers used Christ himself; and having at last pierced his Side with a Spear, there came out of it Blood and Water, and that so many Miracles were wrought by it, that an infinite Number of *Jews* being convinced by them, turned Christians, and received Baptism. This Relation is followed with two Letters, of St. *Nilus*, whereof the one, directed to *Heliodorus*, is alleged to prove the Virtue of Images, though it shews only the Virtue of the Intercession of Saints; and the other to *Olympiodorus*, had been alleged by the *Iconoclasts*, and falsified, as it's pretended. They quoted a Passage out of *Maximus*, who, in the Relation of what passed between him and *Theodosius*, reports, That they brought the Holy Gospels, the Cross, with the Image of Jesus Christ and the Virgin Mary, that they saluted them, and laid their Hands on them, to confirm what they had agreed upon. This Passage is fitter than the other to prove Image-Worship; yet they wrangle a while about the Word (Saluting) which they pretend was not expressive and strong enough; nevertheless it was concluded, It was enough to honour them with a Kiss or Salutation, and that God only was worshipped with a Worship of *Latria*. The 52d Canon of the Council in *Trullo*, is indeed a Proof of the Use of Christ's Images, but it does not establish the Worship of them. The Passage of *Leontius*, Bishop of *Cyprus*, is more formal, and establisheth the outward Worship of Images, by rejecting the ill Interpretation that might be put on it. Those of *Anastasiu Sinaita* prove only the Honour due to Saints and Angels. That which is drawn out of the *Spiritual Meadows*, and recited under *Siphronius's* Name, though this Work belong to *John Mabius*, contains an Answer for strange and exorbitant, that I don't believe any body would approve of it. They say, It was made to a solitary Man, vexed with the Evil Spirit of Fornication, who understanding from that Evil Spirit, that he would let him alone, if he would give over worshipping the Virgin's Image, consulted his Abbot what he should do, and received from him this Answer, which I do not think fit to translate: *Expedis autem tibi positum, ut non dimittas in civitate ista lapsum, in quod non in troas quam ut recesses adorare Dominum nostrum Jesum Christum cum propria Mater in sua imagine*. Notwithstanding, this Instance was made use of, to prove, that they who had sworn to persist in Heresie, were not bound to keep that Oath; because that good Monk having promised the Devil with an Oath, that he would do what he desired of him, if he let him alone, did not regard that Oath. The Miracles related in the Acts of St. *Cyprian*, and St. *Damian*, do prove an excessive Devotion to the Images of Saints, if the Authority and Antiquity of those Acts were well established; but it being otherwise, no convincing Proof can be drawn out of them. The Passage cited under St. *Chrysostom's* Name, taken out of an Homily upon the Walling, is doubtful; and were it true, it does not concern Saints Images, but the Nature of God's Image which is in Man. Those of St. *Athanasius* and St. *Basil* are more impertinent yet, for their perfect Resemblance of the Son of God, with his Father, whose Image he is, is spoken of. The latter, cited under the Title of St. *Basil* to *Julian*, which to the Confession of Faith joins the Worship of Saints and Images, is a supposititious Piece. The Stories taken out of the Lives of St. *Simeon*, St. *John the Elder*, of St. *Mary the Egyptian*, and other such Acts, are of no great Authority. After they had recited these Extractions, they read the Letter of Pope *Gregory* the Second to *German of Constantinople*, wherein he established the Worship of Images, and three Letters of that Patriarch of *Constantinople* upon the same Subject, wherein he does acknowledge, that the Worship paid to Images is but an outward Worship, expressing the inward Veneration Men have, for what is represented thereby. All the Bishops approved this Opinion, and Anathematized those that brake down Images, and those also who did not reverence and salute them. After this, *Eutymius*, Bishop of *Sardis*, read, in the Name of the Council, a Confession of Faith, in which, to the Articles concerning the Trinity and Incarnation, they add Praying to Saints, their Intercession, the Honour due to them, and to Crosses, to Saints Relicks, to the Saints and the venerable Images, which we honour, which we embrace, and worship respectfully, especially the Images of Christ's Humanity, and those of the Holy Virgin, Mother of God; those of the Angels, who, though incorporeal, have appeared under Humane Shapes to the Just; and lastly, those of the Apostles, Prophets, Martyrs, and other Saints, which is the end of this Action.

In the 5th, which was held the 4th of *October*, they alleged several Pieces, to shew that the *Iconoclasts* had done, what some other Hetericks had attempted before them. The first Passage is St. *Cyril's*, accusing *Nabuchadnezzar* of having taken away the Cherubims upon the Mercy-Seat.



The Second Piece is a Letter of one *Simeon* (who must be different from the great *Symeon Stylites*) written to *Justin the Younger*, against them that had broken down Images: It seems to be supposititious. The Third, Is an Abstract of a Sermon of *John of Thessalonica*; asserting, that not only Mens Pictures may be drawn, but Angels also, by reason they are Corporeal. The Fourth, is an Abstract of a Dispute between a Jew and a Christian, wherein the Christian answering the Jew, who charged him with adoring of Images, tells him, that Christians do not adore them, but pretere and behold them, adoring and invoking God. The Fifth, Is a Fragment of a false Itinerary of the Apostles, which had been cited by the *Iconoclasts*. The Council does reject and Anathematize it, and condemns it to the Fire; and, to prove the Falsity of this Monument, cites a Passage of *Amphilochus*. There was no need of this, for that Monument is visibly Apocryphal. They reject also a Testimony of *Eusebius* to *Euphrasian*; which Passage proved nothing, neither for, nor against Images; yet it gave an Occasion to condemn the Memory and the Writings of *Eusebius*, against whom they cite *Antipater of Bistria*. The Sixth Piece alleged by the Council, is an Extract of the Ecclesiastical History of one *John*, whom they call the separate, who says, That Christians would not have Angels Pictures to be drawn, and that *Philoxenus* could not endure Doves. They prove by a Passage of St. *Sabas's* Life, that *Philoxenus* was one of the Heretics Enemies to the Council of *Chalcedon*. They cite in the Eighth Place, a Fragment of the Council of *Constantinople*, held under *Mennas*, where *Severus* is accused of breaking down Altars and taking away the Doves hanging over them; saying, *Doves ought not to be called the Holy Ghost*. In the Ninth, they report a Testimony of *John*, Bishop of *Gabala*, accusing *Severus* of not honoring Angels. The Tenth Monument, is a Passage of *Constantinian*, Library-Keeper of the Church of *Constantinople*, maintaining, that no Image can be made of the Deity; but of Christ's Humanity there may. The Eleventh, is a Passage of *Evagrius's* History, about Christ's Image, sent to *Asgerius*. The 12th are some Extractions of the *Spiritual Meadows*. From all these Passages, they pretend to conclude, that the *Jews*, the *Pagans*, the *Samaritans*, the *Manicheans*, and the *Severians* were the first Enemies of Images. Lastly, They read an Account of the Origine of the breaking down of Images, shewing, that a certain Jew of *Tiberias*, counterfeiting himself to be a Diviner and Sorcerer, persuaded the King of the *Arabians* to order all Images to be taken away out of the Churches of the Christians in his Kingdom, promising him a long Life, if he would do it; that this Order being given out, the *Christians* refusing to take away the Images with their own Hands, the *Jews* and the *Arabians* had pulled them down, burnt, torn, or defaced them; that the King, instead of the long Life, which the Magician had promised him, died within two Years and some Months after, and that his Son put the Magician to Death, and suffered Images to be set up again. After this Relation, all the Bishops demanded the Restoration of Images; they called for some to be brought in, that they might honour them, and repeated the Anathema against those that broke, or dishonored them.

In the 6th Action, held the 5th or the 6th of *October*, they read the Acts of the Council of *Constantinople*, held against Images, and a Refutation of what is in this Council. The first thing they quarrel at, is the Title it had assumed, of *The Holy Seventh General Council*. They pretend, it cannot have those Titles, since it was not received, but contrary wise rejected, and Anathematized by several Bishops; nor was it approved by the Bishop of *Rome*, and the Bishops about him, nor by his Vicars, nor by a Circular Letter, according to the usual Law of Councils. And lastly, that the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, did not assent to it, neither in Person, nor by the great Bishops of their Provinces. Yet they do not question the Number of the Bishops set down in the Acts of 338: But they say, that this Number could not make a General Legitimate Council, because those that composed it, had swerved from the Truth, and embraced an Error. I omit the Prefaces of the Council of *Constantinople*, and the Reflexions of the *Nicaea* Council, which respects the Confession of Faith about the Trinity, and the Incarnation, and the Acknowledgment of what was decided in the six first General Councils, which are Articles which both Councils agreed in: But the former pretends, that they who make Images, do overthrow the six first Synods. The others contrariwise maintain, that they who condemn them do act contrary to the Spirit, and the Practice of the Bishops, who assisted at these Synods, and contrary to their Tradition. There is nothing weaker, than what the former do allege, to prove, that the Use of Images is contrary to the Decision of the General Councils. There are nothing but a meer *Pettisines Principii*, or evident Sophisms which deserve no Refutation. There is one upon the Eucharist, which is nothing better than the rest. They pretend, that no Image of Christ ought to be made, because the Eucharist is the visible Image. To which, the Fathers of the Second Council answer, That the Name of Image is not given to the unbloody

"A Confutation of the Acts of the Council of Constantinople." The Arguments drawn from the Scriptures and Fathers, which the Council of Constantinople insists upon, to shew the Incongruity of the Worship of Images to the Nature of God, and the Design of the Christian Religion, though not so clear and cogent as might be produced, yet are so weakly, and insufficiently an-

swered by the *Nicaea* Fathers, that they may well pass for inconsubstantial, till some better Answer of them appears, which since *M. du Pin* hath not done, but doth acknowledge the same, it is needless to stand upon the Justification of the former, or labour to discover the Insufficiency of the latter, which is so evident to every Reader.

Sacrifice, offered by the Priest, but it is the very Body, and the very Blood of Christ; that those Oblations, before the Consecration, have been called Types by some of the Fathers, as by *Eugubius of Antioch*, and *St. Basil*; but after the Consecration, they never were called Types of Images of Christ, and that they are believed, and properly called the Body and Blood of Christ. They add, that their very Adversaries could not forbear acknowledging this Truth; and that they confess in the same Place, that the Eucharist, by the Consecration, is made Christ's Body; which is an Argument, that the two Councils held the Reality of Christ's Body in the Eucharist, and that they differ only in the Expression, and the Name they give it; the one pretending, that the Eucharist, even after the Consecration, may be called, and considered as an Image and a Type; and the others denying expressly, that the Fathers did ever give it that Name after the Consecration; which is not altogether true, though it cannot be said, that the Eucharist may be called a Type or Image, as other Images, and the whole arguing grounded upon this Analogy be very weak.

The Bishops of the first Council deny Images to be of the Tradition of Christ, of the Apostles or of the Fathers. Those of the second, maintain them to be a Tradition of Christ, which was not written, and prove it by the Story of the Statue, erected by the Woman with the Bloody Flux to the Honour of Christ. I should desire a better Proof of this. They alledge the other Proofs they had brought in, some of which do indeed show the Use of Images was common in Churches in the 4th and the 5th Century; but never do one comes up to the time of Jesus Christ, the Apostles, or their immediate Successors.

The Bishops of the first Council add, That there is no Prayer in the Church for the hallowing of Images. Those of the second answer, there are many Holy things in the Church which are not hallowed by Prayer, but are Holy by their very Name; as the Cross and the Sacred Vessels, which are Reverenced, by reason of their Shape and Use; that it is so with Images, which have Reverence paid them for the sake of that they represent, and of their Usholders.

The Bishops of the first Council, charge them that Honour Images of Saints, with lapsing into Heathenism. Those of the second, make a vigorous Defence upon this Article, maintaining, that they Worship them not as they Worship God; but that they embrace and salute them, and pay them an outward Worship, to express their Veneration of the Saints represented by them; besides that, they use them for their own Instruction, and for raising Godly Motions in the Beholders.

From Reasons they come to Authorities, and first of all they alledge two Testimonies of the Scripture, where it is said, *That God is a Spirit, that they that worship him, must worship him in Spirit and in Truth; and that no Man hath seen God at any time.* The Fathers of the Second Council answer, This cannot be understood, but of the Deity, and cannot be applied to Christ's Humanity; thus confessing that they would not have approved of the Images of the Trinity.

The Second Place of Scripture, is that famous one of *Deuteronomy*, *Ye shall make to your selves no Graven Idol.* The Fathers of the Second Council Answer, This ought not to extend to the Images of Christians, but respects only the Jews and prophane Images, and that *Moses* himself explained this Precept, by making Cherubims by God's Order. I pass by the other places of Scripture, which are less pertinent by far than the preceding, to come to the Testimonies of the Fathers.

The First, is that of *St. Epiphanius*, who will not have Christians to set up Images in Churches, nor in Church-Yards, nor even in their Houses. The Fathers of the Second, maintain this Letter to be false, that *St. Epiphanius* could not be of a contrary Mind to *St. Basil*, *St. Ambrosius*, *St. Gregory Nyssen*, and the other Fathers, who commanded the Use of Images. It had perhaps been better for them to say, That this Father speaks too harshly.

The Second Passage is drawn out of *St. Gregory Nazianzen's* Verses, where it is said, Men ought not to have their Trust and Hope in Colours, but in their Hearts. This Passage is of a dubious Sense, and does no way concern Images; but 'tis a moral Reflexion, according to the Remark of the Fathers of the Second Nicene Council, wherein this Father observes, that Men ought not to place their Confidence in worldly Goods, which he compares to Colours, but in a good Conscience.

The Passages of *St. Basil* are yet of a larger Sense: They say, That Scripture does represent to us the Images of the Souls of Saints, but not of their Bodies. This does not overthrow other Images; neither should they have alledged against Images; a Place taken out of an Homily which is not *St. Chrysostom's*.

The Passage of *St. Athanasius*, that Creatures ought not to be worshipped, is only against Idols. That of *Ambrosius* hath something in it of greater Difficulty. This Father says, That we should have no Care to paint out in Colours a Corporal Representation of the Saints, because we have no need of them, but that we should Imitate their Virtues. The Fathers of the Second Council make a large Discourse, to shew off this Passage. They shew the Usefulness of representing the Histories of Saints, which do both instruct and stir up Godly Motions. But they say, it's not enough to erect Temples and Images to their Honour, but we ought besides, to imitate their Virginal Actions. They pretend, *Ambrosius* meant nothing else, and explain themselves with

with a Passage of *Asterius of Amasea*, which gives them an opportunity to produce another of the same Father, proving the Use of Images.

The Bishops of the first Council had cited a Passage stronger yet than that of *Ambrosius*, drawn out of a writing of *Theodorus of Anagrus*; saying, *That Christians have not learnt to draw the Pictures of the Faces of Saints, but to imitate their Virtues: For (saith he) what benefit can they, that would set up these kind of Representations, reap thereby? And what Spiritual Thoughts can they suggest to them? 'Tis a vain Imagination, and a Diabolical Invention.* The Fathers of the second Council answer, *That this place of Theodorus is supposititious.* Perhaps it had been more to the purpose to observe, That the first Part is *Theodorus's*, but the second is a Conclusion which their Adversaries draw from the place of *Theodorus*, to which they might easily have returned the same Answer they had done to that of *Ambrosius*.

The last Passage reported in the Acts of the Council of *Constantinople*, is a Passage taken out of a Letter [of *Eusebius Cesariensis*] to *Constantia Augusta*, which is attributed to that Author; yet it is not sure that it is his, and the Passage drawn out of it does not at all concern Images. Nevertheless the Fathers of the second Council, without telling us thus much, reject the Authority of *Eusebius*, charge him with being Anathematized, represent him as a *Thopassian*, who hath condemned Images, and rank him with *Severus*, *Peter Gnaphæus*, *Philoxenus*, &c. believing it advantageous to them, that *Eusebius* should be their Adversary, and the Enemy of Images.

The Definition of the Council of *Constantinople* follows these Testimonies: They forbid all sorts of Persons to make, to worship, or to set up in Churches, or in private Houses, any Image, upon pain of Deposition, if it be a Bishop, a Priest, or a Deacon; or of Excommunication, if it be a Monk, or a Lay-man; and it enjoins them to be dealt withal according to the Rigour of the Imperial Laws, as Adversaries of God's Laws, and Enemies of their Ancestors Doctrines. But they forbid to take away the Sacred Vessels under that pretence, or to make them pass for Images; as also the Veils, the Vestments, and the other Things used in the Sacred Ministry. This Declaration is joyned with the Anathematizing of those, that do not receive the Doctrine of the 6th Council. They are also Anathematized, who make Images of Christ, or of the Saints, after the Acclamations to the Emperors *Leo* and *Constantine*, and Imprecations against *German*, *Gregory*, and *John Damascene*, who are Anathematized and Deposed. The Council of *Nice* confutes these Definitions in every Article.

The 7th Action was held the 13th of October. It contains a Confession of Faith, in the end whereof it is defined, That the Holy and Venerable Images may be exposed to the sight, as well as the Cross, both those which are made in Colours, upon Cloth, and those of another kind; that they may be placed in Churches, set upon sacred Vessels, upon Sacred Vestments, upon the Walls and Tables, in Houses, and in the Highways, viz. The Images of Jesus Christ and the Virgin, of the Angels and Saints, that they are useful to remember Men of them, and to renew the Desire of the Saints; that they may be kissed and revered, but not adored with the true Adoration, due to God alone; that Incense and Wax-candles may be burnt before them, as they are before the Cross; because the Reverence paid to them passeth to their Object; and they that honour them, honour those represented by them. This Confession is followed with a Letter of the Council to the Emperor and Emperess, and a Circular Letter to all the Bishops and Churches.

Anastasius the Library-keeper, who translated the Acts of this Council, reckons but seven Actions, and attributes to the last the Canons, and *Tarasius's* Letters. But in the *Greek Edition*, there is an 8th Action of the 20th of September, because what is related there, was indeed transacted at *Constantinople*, whither the Patriarch and the Bishops went, to give an account of their Proceedings to the Emperor and the Emperess. They were kindly entertained by them, and the Emperess her self would be present at the Synod, to hear the Acclamations of the Bishops in her Commendation. She caused the Definition of the Council to be read, and asked the Bishops, whether it had been made by the Unanimous Consent of all. It was approved by many Acclamations, and presented by the Patriarch to the Emperess, which she subscribed it, and caused it to be subscribed by the Emperor, her Son. After that, the Acclamations began again, to wish a long

"It is defined, That Images be plac'd in Churches, and Reverenced, but not Ador'd with the true Adoration due to God only. It is clear from the Premises, that this Definition of the Council was resolv'd upon before the Matter was heard, or canvass'd; and though they had no Grounds for this Practice, either from Scripture, Reason, or Ecclesiastical Constitutions, yet Image-worship they must have, but then it must be a very nice sort too, a Veneration, not true Adoration; or, as *Tarvasius* distinguishes, not with *ἀσπεία*: Which evidently shews, that though they would not forsake Image-worship, yet they were afraid of incurring the Guilt of Idolatry by it, which they thought to save by a nice

distinction of Veneration and Adoration, or as the Modern *Romanists*, *Διὰ δόξης*, and *ἀσπεία*. But this will not serve the turn, nor clear the Guilt, for, as *Aquinas* and his Followers have at large proved, where any Thing is worshipp'd merely for the sake of another, it must have the same kind of Worship given it, which is given to the Thing represented by it. And then if they give the Image any Veneration, notwithstanding this distinction, it must be a Divine Worship, the same which is given to God, and that is gross Idolatry.

2d Nicene Council.

life to the Emperors, and the Emperor: These being over, some of the chief monies, alledged in the behalf of Images, were read before the Lords and the People. After the reading of them the Bishops, the great Lords, and the People, made many Acclamations.

There are 22 Canons of this Council yet extant, which *Anastasiu* attributes to the 7th Adion.

In the first, they confirm the ancient Decrees of the Councils, [as well Provincial, as General,] and Anathematiz'd those which are Anathematiz'd by them, and excofped those which are Depofed by them, and Suspend and put to Penance thofe, which they have ordained to be Suspend and put to Penance.

In the 2d they ordain, That they fhall examine, whether he, who is preferred to the Dignity of a Bifhop, be skilful in the Pfalter, the Gospel, St. Paul's Epiftles, and the Canons; and whether he be able to intruft his People in the Commandments of God; and in their other Pradtical Duties.

The 3d declares all the Elections of Bifhops or Priests, made by Princes, to be void. It ordains, That Bifhops fhall be chofen by other Bifhops, and thereupon cites the Canon of the *Nicene* Council, which does not fpeak of the Election, but of the Ordination [of Bifhops:] For of old time the Election did belong to the Clergy and People, and the Ordination to the Bifhops.

The 4th is againft the Bifhops, who take Money for Depofing or Excommunicating a Clerk.

The 5th Degrades thofe, who did boaft of having ordained for Money, and renews the Canonical Laws againft *Simonifts*.

The 6th renews the Canon of the *Nicene* Council for the holding of Provincial Synods. It threatens with Excommunication thofe Princes who would hinder it, and impofes Canonical Penalties upon the *Metropolitans* who fhould neglect it; and forbids them to take any thing which the Bifhops have brought with them to the Synod.

The 7th ordains, That fome Relicks of Saints fhall be put into the Temples, which have been confecrated without any Relicks being put into them, and the accuftomed Prayers ufed at that Ceremony. It forbids Bifhops, upon pain of Depofition, hereafter to confecrate a Temple without Relicks.

The 8th forbids Baptizing or Receiving the *Jews*, unlefs they be thoroughly converted.

The 9th ordains, That all the Works made againft Images fhall be put in the Palace of the Patriarch of *Conftantinople*, among the Heretical Books. It threatens to Depofe or Excommunicate thofe that fhall conceal them.

The 10th forbids the Admiffion of Clerks into Chappels or Churches, without permiffion from their Bifhop.

The 11th ordains, That there fhall be Stewards in all Churches, yea and gives the Bifhop of *Conftantinople* leave to put fome in the Metropolitan Churches, if the *Metropolitans* neglect to do it. The fame is ordained for Monafteries.

The 12th forbids Bifhops and Abbots to yield up, or to give away unwarrantably, their Churches, or Monaftery Lands or Revenues.

The 13th ordains, That Monafteries and Bifhops Houfes fhall be repaired, and reftored to their proper ufes, and fhall no more be fuffered to ferve for publick Inns.

The 14th forbids fuch Children as have indeed received the Tofure, but not the Impofition of the Bifhops hands, to read in the Desk. It gives the Abbots, who are Priests, leave to make Readers for their own Monaftery only, whom the *Chorepifcops* are permitted to Ordain.

The 15th forbids a Clerk to be entitled to two Churches.

The 16th forbids Bifhops, and other Clergy-men, to wear gay and fine Garments to make themfelves taken notice of. It orders thofe to be punifhed, who laugh at fuch Clerks as are meanly clad. It is obferved there, that in former times all Men confecrated to God went plainly and modestly apparell'd, becaufe, as St. *Bafil* fays, any Garment which is not put on for Necessity, but for Ornament, carrieth a fufpicion of Pride.

The 17th forbids to undertake the building of Oratories, or Chappels, without a fufficient Fond to defray the Charges neceffary for finifhing of them.

The 18th forbids Women to live in Bifhops Houfes, or in Monafteries of Men.

The 19th prohibits taking any thing for Orders, or Entrance into Monafteries, upon pain of Depofition for the Bifhops, and fuch Abbots as are Priests; and for Abbeffes and Abbots who are not Priests, upon pain of Expulfion from their Monafteries. Nevertheless it permits thofe, who are admitted into Monafteries, or their Parents or Relations, to give voluntary Gifts; yet upon this condition, That thofe Gifts fhall belong to the Monafteries, whether he that is Admitted ftays, or goes away, unlefs the Emperor turn him out.

The 20th prohibits making double Monafteries, that is, for Men and Women; and as for thofe that are Founded, it ordains, That the Monks and Nuns fhall dwell in two feveral Houfes, that they fhall not fee one another, nor have any Commerce together.

The 21ft forbids Monks to quit their own Monaftery to go to others.

The 22d forbids Monks to eat with Women, unlefs it be needful for their Spiritual Good, or upon a Journey, yea though they be their Relations.

2d Nicene Council.

Moreover, to the Acts of this Council is joyned a Panegyrick, pronounced in Commendation of it by *Epiphanius* Deacon of *Canana* in *Sicily*; a Letter of *Tarafius* to Pope *Adrian*, about the Subject of the Council; another Letter of the fame Perfon againft the *Simonifts*, in which he hath gathered together feveral Canons upon that Subject; another Letter of his to *John* the Abbot, upon the Denimion of the 2d *Nicene* Council, and againft *Simoniacal* Ordinations.

The Acts of this Council being brought to *Rome*, they lent Extracts of them into *France*, where they had a different Practice about Image-worship: They were indeed permitted to have them, and to put them in their Churches; but they could not endure that any Worship or Honour fhould be paid them, whilst the Crofs and Sacred Veffels were permitted to be honoured. *Charles*, who was then King of *France*, and afterwards was Emperor, caufed thefe Extracts to be Examined by fome Bifhops of his Kingdom, who compofed a Treatife to vindicate their own Ufage, and to anfwer the Proofs alledged in the Council of *Nice* for the Worfhip of Images. This Work was put out by *Charles's* Order, and under his Name, within three Years, or thereabouts, after the *Nicene* Council. It is divided into four Books.

In the Preface having obferved, that the Church, redeemed with the precious Blood of Chrift her Spoufe, wafhed with the faving Water of Baptifm, fed with the precious Blood of her Saviour, and anointed with Holy Oyl, is fometimes affaulted by Hereticks and Infidels, and fometimes vexed by the Quarrels of the Schismatics and the Proud; that the is an Ark, containing thofe that are to be faved, figured by that of *Noah*; which undergoes the Storms of the Deluge of this World, without any danger of Shipwreck; which does not yield to the deep and deadly Whirlpools of this World, and which cannot be overcome by the Hostile Powers wherewith it is furrounded, by reafon Chrift does continually fight for her; fo that the does ftill withftand her Enemies, and inviolably maintain the true Faith and Confefion of the Trinity. That the is a Holy Mother, without Spot and Corruption, always Fruitful, and yet a Virgin; that the more the is let on by the Contradictions of the World, the more the euecrales in Virue; the lower the is brought, the higher the raifeth up her felf. After this *Encomium* of the Church, they add in *Charles's* Name, That, feeing he hath taken the Reins of his Kingdom in his hands, being in the Bofom of this Church, he is obliged to endeavour her Vindication and Propriety; that not only the Princes, but the Bifhops alfo of the Eaft, puffed up with finful Pride, had fwered from the Holy Doctrine, and the Apoftolick Tradition, and do cry up impertinent and ridiculous Synods, to make themfelves famous to Pofterity; that fome years ago they had held in *Greece* a certain Synod full of Impudence and Indifcretion, in which they went about to abolifh the ufe of Images, which the Ancients have introduced as an Ornament, and a Remembrance of Things paff, and to attribute to Images what God hath faid of Idols, though it cannot be faid, that all Images are Idols: But it's plain there's a difference between an Image and an Idol; becaufe Images are for Ornament and Remembrance, whereas Idols are made for deftroying Souls by an impious Adoration, and vain Superftition. That the Bifhops of this Council had been fo blind, as to Anathematize all thofe who had Images in Churches, and fo boaft, that their Emperor *Conftantine* had freed them from Idols. That befides this, there was another Synod held about three years fince, compofed of the Succelfors of thofe of the former Council, yea and of thofe that had affixed at it, which was not lefs Erroneous and Faulty than the former, though it took a clean contrary way. That the Bifhops of this Synod order Images to be Adored, which thofe of the former would not permit to be had or feen; and that whenever thefe find Images to be fpoken of, whether in the Scripture, or in the Writings of the Fathers, they conclude from thence, that they ought to be Worfhipped. That thus they both fall into contrary Abfurdities; thofe, and confounding the Ufe, and the Adoration of Images; and the other, believing Idols and Images to be one and the fame thing. "As for us, fays he, being content with what we find in the Gofpels, and the Apoftle's Writings, and intructed by the Works of the Fathers, who have not fwerved from him, who is the Way and the Truth, we receive the 6th Councils, and reject all the Novelities both of the firft and the fecond Synod. And as to the Acts of this latter, which are deftitute of Eloquence and common Senfe, being come to us, we thought our felves bound to write againft their Errors, to the end, that if their Writing fhould defile the Hands of thofe that fhall hold it, or the Ears of thofe that fhall hear it, the Poifon which it might infill, may be expell'd by our Treatife, fupported by the Authority of the Scriptures and that this weak Enemy, which is come from the Eaft, may be fubdued in the Weft by the Sentiments of the Holy Fathers, which we have produced. In fine, we have undertaken this Work with the content of the Bifhops of the Kingdom which God hath given us, not out of any ambitious Defign, but animated with the Zeal of God's Houfe, and the Love of Truth; becaufe, as it is a holy Thing to purfue good Things, fo it is a great Sin to confent to Evil. This is the Subject of his Preface.

In the firft Book, after having made fome Curfory Observations upon fome Terms of the Council, he fhews, that the places of the Scripture, alledged in that Council for Image-worship, being explained in their genuine Senfe, and according to the Fathers, do not at all prove what they pretended. In the firft Chapter, he reproves this Exprefion in the Letter of *Conftantine* and *Dionysius* By him that Reigns with us: He fays, That it is a piece of intolerable Raifnefs in Princes, to compare their Reign to that of God. He fays, That, properly fpeaking, God alone reigns, and

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Princes reign, but improperly, as none but He is really Immortal and True, and all other Things are Immortal and True only by Participation. In the 2d, he charges them with too much Boldness, in saying, That God hath chosen them, who do truly seek his Glory. He finds fault in the 3d, with their calling their Letter *Scriptus Divinitus*, as a profane Expression: Nay, he would not have the Dead called *Divine Memorie*; and he says, That his Ambition, not Apostolical Tradition, that brought in that Expression. In the 4th Chapter, he blames another Expression of their Letter to Pope Adrian, *He beseech your Holiness, or rather that God, who suffers none to perish, beseeches you*. He calls this Expression, A wretched way of speaking, and an execrable Error; because he who is God, and hath a Sovereign Empire over all his Creatures, cannot debate himself so, as to beseech them. In the 5th Chapter he observes, That 'tis a great Crime to explain any thing in another manner, than it ought to be understood. In the 6th, he says, that when there arises any Question in the Church, they ought above all to consult the Church of Rome, which is preferred before all others, and that no Writings should be made use of, but such as the receive: That as St. Peter was preferred before all the Apostles, so the Church of Rome is above all other Churches, and is the first of the Apostolical Churches, and so much the more, because she holds her Primacy from the Authority of Jesus Christ himself, and not from the constitutions of Synods; that St. Paul also hath contributed to the Establishing of the Church, that she might have all the Authority of both those Apostles. He quotes the Passage of St. Jerome to Damianus, and observes that his Father Papin enjoy'd the French and German Churches to follow the Roman usage in the singing of Divine Service. I do not well see, what the Author of this Book aim'd at in this place; it being evident, that the Church of Rome was contrary to his Pretension, and that Pope Adrian had been consulted, and had approved the decision of the Synod which he consults. In the following Chapters, he runs over the Proofs and Passages out of the Old Testament alleged by the Council, or by particular Bishops in the Council, and shews at large that they signify nothing for the Worshipping of Images. He infits more particularly upon the Cherubims, and maintains that no Worship was paid them. He confesses that it is said, that Abraham worshipped the people of the Land of Har, and that Nathan worshipped David; but he pretends there was a great difference between Men Living and Images. He allows that those may be Served and Reverenced upon the account of the Dignity they have; but he cannot endure the same should be done to a Picture, made with colours which can neither see, nor walk, nor feel.

In the 2d Book he finisheth his Answer to the places of the Scripture they had made use of, to authorize Images, and begins in the 13 ch. to Answer the Authorities of the Fathers, or of other Ecclesiastical Records. In this, having made a Protestation, that he does not forbid having Images, but only Worshipping of them, he answers the Testimony drawn from the Acts of Synods, wherein it was said, that this Pope had caused the Images of the 12 Apostles to be carried to Constantin; he Answers, I say, this does not prove that he caused them to be Worshipped, but only that he shewed them, to raise his mind by these visible Signs to things invisible; that, tho he had perfwaded him to honour them, which he did not, it was to lead that Prince, who was newly Converted, by things visible to the knowledge of the invisible. And lastly, tho the Acts of Synods be read by several Orthodox persons, yet they are not of sufficient Authority, to decide controverted points. In the 14 ch. and the 15, he shews that the passage of Athanasius, alleged by the Council, proves nothing at all. In the 16th he explains mightily, that they had applied to the Images a passage of St. Austin, which is meant of the Son of God. In the 17th he says, he does not answer St. Gregory Nyssen, whose Life and Writings are unknown to him. In the following Chapters, he shews, that the passage, drawn out of the 16th Council, and those of St. John Chrysostom, and St. Cyril prove nothing at all for the Worshipping of Images. In the 21st he maintains, that the Adorning of Images is prejudicial to our duty to God, but not the suffering them in Churches for a remembrance of things past, and for an Ornament he consents, as he tells us in the next Chapter, that those of a weak and dull memory use them, to put them in mind of things; but he will not yield, that they should pay them any Worship. He proves in the 23d ch. that this was Pope St. Gregory's Opinion. In the 24th he owns, that Men may be Bow'd to, and Reverenced; but he denieth, that the same may be done to inanimate Images. He pretends in the 25th, that Image Worship is not grounded upon any Example of the Apostles. He affirms it to be a great Temerity, to compare Images with the Ark; but he says in the 27th, 'tis a kind of Impiety to compare them to the Sacrament of Christ's Body and Blood. He speaks of the Consecration of the Eucharist very plainly and clearly, and he intimates in the end, that the Eucharist was still given to Children Newly Baptized. Lastly, he is not willing that Images should be compar'd even to the Crofs, to the Sacred Vessels, and to the Books of the Gospels and the Holy Scripture. As to this Article he is in the wrong, and all his Reasonings are meer Sophisms; for indeed the Crofs, the Sacred Vessels and the Books are no less inanimate Creatures, than Images, and deserve neither more nor less Adoration. If then we may pay an outward Worship to the Crofs, because it put us in mind of that, which Christ was

as if we may pay an outward Worship to the Crofs, Sacred Vessels, Bibles, &c. Why should we not also Honour the Images of Jesus Christ? If the Wor-

ship be the same, we grant the Idolatry is the same, but who ever bowed down to the Book of the Bible, or the Sacred Vessels and prayed to them?

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them? Tho but with a Relative Worship. There is an inferior sort of Respect and Honour due to all things Consecrated to God's Service, or instrumental in his Worship, whereby tho no Man worships or Adores them, yet he so far respects them, as not to put them to any common or profane Uses, but keeps them clean and decent;

and this all persons may be allowed to give to the Holy Bible and Sacred Vessels, used in the service of God, (which is all that is intended by Worship in these books) and yet it may be said is unlawful to worship the Images of Jesus Christ and his Saints, as the Nicene Fathers have Decreed; for all Respect is not Worship.

Nail'd to, and to Sacred Vessels, because of the use made of them, and to sacred Books, because of what they contain, thereby to shew our inward Respect and Worship of Christ, the Holy Mysteries, and the Truths of the Holy Scripture: Why should we not likewise Honour with an outward Worship the Images of Jesus Christ, of the Virgin and the Saints for a simple Testimony of our inward Veneration of the things represented by them, according to the common Notion of Men? There can be no difference at all, but from the practice of this Church, receiving the Worship of the one, and not of the other. But when the Church pleases to approve of this, as well as that, the one can no more be Condemned than the other. Anselm is in the right then; when in the Preface to the Translation of the Acts of the Nicene Council, he urgeth this reason, as a convincing Argument against the Opinion of the French, *They say, quoth he, That no Work of Men's Hand is to be Worshipped; as tho the Book of the Gospels were but the work of Men, which they Adore by Kissing it, and the Sign of the Crofs, which Christians do Worship every where, tho it be a Wooden, Golden, or Silver'd Crofs, different from that which Christ was fasten'd to*. But let us come again to Charles the Great. In the 31st Chapter, he cries out against the Council's Anathematizing those, who do not Worship Images. He pretends that hereby, they have declared their Fathers Hereticks, and they being so; could neither Consecrate nor impose Hands; from whence it follows, that their Successors are not true Priests, nor true Bishops. They upon he opposeth the Practice of the West to that of the East. We pray, says he, and give Alms, according to the practice of the Church for our Fathers, and they Anathematize them. We beg rest for them in the Sacrifices of the Mass, and they make imprecations against them in their Councils. We remember them in our Prayers, and they do not mention them, but to condemn them. We pray, that they may rest in Abraham's Bosom; and they will them to be damned with Hereticks. Yet he confesses they were both mistaken; the former in Condemning the use of Images for ever, the latter in commanding them to be Adored; those in throwing them to the Fire; these in burning Incense to them; the former in avoiding the sight of them, the latter in continually embracing of them; those in Anathematizing those, that have them, and these in condemning those that do not Worship them. Then he concludes with propounding the Judgment of the French, which holds the mean between both. We do not believe, faith he, they ought to be Abolished, as the former have done; but then we do not declare, they are to be Adored as the latter have done. But let us Adore God alone, and let us, Reverence his Saints according to the Ancient Tradition of the Church. We tolerate Images in the Church, to serve as an Ornament, and if they please, as a memorial of things past. On the one Hand we avoid too great a severity, and on the other a base Flattery. We avoid Magic and Soritchness: We are neither too bold nor too weak; and thereby we shew to those that run into contrary extremes, the way they ought to keep in going to Christ.

The 3d book begins with a Confession of Faith, in which, having set forth the Doctrine of the Church about the Trinity and the Incarnation; he recites the other Articles of the Creed; and remarks upon that of the Resurrection, that men shall have the same body; upon that of the Life Eternal, that the Happines and the Torments shall be greater or Lesser, according to the difference of Virtues or Crimes; upon that of Baptisms that it ought to be Administer'd to Children. Then he adds, that the Gallican Churches believe, that a Man fallen into sin after Baptism may be saved by Repentance; that they receive the Number of the Canonical Books, own'd for such by the Authority of the Church; that they believe God hath created all Souls; that they Anathematize those, who believe them to be a portion of the Divine substance; that they do also condemn those that say, that they have formerly sinned in Heaven, before they were sent into the bodies; that they abhor those that affirm God hath commanded any thing impossible to Man, and that the Commandments cannot all be Obedy'd by every particular person; but only by every Christian Society in common; those that condemn first Marriage, with the Manichees, and the second with Cataphryges; that they Anathematize them that say, that Jesus Christ did lie out of necessity, or weakness of the Flesh; or that he could not do all he would, that they condemn the Heretic of Jovinian, who denied there should be any difference in the other Life between Men's Merits, and affirmed Men should have there the Virtues neglected by them here below. Lastly, that they confess free Will, so as to assert that Men do continually stand in need of God's Assistance, and that they are perfwaded; that they do err; who say with Manichees, that Man cannot avoid sin; as also those who assert with Jovinian, that Man is not capable of Sin, because both have Free Will. This is the Abridgment of the Confession of Faith, which the Author of these books tells us, he hath express'd in St. Jerome's own words. In the 2d Chapter, he upbraids Tarasius with his hasty and precipitated Election, and promotion to Holy Orders. In the 3d he finds fault with the expression he had used, that the Holy Ghost proceeds from the Father by

the Son: He said they ought to believe that he proceeds from the Father and the Son, and bring in several Proofs of this Doctrine, blaming Tarasius for expressing his mind so more than those who only said he proceeded from the Father, without joining the Son to him. In the Eighth Chapter he suspects all them that are not of the same Mind. In the 4th, He repeats Theodorus for saying that the Son hath no other Principle but the Father. He believes that this Expression seems to intimate that the Son is coeternal Principle himself, and that it may occasion one to think, that he believ'd him Posterior to his Father. In the 5th he Taketh one Expression more of Tarasius upon the Trinity; but he could not endure, that most of those Bishops add to their Confession of Faith the worship of Images, and does extremely complain of it in the following Chapters. He taketh it worse yet, that they should date an Anathematism those of a contrary mind. He taketh it ill in the 14th and 15th Chapters, that the Emperors and the Emperor meddled with that business: But methinks he should have remembered; that the Emperors had concerned themselves more in the other Councils, and should have considered that he did busie himself about it in the West, more than Irene had done in the East. In the 15th Chapter, he answers this Objection: They Honour the Statues, Medals, and Pictures of Princes: why shall they not Honour those of Christ and the Saints? He answers it, I say, by maintaining that the former ought not to be Honoured. In the 16th Chapter, he answers another Reason of the Council, that the Honour of the Image passeth to that which is represented by it. He says first of all that he cannot apprehend, how a Cloth and some Colours have any Relation to a St. in Heaven; that it is not so with Pictures, as with Relicks which have a natural relation to the Saints that it depends upon the Painters Fancy to make folks believe that a Picture represents a Saint, or a false God. He asks, whether those that have most resemblance deserve more Honour than those of a more precious matter. He says, that if the latter, 'tis then the matter that they Respect; and if the former, it seems an unjust thing to prefer them before those that are more valuable. Lastly, he confesses, that the Learned may indeed Honour Images without any abuse, by referring the Honour not to what they are, but to what they signify; but he believes that they can be nothing else but a cause of Offence, and a stumbling block to the ignorant, who Revere, and Adore nothing but what they see; from whence he concludes, it's better quite to Abolish the use of them. This shews, that the dispute between the Greeks and the French was not so much a dispute about Doctrine as practice. In the 17th Ch. he condemns an Expression of Constantine's Bishop of Cyprus, but it was badly Translated; for whereas that Bishop had said, that he Honoured Images and Adored the Trinity; he maketh him say, that he Honoured Images with the Honour due to the Trinity: So it's an Error of Fact. In the following Chapters he reproves the Opinions of some Bishops. In the 21st, he derides the instance Pelagius of Picture. The two next Chapters are against the Praises given to the Art of Painting. In the 24th, he pretends there's no comparison to be made between the Relicks of Saints and their Images. In the 25th, he says, That the Miracles done by Images are no Argument that they are to be Adored; for then Thoin-Busses should be Adored, because God spake to Moses out of a burning Bush. Fringes should be Adored, because Jesus Christ healed the Woman with the bloody Flux, by the Fringe of his Garment, and shadows too, because St. Peter's Shadow wrought Miracles. In the 26th, he Laughs at Theodorus Bishop of Myra, who had related his Arch-Deacons Dreams, to Authorize Image-Worship. In the 30th Ch. he confutes several Proofs alledged by the Council, because they were taken of Apocryphal Histories. In the 31st, He taketh with Impiety and Folly; in the Answer of that Abbot, who told a Monk, it was better to frequent Bawdy-Houses, than not to Adore the Images of Jesus Christ and the Virgin.

In the last Book he goes on to confute some Expressions of the Council, and of particular Men in the Council. He maintains no wax Candles ought to be Lighted, nor Incense to be burnt before Images, because they are senseless. He cannot endure, that the Council should compare those, who do not Adore Images to Hereticks. He taketh it ill, that they should thus abuse their Predecessors, confessing nevertheless, that these last were to blame for burning and destroying Images. He rejects the Story of Christ's Image sent to Abgarus, as a mere Fable. He makes no great reckoning of another Story of a Monk, who had set up a Lamp before an Image, which burnt several days. He adds, that tho' those Miracles were true, it would not follow from thence that Images were to be Adored. Lastly, having derided them for many of their Arguments he maintains, that that Synod was to blame for assuming the Title of Universal; because whatever is Universal ought to be conformable to the Tradition and Practice of all the Churches. Thus, says he, if it fall out, that the Bishops of two or three Provinces meet together, and that according to the Authority of Tradition; they Establish some Doctrine, or make some Rule agreeable to the Doctrine and Discipline of the Ancient Church; what they do is Catholic; and the Council may be called Universal; because tho' it be not composed of the Bishops of all the parts of the World, what it does is agreeable to the Faith and Tradition of the whole Church; but contrarywise, if they go about to Establish some Novelty, what they do is not Catholic. In a word, whatsoever is Ecclesiastical is Catholic, and whatsoever is Catholic is Universal, all that is Universal is not New. Thus the Synod, we speak of, being contrary to the Sentiments of the Universal Church, we cannot own it for Universal.

These Books were brought to Rome and presented to Pope Adrian, by Engelbert, Charles's Ambassador. The Pope, who maintained the Council, having received them, thought himself bound

to Answer them by a Writing directed to Charles the Great himself. First of all he Vindicates the Expressions of Tarasius and the other Greeks about the Holy Ghost, by some passages of the Fathers, which have spoken after the same manner, supposing those Greeks did not differ from the Roman Church about the Procession of the Holy Ghost. Then he defends the passages of the Scripture, the Reason, Authorities and Histories alledged by the Synod, and censured in the Caroline Books; but his Answers are but weak. He pretends, that St. Gregory taught in his Letter to Secundinus, that Images deserved some Worship. He cites some passages out of the Fathers upon almost every Article; but he maketh such Applications of several of them, that very few would approve of, and he vindicates some Reasonings, that some could hardly Relish. But about the end, having reported all the Testimonies of St. Gregory, he expresseth himself about Image-Worship after a manner, which cannot be possibly condemned; for he says that Images are not Reverenced, but so far forth as they raise up our mind to God, and that whoever Prostrate himself before Christ's Image, 'tis God whom he Adores; that likewise we show our Love and Affection to the Saint by the means of his Images. He adds, that the Nicene Synod, having Established this Doctrine, and rejected the false Synod which would have quite abolished Images; he had received it as a Legitimate and Catholic Synod; that nevertheless he had not yet written an Answer to the Emperor, lest he should relaps into the Error of his Predecessors; which he fear'd so much the more, because writing to him, to Exhort him to restore Images, he had also demanded of him the Restitution of the Diocesses of the Church of Rome, and of the Patrimones also belonging to it, but had received no Answer from him. Wherefore he says, that if Charles will give him leave, in his Answer to the Greek Emperor, he will approve of what he hath done for Images; but at the same time he will maintain the Quarrel with him, about the Diocesses and Patrimones of the Church of Rome, and if he do not restore them, he will declare him an Heretick for it.

This Letter of Adrian did not alter the Sentiments, nor the practice of Charles, nor of the Gallican Churches: For in the Synods of Frankfurt held in 794, where this Question was again debated after they had done with the Opinion of Felix and Elipandus; they rejected the Opinion of the Greeks, and condemned all manner of Adoration or Worship of Images. This is the second Canon of that Synod.

In the East, tho' the Definition of the Nicene Council had restored Images in several places, yet it was not equally observed every where, and Constantine himself abrogated it. Leo the 5th his Successor re-established the Decree of the Council of Constantinople; so that the East was altogether divided in the point of Images, Anno 820. Michael Balbus succeeding Leo, and being desirous to settle Peace in the Church assembled a Council, in which they followed the sentiments of the Gallican Church, for they took away the Images that were set up in dirty corners; and they left those, which were in high places, where they might be seen, that the Picture might serve for a book to instruct the Ignorant, upon condition that they should not adore them, and that they should burn no Lamps nor Incense before them. Some of those that were most Zealous for Image-worship, came to Rome to complain of this Council. Which forced Michael to send Deputies thither, whom he directed to Lewis the Meek; First, that he might help them with his credit. This Emperor finding such a fair Opportunity, to procure Peace to the Church, sent Freculphus and Adegarius to Rome, with the Deputies of the Greek Emperor, to treat of this Affair. But Lewis's Envoys not finding the Romans complying, desired the Pope's consent, that their Master might discuss the matter with his Bishops. Having obtained it, they came back again to France. They held at Paris An. 124. an Assembly of the ablest Bishops of the Kingdom; and this question was searched to the bottom. They read Adrian's first Letter, written upon this subject to Constantine and Irene. They found that he was in the right to condemn those that broke down Images; but that he Acted indifferently, when he permitted them to be Adored; because they may be had, but may not be Adored. They Examined a new the Nicene Synod held in pursuit of this Letter; and they thought that they found in these Acts, that it did not only Establish Image-worship, but enjoy'd them to be called Holy, and to believe some Holiness to be derived from them. They caused what had been written by Charles the Great's Order against this Council to be Read over again. They made no great reckoning of Adrian's answers, in which nothing was found considerable, besides the Pope's Name, which they did bear. They complain'd, that this abuse was Established at Rome and in Italy. They commended the Emperor for opposing this pretended supposition, and for endeavouring to restore Peace to the Church, by avoiding the extremes, which both sides had run into. They approved the prudent Carriage of the Deputies in demanding this matter should be debated in France. They judged, that for the better affecting of their design, it was necessary to lay the Fault at the Greeks Door, to pacify the Pope, and to commend his Zeal and Piety, yet so as to Establish the Truth by places out of the Scripture and the Fathers, and to set it forth with Sincerity and Modesty; so that by this means they might draw the Pope over and reclaim him; and if they could not effect that, they would still have the satisfaction to have spoken the Truth and done their Duty. Lastly, They made a Collection of the passages of the Fathers, divided into Fifteen Chapters; The first is against those that pretend, that Images ought to be taken away out of the Churches, and to be defaced upon the Sacred Vessels. The 2d contains some Testimonies of St. Gregory the Great about Images. Shewing the Use that may be made of them. The 3d contains Testimonies of St. Austin against those that would Adore them, or that believe any Holiness or Virtue



to be in them. The 4th contains several other passages against the Worshipping of Images. The 5th contains some passages, proving that Saints and their Relicks may be honoured, but not Adored; from whence it is inferred, that such Idols may lawfully be burnt and Offered to them. The 6th contains some Testimonies against those that maintain Image-Worship, by the Usage of those that introduce it. In the 7th, They pretend to shew from some Passages of the Fathers, that honouring of Images ought to be avoided, that we may give no Scandal to the Weak. In the 8th and 9th, They bring some Explications of the Fathers, to shew that the Passage of Genesis, where it is said, that Jacob worshipped * the Top of his Son Joseph's Staff; and that of the Kings, where Nathan is said to have worshipped David, proves nothing for the Worshipping of Images. The 10th Chapter contains a Testimony of St. Austin, concerning the Sacred Vessels. The 11th contains one about the Cherubims. The 12th contains some to shew, that Adoration is due to God alone. The 13th, contains several of them upon the Crofs, to prove that a great difference is to be made between that and Images. This Difference is confirmed in the 14th Chapter, by the Usage of the Church, which hath always worshipped the Crofs, and used that Sign in Benedictions, Consecrations, and Exorcisms. In the 15th, They advise the Destroyers of Images, not to take from thence an occasion to break them down, or to scorn them; and they put them in mind, that have them, not to adore them: And to establish the Truth of those two Points, they cite several Passages of the Fathers. Lastly, They drew up the Form of two Letters, one whereof, is that which *Lewis* was to write to the Pope, to exhort him to procure the Peace of the Church, by correcting the Abuses that stir up Tumults in the East; some being for adoring of Images, and others against the very tolerating of them. The Second, is a Form of that which they will have the Pope to write to the Great Emperors. It begins with a long Exhortation to submit themselves to the Roman Church, and to pay her Reverence; and then they advise the Emperors to restore Peace to the Church, by following the Opinion of the French, that is, by permitting Images to be had, but not to be honoured. Lastly, They allege some of the most express Passages of the Fathers, to establish that Usage.

* This is a false Translation. It ought to be worshipped upon the Top of his Staff. At Heb. 11. 21.

Lewis the Monk sent this Deliberation, and these Acts, to Pope *Eugenius*, by *Jeremy*, Arch-Bishop of *Susa*, and *Tamas*, Bishop of *Orleans*, and desired him by his Letter, to confer with them, about the Ambassage which he was to send into Greece. But, to give the Pope no cause of jealousy, he says, He did not send them with these Papers to impose Laws upon him, or to take upon himself to teach him; but merely to give him an account of the Sentiments of the *Gallian* Church, and to contribute to the Peace of the Universal Church. He recommends them to him, and prays him to receive them favourably, and entreats him to endeavour the Re-union of the *Greek* Church, and to carry himself with great wariness in such a nice Affair as this is. He desires that his Deputies may accompany those whom the Pope shall send into the East.

At the same time he gave the two Prelates, his Ambassadors, Instructions, wherein he charges them to shew to the Pope the Collection of the Passages made in the Assembly held at *Paris*, to examine the Business about Images, by his own Consent. He commands them to facilitate him about the Business of Images, to handle this Question gently and moderately, and to have a great care not to make him obstinate, by too openly resisting of him. At last, he warns them, that, when that Business is ended, if yet the Peremptoriness of the *Roman* permits it, to ask the Pope, if he be not willing and desirous, that they should go into *Greece* with his Deputies: If he be willing, to send him word on it immediately, to the end, that at their return, they may find *Amalaricus* and *Haltigarius*, and before their Departure, to agree about the Place where the Deputies shall take Ship.

It is very probable, that the Pope and the French did not agree about this Matter; but this did not hinder the King from sending *Haltigarius*, Bishop of *Cambray*, and *Aufridus*, Abbot of *Nonantulus*, into *Greece*, to the Emperor *Michael*. What they did concerning Images, is not known; it is only said, that they were well entertained. Perhaps they persuaded *Michael* to permit Images to be had. But this Emperor, and his Son *Theophilus*, were set against the Opinion of the *Nicene* Council. This last being dead in 842, and his Wife *Theodora* being left in Possession of the Government, she re-established the Worship of Images, and the Authority of the *Nicene* Council. But the French and the Germans persisted long in their Usage, and it was very late ere they owned that Council, in the Room of which, they put that of *Frankfurt*, as it appears by the Testimonies of several French Authors and Historians.

Now to recapitulate in a few Words, what we could observe upon the Point of Images, from the beginning of the Church. It must be confessed, that in the three first Centuries, yea, and in the beginning of the Fourth, they were very scarce among Christians. Towards the end of the Fourth Century, they began, especially in the East, to make Pictures and Images, and they grew very common in the Fifth: They represented in them the Conflicts of Martyrs, and Sacred Histories, to instruct those who could not Read, and to stir them up to imitate the Constancy, and the other Virtues of those represented in these Pictures. Those of the Simpler and Weaker Sort, being moved with these Representations, by seeing the Saints Pictures thus drawn, could not forbear, expressing by outward Signs, the Esteem, Respect and Veneration they had for those

repre-



represented therein. Thus was Image-worship established, and was moreover fortified by the Miracles ascribed to them.

In the West, some Bishops at first would not suffer any Images, but the greater part agreed, that they might be of some Use, and only hindered them from being honoured. But the Worshipping of Images being established in the East, was also received at *Rome*, whilst in *France*, *Germany*, and *England*, an outward Worshipping of them was unknown. This Difference did not occasion any Contest nor Division between the Churches, when on a sudden a furious Storm rose in the East against Images, which was raised by the Emperor *Leo*, the *Isaurian*: He resolved to abolish them, and had Power enough to draw a great number of Bishops into his Opinion, and to get the Abolition of them to be ordered in a Council, and to be executed in the East. The Pope did always vigorously withstand that Decree, and maintained both the Use and the outward Worship of Images. The face of things was also soon changed in the East, and maugre the Opposition of several, the Empress *Irene* caused it to be decided in the *Nicene* Council, that Images might be had and honoured; and re-established the Use of them. This Decision had different Fortunes in the East, according to the Will and Humour of Princes; but at last it carried it. In the West, the *Italians* received it; but the *French*, *Germans*, and *English* rejected it; and without any regard to all the Contests in the East, in which they had no hand, they continued in their ancient Usage, equally rejecting the Opinion of those that were for abolishing the Images, and of those that were for paying Worship to them. They worshipped the Crofs, the Sacred Vessels, the Gospels, the Relicks, but would not worship Images. They did what they could, that the West and the East might embrace their Discipline, yet without separating from the Communion of any Church. They continued long in this Practice, but at last they yielded, and the outward Worship of Images was brought in amongst them, as among the other People.

Some Reflexions may be made upon these different Epochs, which will raise our Admiration of God's Conduct towards his Church in all these Changes. There's no doubt, but when Paganism was the prevailing Religion, it would have been dangerous for Christians to have Images or Statues, because they might have given occasion of Idolatry to them, who were newly recovered from it, and they might have given the Pagans reason to object to Christians, that they had, and worshipped Idols as they did: Therefore it was fitting there should be no Images in those first Ages, especially in Churches, and that there should be no Worship paid them. Afterwards, People being better Taught, more Learned, and farther off from Idolatry, there was not so much Danger to propole them to them, and the Church being then more splendid in her Ceremonies, they served as Ornaments to Temples, and had their Use, because they set forth before their Eyes, the Actions of the Martyrs. There can be no doubt, but Pictures do not only bring to mind those we love, but moreover, representing their Actions lively, they make some Impression, and stir up Admiration and Esteem for them, and a Desire of imitating them. Therefore, there being no more danger of Idolatry, Why should not Christians have Images? Nevertheless, they that knew their People to be prone to Idolatry still, and were afraid, lest Images should draw them back to it, they might take them away; and this justifies the Proceeding of St. Epiphanius, *Serenus*, and of some other Bishops. But to go about to break them, to burn them, to reduce them to Ashes, and to look upon those that have them as Idolaters; wholly to condemn Painters, and the Art of Painting, as the Bishops of the Council of *Constantinople* have done, 'tis a piece of intolerable Imprudence and Folly. As to the Worship that was paid them, 'tis certain it cannot be referred to the Images, and that they have no Veneration for the Matter they are made of, nor for their Shape and Form; but only they give some outward Signs before them of the Veneration they have for what's represented by them. This Worship being thus explained, as it hath been, by most of the Defenders of Images, cannot be taxed nor accused of Idolatry, as even those who do not use them, do not deny. But then it cannot be said to be absolutely necessary; and those, who, for some private Reason, do not think themselves bound, for instance, to prostrate themselves before Images, to bow to them, to kiss them, to embrace them, to express their Reverence for that they represent; those, I say, are not to be condemned as Heretics, who will not do so, for some particular Reasons, either because the Practice of Adorations; or lastly, because they do not believe the Worship of Images to be sufficiently warranted, seeing, to prove it, they have alleged a great number of false Pieces, or of impertinent Passages that prove nothing.

Moreover, The Proceeding of those Persons could not be blamed, who, to settle Peace in the Church, and to re-unite two opposite Parties, of which, the one were for breaking down all Images, and the other for honouring of them, endeavoured to make their own Usage to be received every where, and wrote to the Pope respectfully about it. This was the Temper of our French People, in the time of the *Nicene* Council, and after; thus they carried themselves: Therefore they cannot be blamed. But then, the Worship paid to Images being well explained and understood by all, there being no more fear of Idolatry, the whole Church being agreed in the Acknowledging of it: It would be a piece of Temerity in a private Man, or some private Churches,

Council of Northumberland.

Churches, to refuse to comply with this Usage, and condemn those that honour them. ¹⁷ The Reformed Churches therefore are to blame, to go about to abolish the Worship and Use of Images. Only it were to be wished, 1. That great Care should be taken to instruct the People well in the Nature of the Worship paid to Images, and to teach the Simple that it is not paid to the Images properly, but to Jesus Christ, and to the Saints represented by them; and that the Image is only the Occasion of it, in as much as before it, they give outward Signs of the Worship rendered to the Object. 2. That the Abuse and Excesses committed in this Worship should be avoided, such as those, of kindling a greater Number of Tapers before the Images, than before the Holy Sacrament, of Dressing and adorning them with so much Pomp, of Kneeling before them, sooner than before the Altar, where Christs Body is kept, of believing some Virtue to be in one Image, which is not in another, &c. 3. Perhaps it were fitting, to suffer no Image of the Trinity, nor of the *Deity*, all the most zealous Defenders of Images having condemned these, and the Council of *Trent* having spoken but of the Images of Christ, and of the Saints. Besides, They should be more careful to remove prophane Images, and all those that have something unbecomely and fabulous in them, from Churches.

¹⁸ The Reformed Churches are to blame for abolishing the Use and Worship of Images. All the Reformed Churches are not so great Enemies to the Images of Christ or his Saints; but as the *Lutherans* do still allow them in their Churches for Ornament, or as Helps of Memory, without giving them any Worship. So, were it safe, and not offensive to many good Men, could many other Churches also. But we have so great Experience of the Peoples Prowess to Idolatry, and are so

unsatisfied with the Bowing down to them with a Relative Veneration, that we think it better to want the Historical, than run the Hazard of falling into the Idolatrous Use of them. And though we meet with very few of the Romish Communion, that are so moderate as our Historian, not to brand us with the odious and ignominious Name of Heretics, yet we had rather, with St. Paul, worship God after the way that they call Heretic, than after that which Scripture calls Idolatry.

The Council of NORTHUMBERLAND.

Council of Northumberland.

POPE Adrian having sent two Legates into England, Gregory of Ostia, and Theophylactus Bishop of Todi, they were very well entertained by the Kings, and the Bishops of the Country, and held a Council in Northumberland (An. 787.) in which they made the following Canons to be received.

1st. That the Faith of the Nicene Council should be maintained, even to the laying down of their Lives in the Defence of it, if need were.

2d. That Baptism should be admitted only according to the Order, and at the time appointed by the Canons, except in Case of Necessity; that all Persons should be obliged to learn the Creed and the Lord's Prayer; that the Sureties should be put in mind of the Obligation they had taken upon themselves, to take care that those whom they undertake for at the Font, be instructed in the Creed and the Lord's Prayer.

3d. That every year two Councils should be held; that the Bishops should visit their Dioceses, and watch carefully over their Flock.

4th. That they should take care to see their Clerks live Canonically, and their Monks regularly; that they wear different Garments; that Clerks be clad modestly and plain, and that of this, the Bishops, Abbots and Abbesses ought to be Examples to such as are under their Care.

5th. That after the Death of an Abbot or an Abbess, they should choose others in their Room, with the Bishop's Advice, and that they ought to be chosen out of the Monastery, if there were any fit for that Place; if not, that they are to be taken out of another Monastery.

6th. That Bishops shall Ordain none Presbyters or Deacons, but Men of an exemplary Life, and such as are able to discharge their Functions well; that they that are Ordained, shall remain in the Title and Degree, to which they are defined; and that no Clerk of another Church shall be received without Cause, and without Letters from his Bishop.

7th. That in all Churches, Divine Service shall be performed at the usual time, and with Reverence.

8th. That the old Privileges granted to Churches shall be preserved; but if any of them be found made against the Canonical Constitutions, at the Suit and Request of wicked Men, they shall be abrogated.

9th. That Clerks shall not eat by themselves, and in private.

The 10th. That none shall come near the Altar, but reverently, and in decent Cloathing, that the Oblations of the People shall be a whole Loaf of Bread, and not a bare Crust; that no Chalice or Paten shall be made of an Ox-horn, and that Bishops shall not undertake to judge in Secular Affairs.

In the 11th, Kings are exhorted to perform their Duty, and to Govern like Christians. The 12th, Recommends Obedience due to Kings, and detests them that attempt any thing against their Life.

The 13th, exhorts the Grandees and the Rich to do Justice.

In the 14th, Fraud, Violence and Exactions are forbidden, and Concord, Peace, Union and Charity are recommended.

The

Council of Northumberland.

The 15th, Prohibits illegitimate Marriages upon Pain of Anathema.

The 16th, Deprives Bastards of the Right of Succession.

The 17th, Enjoins paying of Tythes, and forbids Ufury.

The 18th, Ordains that Christians shall perform their Vows.

The 19th, Prohibits certain Customs, which seemed to them some Remains of Heathenism; such, as to Cut and Slash themselves, to decide Controversies by Lot, to eat Horse-flesh, &c.

The 20th, Enjoins Confessing of Sins, and receiving the Sacrament, and declares, that those shall not be pray'd for, who die without Confession.

These Articles were proposed in Northumberland by Adrian's Legates, in the Prefence of *Osfred II. King of Northumberland*, of the Arch-Bishop of York, The Bishops, the Abbots and Lords, who received them, and promised to keep them, and subscribed them. From thence they were carried to *Offa*, King of the *Mercians*, and read in his Prefence, in an Assembly, at which the Arch-Bishop of *Canterbury* was present, with the Bishops, Abbots, and great Lords, who also received and subscribed them.

* The COUNCIL of AQUILEIA.

THIS Council was held by *Paulinus* Bishop of *Aquileia*, An. 791. It begins with a long Explication of the Doctrine of the Trinity, and the Creed, in which it does chiefly establish these two Doctrines: That the Holy Ghost proceed from the Father, and the Son; and, That Jesus Christ cannot be called an Adoptive Son. After this Explication of Faith, come 14 Canons.

The first is against *Simony*.

The 2d upon that excellent degree of Virtue which is necessary for Pastors, [above their *Julien's* in *London*.]

The 3d against *Drunkenness*.

The 4th against *Women's* cohabiting with *Clergy-men*.

The 5th forbids *Clerks* to meddle in *Secular Affairs*.

The 6th forbids them *Secular Employments* and *Diversions*, such as Hunting, Musick, Dances, &c.

The 7th forbids the Suffragan Bishops of *Aquileia* to condemn a *Presbyter*, an *Abbot*, or a *Deacon*, without consulting the *Metropolitan*.

The 8th prohibits unlawful *Marriages* between *Kindred*, and clandestine *Marriages* too. It ordains, that no *Marriage* shall be contracted but between Parties, which shall be known not to be a-kin; that there shall be an interval between Betrothing and Marriage; that the presence of the Priest shall be requisite; that *Kindred*, which shall be found to have married within the Degrees forbidden, shall be separated and put to Penance; that, if it be possible, they shall remain unmarried; but yet if they will have Children, or if they cannot keep their Virginity, they shall be permitted to marry others, and their Children shall be declared Legitimate.

The 9th forbids to contract *Marriage* before 14 years of Age.

The 10th forbids a Man or Woman, which have been divorced for *Adultery*, to marry again. It affirms, that Jesus Christ in this case permitted a Man only to put away his Wife, but not to marry another, and confirms this Opinion by the Authority of St. *Jerom*. The common Practice was then contrary to this Law.

The 11th decreeth, That Women, of what condition soever, whether Virgins or Widows, which have promised to live Single, and have taken the Habit as a token of their Promise though they have not received the Consecration from the Bishop, shall inviolably keep their Vow; and if they do secretly marry, or suffer themselves to be defiled, they shall be punished according to the rigor of the Civil Laws; and besides this, they shall be put afunder, and do Penance all their Life-time, unless their Bishop, considering the greatness of their Repentance, shew them some favour; but at the point of Death they shall not be deprived of the *Vaticum*. Nevertheless none of them is permitted to take the Religious Habit, without her Bishop's Advice.

The 12th forbids Men to enter, without great need, into the Monasteries of Virgins. It extends this Prohibition to all Ecclesiastical Persons under any pretence whatsoever, without permission from the Bishop; nay, it forbids the Bishop himself to go into them, unless in the company of his Presbyters and Clerks. It ordains, That whether he goes himself, or sends any other, to Preach and Instruct Religious Women, the Person that does do it shall have Witnesses of his Carriage, that he may not be evil spoken of. It forbids Abbesses and Nuns to leave their Convents to go to *Rome*, or on any other Pilgrimages.

The 13th enjoins the keeping of *Sunday*, beginning from the Hour of the Vespers of the *Saturday*; and for the due Solemnization of it, it ordains, That they shall first of all abstain from Sin, and every Service Work; that they shall wholly give themselves to Prayer, and shall be present at all the Divine Service. It ordains also, That the other Festivities shall be kept; and exhorts Presbyters to give good Examples to the People.

The 14th enjoins the paying of *Tythes*.

Council of Aquileia.

Council of Northumberland.

The

The COUNCIL of RATISBONE.

Council of
Ratisbone.

FELIX Bishop of *Urgel* in *Catalonia*, being consulted by *Elipandus* Bishop of *Toledo*, whether Jesus Christ, as Man, was an Adoptive or Natural Son? Answered him, That in this respect he was to be looked upon as an Adoptive Son. He maintained this Opinion by his Writings, and went about to spread it, not only in *Spain*, but also in *France* and *Germany*. But he found these Bishops opposite to his Error; for being met together at *Ratisbone*, (an. 792.) they condemned it with this Author, who was sent to *Rome* to *Adrian*, who confirmed the Sentence of this Synod and made *Felix* to Recant. *Alcuin*, and *Jonas* Bishop of *Orleans*, speak of this Council. There is mention also made of it in the ancient Annals of *France*.

The COUNCIL of FRANCKFORT.

Council of
Frankfort.

Notwithstanding the Judgment of the former Council, the Bishops of *Spain* persisted in their Error. *Felix*, who seemed to have retracted it, maintained it anew, and *Elipandus* wrote a Letter to vindicate it. This Letter was confuted and condemned, First, by Pope *Adrian*; Secondly, by an Italian Council; and Lastly, by the Council of *Frankfort*, who wrote to *Elipandus*, and the other Bishops of *Spain*, Letters, in which they prove, both from the Scripture and the Fathers, that Jesus Christ ought to be called the Natural Son of God, and cannot be called an Adoptive Son, there being no Division nor Separation of the two Natures. *Charles* the Great wrote also to those Bishops a Letter on purpose, wherein he presses them earnestly to retract their Error, and to follow the Sentiments of the Bishops. These four Letters are extant.

This Council of *Frankfort* was assembled by the Order of *Charles* the Great, (an. 794.) in the beginning of Summer. It was composed of 300 Bishops, or thereabouts, of *France*, *Italy*, and *Germany*. The Pope's Legates were at it, and it hath been long looked upon in *France* as an Universal Council. And indeed if National Councils in the East, and in *Africa*, have been styled *Universal*; why should we not give the same Title to a Council made up of the Bishops of the principal Kingdoms of the West? In this Council, the matter of Images was debated, and they decided the Question started by *Felix* and *Elipandus*; about the Title of Adoptive Son, which they gave to Jesus Christ. They made 56 Canons.

The first is against the Error of those Bishops.

The 2d, upon Images.

The other 54 have been set down among *Charles* the Great's Capitularies.

A COUNCIL of Rome under Pope LEO III.

Council of
Rome, under
Pope
Leo III.

THE Affair of *Felix* of *Urgel*, which had already been brought to *Rome* under *Adrian*, was examined there anew under Pope *Leo* the Third, in a Council of 57 Bishops, held in 799, of which *Felix* makes mention in his last Confession of Faith; and of which, some Fragments are extant.

Leo the Third relates in the first Action, how that Heresie, which was condemned by his Predecessor *Adrian*, was renewed, and began to spread.

In the 2d he describes, how *Felix*, having been condemned at *Ratisbone*, had after that retracted his Error at *Rome*, and made a solemn Promise upon St. Peter's Tomb, "That he would no more call Jesus Christ the Adoptive Son of God, but did believe and call him His own proper Son." He adds, That since that time he had relapsed into his Error, and would not submit himself to the Judgment of the Council of *Frankfort*, assembled by the Order of King *Charles*, which had condemned his Error, and had threatened with *Anathema* those that maintained it, if they persisted in it. That not yielding to this Judgment in the least, he had written against *Albinus*, a Book full of Blasphemies and Errors, more horrid than those he had delivered heretofore.

In the 4th Action, the Pope representeth it as a Thing necessary, That those that are in an Error be exhorted again to endeavour to Reclaim them; and he anathematizes *Felix* of *Urgel*, if he will not abandon the Heretical Doctrine which he teaches, viz. That Jesus Christ is the Adopted Son of God.

Council of
Rome.

The COUNCIL of Aix-la-Chapelle against FELIX.

IN the same Year *Charles* the Great invited *Felix* of *Urgel* to *Aix-la-Chapelle*, promising him, that he should have the liberty to propound to the Bishops, which he would call thither, all the Reasons and Allegations that he could produce to defend his own Sentiment, and that all the Proceedings in the determination of this Question should be managed with full liberty: Which was done by the acknowledgment of *Felix* himself in a Confession of Faith; for after he had alledged the Passages he had, *Alcuin* answered them, and did so clearly confute his Opinion by formal Passages of St. Cyril, St. Gregory, St. Leo, and other Fathers, and by the Authority of the Synod held at *Rome* a little before, that *Felix* did voluntarily abandon his Opinion, to embrace the Doctrine of the Church, and made an Orthodox Confession of Faith: Which was followed by those of his Adherents that were there with him.

Council of
Aix-la-
Chapelle.

The End of the Sixth Volume.

A CHRONOLOGICAL TABLE OF THE ECCLESIASTICAL AUTHORS

That Flourished

In the Seventh and Eighth Centuries of the Church.

ISIDORE,
Bishop of *Sevil*. Ordained in 595. Dyed in 696.

BRAULIO,
Bishop of *Saragosa*, ordained in 626. Dyed in 646.

S. COLUMBANUS,
A Monk of *Bethor*, and Founder of the Monasteries of *Lexauil* and *Bubio*, went into *France* in 590, and into *Italy* in 613. died in 615.

ÆLERAN,
An Irish Presbyter, flourished about the middle of this Age.

CUMIANUS or CUMINUS,
An Abbot, born in 592. flourished about the Year 630. and dyed in 662.

EUSEBIUS,
Bishop of *Thessalonica*, flourished about the middle of the Seventh Century.

BONIFACE IV.
Bishop of *Rome*, raised to the Popedom in 607. dyed in 614.

JOANNES PHILOPONUS,
A Grammarian, flourish'd in the beginning of the Seventh Century.

THEODOSIUS, CONON, EUGENIUS, THEMISTIUS and THEODORUS.

At the same Time.
NICIAS ANTIOCHUS,
A Monk of the Monastery of *S. Sabas*.

JOHN,
Bishop of *Thessalonica* at the same Time.

GREGORY,
Bishop of *Antioch*, raised to that See in the Year 572. died in 608.

JOHN,
Abbot and Bishop of *Saragosa*, flourished about the Year 620.

ARASIIUS, HELLADIUS, JUSTUS,
Bishops of *Toledo*, held that See from 606 to 634, or 635. But the last was Bishop but 3 Years.

NONNITUS,
Bishop of *Gironde* flourished about the same Time.

CONANTIUS,
Bishop of *Palenque*, about the same Time.

BONIFACE, V.
Bishop of *Rome*, raised to that See in 617, dyed in 628.

MODESTUS,
Bishop of *Jerusalem*, made Patriarch of that See in 620.

GEORGE,
Bishop of *Alexandria*, preferred to the See in 620, dyed in 630.

HONORIUS,
Bishop of *Rome*, made Pope in 626, dyed in 638.

SOPHRONIUS,
Patriarch of *Jerusalem*, flourished after 625, and was raised to that See in 629. dyed in 636.

JOANNES MOSCHUS,
A Priest, flourished at the same Time.

GEORGE PISIDES,
A Deacon of *Constantinople*, about the middle of this Age.

EUGENIUS,
Bishop of *Toledo*, flourished about the Year 650.

APOLLONIUS,
Priest of *Novara*, flourished at the same Time.

JOHN IV.
Bishop of *Rome*, raised to the Popedom in 640. dyed in 641.

THEODOSIUS IV.
Bishop of *Rome*, made Pope in 641, dyed in 649.

MARTIN I.
Bishop of *Rome*, preferred to that See in 647, dyed in 656.

S. MAXIMUS,
Abbot, began to flourish in 641, dyed in 662.

ANASTASIUS,
S. Maximus's Scholar, was honoured for suffering with his Master.

A Chronological Table of the Authors and Councils

ANASTASIUS,
Apocrypharius of Rome, suffered with them.

THEODOSIUS and THEODORUS,
Lived at the same Time.

THEODORUS,
Abbot of *Raihu*, flourished in the midst of the Seventh Century.

PETER,
Of *Lusitania*, also in the Seventh Century.

THALASSIUS,
The Monk, was contemporary with *Maximus*.

ISAIAH,
The Abbot, lived also in the Seventh Century.

THEOFRIDUS,
His Time is uncertain.

DONATUS,
Bishop of *Bisarcus*, was made Bishop in 630, dyed after 650.

VITALIAN,
Pope, raised to the Popedom in 656, dyed in 671.

S. ELIGIUS,
Bishop of *Noyon*, raised to that Dignity in 646, dyed in 663.

AGATHO,
Bishop of *Rome*, raised to the Popedom in 678, dyed in 682.

LEO II,
Bishop of *Rome* also, was chosen in 678, dyed in 681.

BENEDICT II,
Made Bishop in 684.

DREPANUS FLORUS,
Flourished about the middle of the Seventh Century.

ILDEFONSUS,
Abbot of *Agali*, and after Bishop of *Toledo*, raised to that See in 653, dyed in 667.

TAIO or TAGO,
Bishop of *Saragosa*, flourished about the End of the Seventh Century.

LEONTIUS,
Bishop of *Limone* in *Cyprus*, lived about the same Time.

MARCULPHUS,
A French Monk, flourished all this Century, dyed 660.

COSMA,
Of *Jerusalem*, at the beginning of the Eighth Century.

PANTALEO,
A Priest of *Constantinople*, flourished about the same Time.

S. JULIAN,
Bishop of *Toledo*, chosen 680, dyed in 690.

THEODORUS,
Archbishop of *Canterbury*, flourished after the Year 668, and dyed in 690.

FRUCTUOSUS,
Bishop of *Dumet*, and after of *Toledo*, flourished toward the end of the Seventh Century.

CEOLFRIDUS,
Abbot of *Farrow*, lived at the end of the Seventh and the beginning of the next Century, dyed 720.

ADELMUS,
Abbot of *Malmesbury*, flourished at the same Time.

ADAMANNUS,
Abbot of *Huy*, lived also at the same Time.

APONIUS, CRESCONIUS,
An African Bishop.

JOHN,
A Greek Monk, flourished all at the same Time.

DEMETRIUS,
Bishop of *Cyricum*, at the same Time.

S. OWEN,
Archbishop of *Rouen*, obtained in 646, dyed in 659.

BEDE,
Surnamed the *Venerable*, an English Presbyter, and Monk, flourished in the beginning of the Eighth Century, and dyed in 735.

JOHN,
Patriarch of *Constantinople*, flourished about the end of Seventh Age to the Eighth.

AGATHO,
Deacon of the same Church, lived at the same Time.

GERMANUS,
Patriarch of *Constantinople*, translated from *Cyricum* to *Constantinople*.

BONIFACE,
Bishop of *Mentis*, an Englishman, flourished from 715, when he left his own County, to his Death.

GREGORY II,
Bishop of *Rome*, made Pope in 714, dyed in 731.

GREGORY III,
Bishop of *Rome*, raised to the Popedom in 731, dyed in 741.

ZACHARY,
Bishop of *Rome*, raised to the See in 741, dyed in 752.

ANDREW,
Bishop of *Crete*, flourished after 730.

ANASTASIUS,
Abbot of the Monastery of *Euthym*, in *Palestine*, lived about the Year 740.

EGBERT,
Archbishop of *York*, flourished from 731 to 757.

S. JOHN DAMASCENE,
A Monk, lived after 730, dyed 750.

CHRODEGAND,
Bishop of *Metz*, ordained in 743.

STEVEN II,
Bishop of *Rome*, ordained in 752, dyed in 757.

WIL

in the Seventh and Eighth Centuries.

WILLIBALD,
A Monk of *Mount-Cassin*, and after Bishop of *Exeter*, flourished from 718 to his Death, which happen'd in the Year 786.

JOHN,
Patriarch of *Jerusalem*, lived after the Year 750.

GOTTESCHALC,
A Deacon, and Prebend of *Leigh*, flourished about the Year 760.

AMBROSIIUS AUTPERTUS,
Abbot of *S. Vincent*, at the River *Vulturnus*, at the same Time dyed, in 778.

PAUL I,
Bishop of *Rome*, ordained in 757, dyed in 767.

STEVEN III,
Pope, ordained in 757, dyed in 772, in which Year

ADRIAN I,
Was elected Pope.

PAUL,
A Deacon of *Aquila*, flourished after 770, dyed in the beginning of the Ninth Century.

CHARLES,
The Great, flourished from 700, and dyed in 814.

ALCUINUS,
A Deacon of *York*, after Abbot, Dean of the Ca-

nons of *Tours*, flourished in France from 791 to his Death, which was in 804.

ÆTHERIUS,
Bishop of *Uxama*, lived about the end of the Eighth Century.

PAULINUS,
Bishop of *Aquila*, lived about the end of the same Age.

THEODULPHUS,
Bishop of *Orleans*, ordained Bishop in 794, dyed about 821.

LEO III,
Bishop of *Rome*, raised to the Popedom in 795, dyed in 816.

TARASIUS,
Bishop of *Constantinople*, flourished about the Year 787 to the second Council of *Nice*.

EPIPHANIUS,
Deacon of *Canana*, and

THEODORUS,
Lived at the same Time.

ELIAS CRETENSIS, GEORGIUS SYNCCELLUS,
Flourished about the end of the Eighth Age.

A CHRONOLOGICAL TABLE of the Councils held in the VII and VIII Centuries of the Church.

In the VII Century.		
A Conference held at Worcester	Anno 601	
An Assembly held at Chalson	603	
The Council of Toledo under Gondmarus the King	610	
The Council of Egara	614	
The V Council of Paris	614	
A Council held in France	615	
The II Council of Sevil	619	
The Council of Rheims under Sonasius Bishop of Rheims	630	
The IV Council of Toledo	633	
The V Council of Toledo	636	
The VI Council of Toledo	638	
The VII Council of Toledo	646	
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The Council of Northumberland	787
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A TABLE of the Works of the Ecclesiastical Writers of VII and VIII Centuries of the Church.

S. ISIDORE of Sevil.

His Genuine WORKS which we have.

- Twenty Books of Etymologies or Origins.
- Three Books of the Differences of Names.
- A Book of the nature of things.
- A Chronicon from the beginning of the World to the Empire of Heraclius.
- The History of the Goths.
- An Abridgment of the History of the Vandals and Saxes.
- A Treatise of the Ecclesiastical Writers.
- An History of the Life and Death of certain Saints.
- Prologues upon the Bible.
- Some Notes upon the Pentateuch, *Joshua*, the Books of *Kings* and *Ezra*.
- An allegorical Book upon the Ostracuch.
- A Commentary upon the *Canticles*.
- Two Books against the *Jews*.
- Two Books of the Offices of the Church.
- Some Letters.
- A Rule for Monks.
- Two Books, entitled *Synodus*.
- A Treatise of the contempt of the World.
- The Lamentations of Repentance.
- A Prayer about amendment of Life.
- A Collection of Sentences taken out of S. Gregory.

BOOKS Suppositions.

- His fourth and fifth Letters.
- A Letter to *Adrianus*.
- A Treatise about the opposition of Vertues and Vices.

BRAULIO Bishop of Saragosa.

His Genuine WORKS.

- He perfected and set in order *Isidore's* Books of *Origins*, and made a Catalogue of his Works.
- The Life of S. *Milan* and *Leodegisia* is thought to be his.

S. COLUMBANUS Abbot of Luxeuil and Bobio.

His Genuine WORKS.

- Two Letters in Verse concerning the shortness of Life, and 4 other Poems.
- A Rule for Monks, with a Penitential and some other Instructions.
- A Treatise of 20 principal Sins.
- Four Letters.

WORKS Lost.

- A Commentary upon the *Psalms*.
- Some Letters.
- A Treatise against the *Arians*.
- A Treatise about *Escher*.

Spurious WORKS.

- The 14th and 17th Instructions.
- A Treatise of Penances for the Monks, Clergy and Laity.

ELERAN an Irish Presbyter.

His Genuine WORKS.

- A Mystical Treatise about the Genealogy of Jesus Christ.

CUMIANUS or CUMINUS, an Irish Abbot.

- A Penitential.
- A Letter concerning *Easter*.

HESYCHUS, a Priest of Jerusalem.

His Genuine WORKS.

- A Commentary upon *Leuiticus*.
- Two Homilies upon the Virgin *Mary*.

WORKS Lost.

- Four Discourses cited by *Phoebus* in his 5th Volume of his *Bibliotheca*.
- Some Fragments of two Sermons cited by *Phoebus*.
- A Summary of the 12 small Prophets and *Isaias*, in Greek.
- The Treatise of *Temperance*, the Ecclesiastical History mentioned in the fifth Council, as also the Harmony of the Gospels, of whom M. *Coclerius* hath published an Abridgment, belong to a more ancient *Heptechius*.
- There was also another *Heptechius*, a Priest of Jerusalem more modern, of whom *Phoebus* speaks in Vol. 52. of his *Bibliotheca*, and gives us the Extracts of four of his Sermons.

EUSEBIUS of Thessalonica.

WORKS Lost.

- A Letter against a dissembling Monk.
- Ten Books against the Errors of the same Monk.

BONIFACE IV. Bishop of Rome.

Suppositions WORKS.

- A Decree and Letter published by *Hofstinius*.

POPE DEUS-DEDIT.

His Spurious WORKS.

- A Letter to *Gordian*.

JOHANNES PHILOPONUS.

His Genuine WORKS.

- A Treatise upon the six-days Works.
- A Treatise upon *Easter*.
- Philosophical Treatises.

WORKS Lost.

- A Treatise against *Jamblicus* the Philosopher.
- A Treatise of the Resurrection.
- A Treatise of the 4th Council.
- A Treatise against the Discourse of *Joannes Scholasticus*, Patriarch of *Constantinople*.

THE-

A Table of all the Works of the Ecclesiastical Authors, &c.

THEODOSIUS the Monk.

A Work lost.

- A Writing against *Philoponus*.

CONON, EUGENIUS and THEMISTIUS.

Works lost.

- Investives against *Philoponus*.
- Themistius's* Apology for *Theophrastus*.
- His Answer to *Theodorus*.

THEODORUS the Monk.

- A Book written again *Themistius*.

NICIAS.

Works lost.

- A Book against *Philoponus*, intitled, the Arbitrator or Judge.
- A Treatise against *Severus*.
- Two Books against the Heathens.

ANTIOCHUS.

A Genuine Work.

- His Pandects of the Holy Scripture.

JOHN of Thessalonica.

A Genuine Work

- Some Homilies upon the Women who carried Spices to embalm the Body of Jesus Christ.

A Work lost.

- Some Dialogues about Religion.

GREGORY of Antioch.

A Genuine Work.

- A Discourse about the Women that embalmed Jesus Christ.

JOHN, Bishop of Saragosa.

A Work lost.

- Prayers to be sung in the Service of the Church.

JUSTUS, Bishop of Toledo.

A Genuine Work.

- A Letter to *Richilan*.

CONANTIUS PALENTINUS.

Works lost.

- Hymns and Prayers.

BONIFACE V.

A Genuine Work.

- Three Letters mentioned by *Bede*.

MODESTUS, Bishop of Jerusalem.

Works lost.

- His Sermons of which *Phoebus*, Vol. 275. *Bibliotheca* gives us some Extracts.

GEORGE, Bishop of Alexandria.

A Genuine Work.

- The Life of S. *Chrysostome*.

HONORIUS.

Genuine Works.

- Some Letters to *Sergius*.
- Nine other Letters.

SOPHRONIUS of Jerusalem.

Genuine Works.

- A Synodical Letter to *Sergius*.
- Four Sermons.
- The Life of S. *Mary the Egyptian*.

Works lost.

- A Synodical Letter to *Honorius*.
- A Discourse about S. *Cyrus* and S. *John*.

A Spurious Work.

- The Voyages of S. *Peter* and S. *Paul*.

JOANNES MOSCHUS.

A Genuine Work.

- The Spiritual Meadow.

GEORGIUS PISIDES.

Genuine Works.

- A description of the Creation of the World, in Verse.

- A Poem upon the vanity of Life.
- Sermons in honour of the Virgin.

Works lost.

- The Life of the Emperor *Heraclius*.
- The Persian War.
- A Panegyric upon the Martyr *Anastasi*.
- A Book intitled, *Avatica*.
- Some Poems.

EUGENIUS, Bishop of Toledo.

A Genuine Work.

- His Poems.

Works lost.

- A Treatise upon the Trinity, in Verse.
- Another on the same Subject, in Prose.

APOLLONIUS, a Priest of Novara.

A Genuine Work.

- A Poem upon the ruin of *Jerusalem*.

JOHN IV.

His Genuine Works.

- An Apology for *Honorius*.
- Two Letters.

THEODORUS I.

A Genuine Work.

- Two Letters and a Memoir.

* *

MAR-

A Table of all the Works of the Ecclesiastical Authors, &c.

MARTIN I.

A Genuine VWork.

Seventeen Letters.

S. MAXIMUS.

Genuine VWorks.

His Life and the Acts of his Perfection.
Questions upon the Scripture to *Thalassius*.
Seventy Nine Answers to as many Questions.
An Exposition of the *59th Psalm*.
An Aetick Discourse.
400 Spiritual Maxims of Charity.
200 Theological and Oecumenical Maxims.

A Writing to *Theopompus*.

243 Moral Maxims.

25 Dogmatical Treatises.

A Conference with *Pyrrhus*.

A Treatise of the Soul.

Several Letters.

Five Dialogues concerning the Trinity, under the name of *Athanasius*.

His Mythology.

A Collection of Moral Sentences.

A Commentary upon the Work attributed to *S. Dionysius the Areop.*

Scholiasts upon *S. Gregory Nazianzen*.

A Calendar.

A Spurious VWork.

A Resolution of Doubts to the King of *Achrida*.

ANASTASIUS, Scholar of *S. Maximus*.

A Genuine VWork.

A Letter to the Monks of *Cagliari*.

ANASTASIUS APOCRISTARIUS.

A Genuine VWork.

A Letter upon the death of *S. Maximus*.

THEODOSIUS and THEODORUS.

A True VWork.

An Historical Work about the Sufferings of *Anastafius*.

THEODRUS of Raithu.

His Genuine Work.

A Treatise of the Incarnation.

PETER of Laodicea.

His Genuine Work.

An Explication of the Lord's Prayer.

THALASSIUS.

His Genuine Work.

400 Moral Maxims.

ISAIAH the Abbot.

A Genuine Work.

Some Precepts.

THEOFRIDUS.

His Genuine Work.

Two Homilies upon Relicks.

DONATUS.

A Genuine Work.

Two Rules; one for Monks, and another for Nuns.

VITALIANUS.

His Genuine Work.

Six Letters.

S. ELIGIUS.

His Genuine VWork.

A Book of Instructions collected by *S. Owin* in the Life of this Saint.

A dubious VWork.

Sixteen Homilies which bear his name.

AGATHO.

A Genuine Work.

A Letter to the Emperor *Constantine*.

A Spurious Work.

A Letter to *Etheberd*.

LEO II.

His Genuine VWorks.

A Letter by which he subscribed to the Determinations of the sixth Council.

Four Letters sent into *Spain*.

BENEDICT II.

A Genuine WORK.

A Letter to the Bishops of *Spain*, about the Sixth Council

DREPANUS FLORUS.

His genuine WORKS.

A version of the 22, 26, 27. *Psalms*, into Verse.
The Song of the three young Men in the Furnace, in Verse.

An Hymn to *S. Michael*, another upon the Paschal Taper and other Poems.

ILDEFONSUS of Toledo.

His genuine VWorks.

A Treatise of Ecclesiastical Writers,
A Treatise of the perpetual Virginity of *Mary*.
Some Letters.

WORKS lost.

Of which there is a Catalogue, p. 34.

Supposititious WORKS.

Another Treatise upon the perpetual Virginity of *Mary*.

Twelve Sermons upon the Purification.

T A I O

A Table of all the Works of the Ecclesiastical Authors, &c.

T A I O.

A Genuine WORK.

A Letter to *Quiricus*.

A Manuscript Work, not published.

Five Books of Sentences, collected out of *S. Gregory's* Works.

LEONTIUS, Bishop of Cyprus.

A Work lost.

His Apology for the Christians.

MARCULPHUS.

A genuine WORK.

Some ancient Forms collected by him.

COSMAS Bishop of Jerusalem.

Thirteen Hymns.

PANTALEO.

A WORK lost.

Four Sermons.

JULIAN of Toledo.

Genuine WORKS.

His Prognosticks, divided into three Books.

A Treatise against the Jews.

The History of *Wamba*.

WORKS lost.

See the Catalogue, p. 37, 38.

Supposititious WORKS.

Contrarieties of Scriptures.

A Commentary upon the Prophet *Nabum*.

THEODORUS, Archbishop of Canterbury.

A Genuine Work.

His Propositions to the Council of *Hareford*.

A Work lost.

His penitential.

A Spurious Work.

Several Collections and Extracts of his penitential.

FRUCTUOSUS.

A genuine Work.

Two monastic Rules.

CEOLFRIDUS.

A genuine Work.

A Letter to *Nathan* about *Easter* and the Tonfure of Clerks.

ADELMUS.

A genuine Work.

A Book concerning *Easter*.

ADAMANNUS.

His genuine Works.

The History of the Holy Land,

The Life of *S. Columbanus*.

APONIUS.

A genuine Work.

A Commentary upon the *Canticles*.

CRESCONIUS.

A genuine Work.

A Collection of Canons in two parts.

JOHN the Monk.

A genuine Work.

A Sermon upon the Nativity of the Virgin:

DEMETRIUS CYZICENUS.

A genuine Work.

A Memoir of the Original of the *Jacobites*.

Works without Name.

A Memoir concerning the Schism of the *Armenians*.
A Memoir about the Nativity of *Jesus Christ*.

S. OWEN.

A genuine Work.

The Life of *S. Eligius*.

BEDA.

His genuine Works.

I. About Arts and Sciences.

His Books of Grammar, Arithmetick, Astronomy,
Physick, Chronology and Morality.

Two Treatises of the Tropes and Figures of the Scripture.

His Books of the Lunar Cycles.

A Treatise of Times.

II. Of History.

The History of *England*, in five Books.

A Treatise of the Holy Land.

A Treatise of the Hebrew Names.

III. Upon the Bible.

An Explication of the three first Chapters of *Genesis*.

A Commentary upon the *Pentateuch*.

Four Books of allegorical Explications upon the two first Books of *Kings*.

Some Questions upon these Books.

An allegorical Explication of the Books of *Esdra* and *Tobit*.

Three Books of Commentaries upon the *Proverbs*, and seven upon the *Canticles*.

An Allegory upon the Ark of the Testimony.

A Commentary upon the Gospels of *S. Matthew*, *S. Mark*, and *S. Luke*, the *Acts*, the Catholic Epistles, and the Revelation.

Homilies and Sermons.

Several Questions and Treatises upon the Scripture, see p. 87, 88.

A Martyrology in Verse, published by *Dacbertus*.
Some Letters.

Works lost, or in Manuscript only.

Commentaries upon the *Proverbs*, *Ecclesiastes*, and *S. Paul's* Epistles.

A Martyrology and Penitential.

Supposititious or uncertain VWorks.

The Lives of several Saints.

A Martyrology.

A Penitential.

Colle.

A Table of all the Works of the Ecclesiastical Authors, &c.

Collections out of the Fathers.
An Exposition of *Job*.
A Commentary upon *S. Paul's Epistles*.
Several Sermons.

JOHN Patriarch of Constantinople.

A genuine Work.

A Letter to Pope *Constantine*.

AGATHO the Deacon.

A genuine Work.

A Memoir composed by this Deacon.

GERMANUS the Patriarch.

A genuine Work.

A Treatise upon the Burial of our Lord, in Verse, published by *Greger*.

Works lost.

A Treatise about lawful Retaliation of which *Phisius* gives us some extracts.

A Treatise of Synods.

Supposititious Works made by another later German.

A Book called, *Theoria*, or Speculation.

Four Sermons upon the Virgin.

Two Sermons upon the Cross.

A Sermon upon the Virgin's Girdle.

BONIFACE of Mentz.

A genuine Work.

Several Letters.

Dubious or supposititious Works.

The Life of *S. Ivoius*.

The Statutes of Boniface.

A Work lost.

A Treatise upon the Unity of the Faith.

GREGORY II.

Genuine Works.

Fifteen Letters.

A Memoir, containing diverse Instructions.

GREGORY III.

A genuine Work.

Seven Letters.

A spurious Work.

A Collection of Canons.

ZACHARY.

A genuine Work.

Sixteen Letters.

A supposititious Work.

The seventeenth and eighteenth Letters.

ANDREAS CRETENSIS.

Genuine Works.

Seventeen Panegyrics.

A Homily upon the Nativity of the Virgin, and another upon the beheading of *S. John*.

Dubious Works.

A Commentary upon the *Revelation*.

Odes and Profes for Festivals.

ANASTASIUS.

A supposititious Work.

A Treatise against the Jews.

EGBERT, Archbishop of York.

A genuine Work.

His Penitential.

Spurious Works.

Several extracts of his Penitential.

A Treatise of the Life of Clergymen.

S. JOHN DAMASCENE.

Genuine Works.

Four Books of the Orthodox Faith.

Other dogmatical Treatises, of which we have a Catalogue, p. 102.

Three Orations concerning Images.

A discourse about Prayer for the Dead.

A Treatise upon this Question, Wherein consisteth the Likeness of Man with God?

A Treatise of the Last Judgment.

A Treatise of Heresies.

Parables.

Sermons.

Several Hymns.

Such of them as are in Greek see p. 103.

Works lost.

See a Catalogue of them p. 104.

Supposititious Works.

Two Letters about the Mals and Consecration.

The History of *Barlaam*.

Some Hymns.

CHRODEGAND, Bishop of Metz.

A genuine Work.

A Rule for the Regular Clergy.

STEVEN II.

Genuine Works.

Six Letters.

His Answers to the Questions of the Monks of *Brevigny*.

WILLIBALD.

A genuine Work.

The Life of *S. Boniface of Mentz*.

JOHN, Patriarch of Jerusalem.

A dubious Work.

The Life of *S. John Damascene*.

GOTTESCHALLCUS.

A genuine Work.

The Life of *S. Lambert, Bishop of Leige*.

AMBROSIUS AUTPERTUS.

Genuine Works.

A Commentary upon the *Revelation*, attributed to *S. Ambrose*, and perhaps his Commentary upon the *Psalms* and *Canticles*.

The

A Table of the Works of the Ecclesiastical Authors, &c.

The Book of the Opposition between Virtues and Vices, in *S. Austin*.
The Lives of *S. Paulin, Taton and Tison*.

Works lost.

A Treatise of Concupiscence.

Several Homilies.

PAUL I.

A genuine Work.

Several Letters inserted in the *Caroline Code*.

STEVEN III.

A genuine Work.

Three Letters.

ADRIAN I.

Genuine Works.

Several Letters to the Kings of France, which are in the *Caroline Code*.

Letters about Images, in the Acts of the Council of *Nice*, relating to the *Caroline Book*.

A Letter to *Tilpin*, related by *Ebdardus*.

A Collection of Canons, dedicated to *Ingltrius Bishop of Metz*.

PAUL of Aquileia.

Genuine Works.

The History of the Lombards.

The History of the Bishops of Metz.

The Lives of *S. Arnoldus* the Martyr, *S. Cyrian*, *S. Benedict*, *S. Maurus*, and *S. Scholasticus* and *S. Gregory*.

Lessons for all the Days of the Year.

The Hymn, *Ut queant Laxis*.

Works lost.

A Commentary upon *S. Benedict's Rule*.

Some Homilies.

CHARLES the Great.

Genuine Works.

Several Capitularies made by his Orders.

Several Letters written by his Command.

The four *Caroline Books* about Images.

A Letter against the Error of *Felix Urgellanus*.

ALCUINUS.

Genuine Works.

Questions upon *Genesis*.

An Exposition upon the Penitential, and 118 *Psalms*.

A treatise of the Use of the *Psalms*.

A Liturgy.

A Letter upon the Canticles.

A Commentary upon *Ecclesiastes*, and the Gospel of *S. John*.

A treatise of the Trinity.

A treatise about Time and Eternity.

A treatise of the Soul.

Seven Books against *Felix Urgellanus*.

A Letter to *Elipandus*, and a Reply to his Answer, divided into four Books.

Several Letters.

A Confession of Faith.

An Homily upon the Purification.

Twenty six Letters.

A spurious Work.

His Book of Divine Service.

ETHERIUS.

A genuine Work.

Two Books against *Elipandus*.

PAULINUS.

Genuine Works.

A small Treatise and three other Books against *Elipandus*.

A treatise of wholesome Instructions, among *S. Austin's Works*.

Works lost.

A Letter to *Hysilapbur*, of which we have only a Fragment.

A Fragment of another Treatise in *M. Baluquius's* Vol. 1. of *Miscel*.

THEODULPHUS, Bishop of Orleans.

A Capitulary for the Instruction of the Priests of his Diocese, containing forty six Articles.

A treatise about Baptism, to *Magenus*.

Some Poems.

LEO III.

A genuine Work.

Thirteen Letters.

TARASIVS.

Genuine Works.

An Apology for his Election.

Three Letters.

ELIAS CRETENSIS.

A genuine Work.

A Commentary upon the Orations of *S. Gregory Nazianzen*.

GEORGIUS SYNCCELLUS.

A genuine Work.

His Chronicon.

A

A Table of the Acts, Letters and Canons of the Councils held in the Seventh and Eighth Centuries.

- The Conference at Worcester.*
The Acts related by Bede, in the second Book of his History.
The Council of Chalons.
 Some Memoirs.
The Council of Toledo under Gondemar.
 An Act to make Toledo a Metropolis.
The Council of Egara.
 A Decree made in it about Celibacy.
Council V. of Paris.
 Fifteen Canons confirmed by the Edict of Clotarius.
A Council held in France about the same time.
 Fifteen Canons.
The Council of Sevil.
 Some Acts, containing twelve Decrees.
The Council of Rheims under Sonnatius.
 25 Canons, the Extraits of which are related by Floardus.
Council IV. of Toledo.
 A Confession of Faith and 74 Canons.
Council V. of Toledo.
 9 Canons.
Council VI. of Toledo.
 A Confession of Faith and 18 Canons.
Council VII. of Toledo.
 6 Canons.
A Council in the Lateran under Martin I.
 5 Actions or Sessions in Greek and Latin.
 A Circular Letter of this Pope.
Council III. of Constantinople, which was the Sixth General.
 The Emperor's Letter to Dioscorus and George.
 The Letter of Marcellus Bishop of Milan, and a Confession of Faith.
 The Acts, containing 17 Acts or Sessions.
 The Council's Letters to Agatho.
 The Emperor's Edict, and his Letter to Leo II. and the Bishops of the Roman Council.
The Council of Chalons.
 39 Canons.
Council VIII. of Toledo.
 King Recafindus's Letter.
 The Acts, which contain 12 Canons.
 A Decree about the King's Revenue.
 Recafindus's Edict.
 The Jews Petition and Remonstrance.
Council IX. of Toledo.
 A Preface and 17 Canons.
Council X. of Toledo.
 7 Canons, and a Decree against a Bishop who had Married.
A Conference in Northumberland.
 The Acts of this Conference.
The Council of Merida.
 22 Canons.
The Council of Aurun.
 A Constitution concerning Monks.
A Council at Hereford.
 10 Canons.

- Council XI. of Toledo.*
 15 Canons.
Council IV. of Braga.
 8 Canons.
Council XII. of Toledo.
 13 Canons.
Council XIII. of Toledo.
 13 Canons.
Council XIV. of Toledo.
 The Acts of the Council, containing an Exposition of the Faith.
Council XV. of Toledo.
 The Acts about the difficult Places in the preceding Confession.
The Council of Saragosa.
 5 Canons.
Council XVI. of Toledo.
 A Memoir of King Egica and 13 Canons.
Council XVII. of Toledo.
 A Memoir of Egica and 8 Canons.
The Council called Quinifext or in Trullo.
 102 Canons.
The Council of Barmksted.
 25 Ecclesiastical Constitutions.
Councils held about the Business of Wilfrid.
 The History of the Acts of these Councils, recited by divers Authors.
The Council of Rome under Gregory II.
 17 Canons.
A German Council under Carlomanus.
 7 Canons.
The Council of Lessines.
 4 Canons, and Form of Abjuration.
 A Memoir or Instruction about prohibited Marriages.
The Council of Rome under Zachary.
 13 Canons.
The Council of Soissons.
 10 Canons.
Council II. of Rome under Zachary.
 The Acts of this Council.
The Council of Cloveshaw.
 30 Canons.
The Council of Verbercy.
 21 Canons.
The Council of Verneuil.
 30 Canons.
The Council of Metz.
 9 Canons.
The Council of Compaigne.
 21 Canons.
Several other Councils of France under Charles the Great.
 The Constitutions of this Council are in the Capitularies of this Prince.
 The Councils of Constantinople against Images.
 The Acts of this Council are inserted in the fifth Edition of the second Council of Nice.
 Council

A Table of all the Works of the Ecclesiastical Authors, &c.

- Council II. of Nice.*
 The Acts of this Council in Greek, and Anastasius's Translation, 22 Canons.
The Council of Northumberland.
 20 Canons.
The Council of Aquileia.
 14 Canons.
The Council of Ratisbone.
 We have nothing of this Council.

- A Council in Italy against Felix.*
 A Letter of this Council.
The Council of Frankfort.
 A Letter of this Council against Felix.
 56 Canons.
The Council of Rome under Leo III.
 Some Fragments of these Acts.
The Council at Aix-la-Chapelle.
 We have none of its Acts.

A Table of the Works of the Ecclesiastical Writers of the Seventh and Eighth Centuries; disposed according to the Order of the Matters contained in them.

- Treatises of Relligion, against the Pagans, Jews and Sarazens.*
TWO Books of S. Isidore against the Jews.
 A Treatise of Julian of Toledo against the Jews.
 A Dialogue between a Christian and a Sarazen, by S. John Saracen.
Upon the whole Body of Divinity.
Isidore's Origins.
 A Manuscript Treatise of Tasio.
 S. J. Damascene's treatise of the Orthodox Faith.
Upon the Trinity.
 Five Dialogues of S. Maximus.
 S. J. Damascene's Trifigian.
 A treatise of Alcin upon the Trinity.
Upon the Incarnation, and particularly upon the two wills.
 Honorius's Letters to Sergius.
 Sophronius's Letter.
 Honorius's Apology for John IV.
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